

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

The Teutonic Theosopher.

VOLUME THE FOURTH.

C O N T A I N I N G,

- | | |
|--|---|
| I. SIGNATURA RERUM; the Signature of all Things. | IV. A DISCOURSE between a Soul hungry and thirsty after the Fountain of Life, the sweet Love of JESUS CHRIST; and a Soul enlightened. |
| II. Of the ELECTION of GRACE; or, Of GOD'S WILL towards Man, commonly called PREDESTINATION. | V. Of the FOUR COMPLEXIONS. |
| III. The Way to CHRIST. | VI. Of CHRIST'S TESTAMENTS, BAPTISM, and the SUPPER. |

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

L O N D O N,
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MDCCLXXXI.

ADVERTISEMENT.



It seems but a Debt of Justice from the Editor of this *Fourth* Volume of the *Works* of JACOB BEHMEN, to account to the Readers for the Manner in which it now appears before them, he thinks proper here to premise a short Narrative of his Proceeding in that Matter.

In the Copies of this Volume which first went abroad, the Treatises of *Repentance*, *Resignation*, and *Regeneration*, being the three First Books of *The Way to Christ*, and Part also of the Fourth Book [viz. on the *Supersensual Life*]; as likewise the Treatise on the *Four Complexions*; That which is entituled *The Way from Darkness to True Illumination*; and the short Tract called a *Compendium of Repentance, or the Key to Divine Mysteries*; were printed, not according to the original *English* Translation, as were the rest of the Author's Works republished in this new Quarto Edition, but from a later and more modernized Edition of those Pieces, printed with some others in a small *Octavo* Volume for T. Mills, Bookseller in *Bristol*, under this general Title—"The WAY to CHRIST discovered and described in the following Treatises. 1. Of true Repentance. 2. Of true Resignation. 3. Of Regeneration. 4. Of the Supersensual Life. By JACOB BEHMEN. To which are added some other Pieces relative to the same Subjects; as also a Treatise on the *Four Complexions*, written by the same Author."

In an Advertisement prefixed to those Copies of this *Fourth* Volume, the Editor had candidly apprized the Reader of the Liberty and Method he had thus taken, and given his Reason for having taken the same. The Style, he observes, in that late Edition of *The Way to Christ*, being better adapted to the Taste, and more accommodated to the Apprehension of *modern* Readers (for whose *spiritual* Benefit, the Reviser of it professes chiefly to have intended it) than was that of the old Translation, he was thereby induced to follow that Edition, rather than the old One, in the Copy of those Treatises and Pieces, inserted in the said *Fourth* Volume; as hoping that they might be more acceptable, by being thus made more intelligible, to the sincere and simple-minded Reader. For although that Edition varies in divers Places from its Original, the old *English* Version, and is therefore, the Reviser of it acknowledges, to be received as a somewhat *liberal*, rather than strictly *literal*, Translation; yet he hopes also, that such Variation will, on comparing this new Edition with that former, be found, on the whole, rather to *connect*, to *elucidate*, or to *enforce*, than to *injure*, the general Sense, Scope, or Simplicity of the Author.

With the same View to the Benefit and Satisfaction of the well-disposed, candid, and simple-hearted Reader, which is the only Reader who is duly quali-

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fied to receive either Benefit or Satisfaction from such Writings as these, the Editor of this *Fourth* Volume had adopted into the Collection contained in those Copies of it which were first sold, a Translation of, or rather a Paraphrase and Enlargement on, the greater part of *Jacob Behmen's* Treatise on the *Super-sensual Life*, which was written by the truly Venerable Mr. *William Law*, and found, in the original Manuscript of that able Writer, among the Papers of the deceased Editor of the former Volumes of this Work, who was known to have been a very intimate Friend of Mr. *Law*. This paraphrastical Translation, or Enlargement, he had inserted in its proper Place in this Volume, and marked in a Note at the Bottom of One of the Pages, both where it commenced, and where it ended. These Liberties thus taken with the original Text of the Author, the Editor thought necessary, in Justice to Him, to the Reader, and to the Truth, to acknowledge, as he did, in the Advertisement prefixed, as is before mentioned, to those first Copies; wherein he also expresses his Hope, that the End designed by those Innovations, which was the *spiritual* Profit and Pleasure of the Readers, would so far justify him to them in what he had done, as rather to entitle him to expect their Thanks, than force him to need their Pardon.

But now to come to the more immediate Purpose of this present Address to the Reader:—Since the first Publication of this *Fourth* Volume so compiled, it hath been suggested, that the Liberty taken, in the Instances mentioned, with the Writings of so peculiarly distinguished, so highly illuminated, and so divinely gifted a Teacher, as *Jacob Behmen*, was such a Deviation from the Fidelity due to his genuine *Text*, which ought to be equally preserved throughout this Edition, as was not to be justified to Truth by the Apology made for it, how specious and plausible soever that Apology might appear in itself, or satisfactory to the Apologist, or to the Reader. A Fidelity, which the very Title Page of every Volume, declaring the Contents to be the *Works of Jacob Behmen*, especially calls for, and indeed implies; and which, if due to any Author, is surely due to so extraordinary an Original as He was. On this Consideration it was judged fit and right, in Justice to Truth and to the Author, that his several Treatises and Pieces before-named should be reprinted according to the *old* English Translation of them, and inserted in their proper Place, in this Volume, in all the Copies thereof remaining unfold; which are much the greater Part of the whole Edition. This is now accordingly done: The original Text is preserved through all the reprinted Tracts, and this Volume thereby made at the least as close and faithful to the deep Sense of the Author, as delivered to us in the Old and First English Version of his Books, as the others that have preceded it.

But further; as this Volume, when thus re-composed, was found not to be of the largest Size, and as the Pieces to be removed, in order to make Way for the Insertion of these now reprinted after the *old* Translation, were already printed as a Part of it, it was thought that they might still be an acceptable Addition to the Book, and Present to the Reader; especially that Portion thereof which was found written by Mr. *Law*. They are, therefore, given in at the End of the Volume, without increasing the Expence of it to the Purchaser; who is by that

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means furnished with an Opportunity, as of seeing an Elucidation of a deeply instructive, and, therefore, highly valuable Part of this profound Theosopher's Writings, by so masterly and authoritative an Illustrator as Mr. *Law*, whose Performance it thus appears to have been; so likewise of comparing the new and modernized Edition of *The Way to Christ*, with the old One, through those Contents of That Book, which were reprinted after the original Translation, for the present Compilation of this Volume. And if, on the Comparison, he shall approve that new Edition (printed for *T. Mills* of *Bristol*, as is before noticed, in small *Octavo* Size) as more adapted to common Apprehension, and general Utility, which was the professed View and Hope of the Reviser thereof, in revising, altering, and somewhat polishing it, than is the old One, which was then out of Print, he may read and use it to his own Satisfaction and Edification; and perhaps be thence induced to recommend it, as set forth in that smaller and more convenient Form, to the Perusal and Attention of others, for whose spiritual Welfare he may be, in the Workings of Christian Love, solicitous.

For the Book of *The Way to Christ* is, as one of the most plain and open to common Apprehension, so also one of the most practical and generally useful, of all the Writings of this divinely instructed Author. Who had an Opportunity of being himself a Witness of its Success among those simple and sincere Souls for whose Good he designed it; as it was printed and published in his own Time, and in his own Country. He speaks of it, with apparent Satisfaction, in some of his other Pieces, as a Book that had found much Acceptance there; and signifies that there were many living Instances of its powerful and salutary Efficacy, in the Hand of God, on the Heart of Man. Moreover, in one of his Epistles that are printed, wherein he recommends to the Friend whom he addresses, his *little Book of Repentance*, as he calls it, he gives the following most weighty Testimony of its solid Truth and Worth. "If you would enter," saith he, "into the Practice of this Book, then you would soon experience its Profit: For it is generated out of an anxious Twig, through Fire; and it was, and is my own very Process or Way, whereby I have attained the Pearl of the divine Knowledge."

It remains only to add here, that, as some of the *Figures* left by Mr. *Law*, (although not invented or delineated by him,) and designed to illustrate the deep Principles of this wonderful Writer, were annexed to the former Volumes, some also are annexed to this. But no Descriptions farther explanatory of these, (as of those published in the *Second* and *Third* Volumes) besides what is expressed on the *Plates* themselves, having been found by the Editor, none are given.

Mat. xi. 25, 26.

At that Time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes.

Even so, Father ; for so it seemed good in thy Sight.

1. Cor. i. 26, 27, 28, 29.

For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many Mighty, not many Noble are called.

But God hath chosen the foolish Things of the World to confound the Wise: And God hath chosen the weak Things of the World to confound the Things which are Mighty.

And base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are.

That no Flesh should glory in his Presence.

SIGNATURA RERUM;

T H E

SIGNATURE of all THINGS.

Shewing the SIGN and SIGNIFICATION of.

The several FORMS and SHAPES in the CREATION;

AND WHAT THE

BEGINNING, RUIN, AND CURE OF EVERY THING IS.

IT PROCEEDS OUT OF

Eternity into Time, and again out of Time into Eternity,

AND COMPRIZES ALL MYSTERIES.

By JACOB BEHMEN, the Teutonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.



HIS Book is a true mystical-Mirror of the highest Wisdom. The best Treasure that a Man can attain unto in this World is true Knowledge; even *the Knowledge of himself*: For *Man* is the great Mystery of God, the *microcosm*, or the complete Abridgment of the whole Universe: He is the *Mirandum Dei opus*, God's Master-piece, a living Emblem and Hieroglyphic of Eternity and Time; and therefore to know whence he is, and what his temporal and eternal Being and Well-being are, must needs be that ONE necessary Thing, to which all our chief Study should aim, and in comparison of which all the Wealth of this World is but Dross, and a Loss to us.

Hence *Solomon*, the wisest of the Kings of *Israel*, says; *Happy is the Man that findeth Wisdom, and the Man that getteth Understanding; for the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold; she is more precious than Rubies, and all Things that can be desired are not to be compared unto her.*

This is that Wisdom which dwells in nothing, and yet possesseth all Things, and the humble resigned Soul is its Play-fellow; this is the Divine Alloquy, the Inspiration of the Almighty, the Breath of God, the holy Unction, which sanctifies the Soul to be the Temple of the Holy Ghost, which instructs it aright in all Things, and searches τὰ βῆθη τοῦ Θεοῦ ^a, the Depths of God.

^a 1 Cor. ii. 10.

This is the precious Pearl, whose Beauty is more glorious, and whose Virtue more sovereign than the Sun: It is a never-failing Comfort in all Afflictions, a Balsam for all Sores, a *Panacea* for all Diseases, a sure Antidote against all Poison, and Death itself; it is that joyful and assured Companion and Guide, which never forsakes a Man, but conveys him through this Valley of Misery and Death into the blessed Paradise of perfect Bliss.

If you ask, What is the Way to attain to this Wisdom? Behold! Christ, who is the Way, the Truth, and the Life, tells you plainly in these Words;

^b *If any Man will come after me, let him deny himself, and take up his Cross daily* ^b Luke ix. 23; *and follow me; or as he says elsewhere, Unless you be born again, you cannot see the Kingdom of Heaven: or as St. Paul says, 'If any Man seemeth to be wise in* ^c 1 Cor. iii. 13; *this World, let him become a Fool that he may be wise.*

The P R E F A C E.

Herein lies that simple child-like Way to the highest Wisdom, which no sharp Reason or worldly Learning can reach unto; nay it is Foolishness to reason, and therefore so few go the Way to find it: The proud Sophisters and Wifelings of this World have always trampled it under Foot with Scorn and Contempt, and have called it Enthusiasm, Madness, Melancholy, Whimsy, Fancy, &c. but Wisdom is justified of her Children.

Indeed every one is not fit for, or capable of the Knowledge of the Eternal and Temporal Nature in its mysterious Operation, neither is the proud covetous World worthy to receive a clear Manifestation of it; and therefore the only wise God (who giveth Wisdom to every one that asketh it aright of him) has locked up the Jewel in his blessed Treasury, which none can open but those that have the Key; which is this, *viz. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:* The Father will give the Spirit to them that ask him for it.

This is the true Theosophic School wherein this Author learned the first Rudiments and Principles of Wisdom, and to which we must go if we would understand his deep Writings: For we must know that the Sons of *Hermes*, who have commenced in the High School of true Magic and Theosophy, have always spoken their hidden Wisdom in a Mystery; and have so couched it under Shadows and Figures, Parables and Similies, that none can understand their obscure, yet clear Writings, but those who have had Admittance into the same School, and have tasted of the Feast of *Pentecost*.

And this does not seem at all strange to the Children of Divine Mercury; for the Mysteries of Philosophy, Divinity, and Theosophy, must not be profaned, and laid open to the View of the outward Astral Reason, which turns all to its selfish Pride, Covetousness, Envy, Wrath, and cunning Hypocrisy; and therefore a parabolical or magical Phrase or Dialect is the best and plainest Habit and Dress that Mysteries can have to travel in up and down this wicked World: And thus Parables have a double and different Respect and Use; for as they conceal and hide Secrets from the rude and vulgar Sort, who are not able or patient to bear any Thing but what suits with their common Conceits and Opinions, so likewise they sweetly lead the Mind of the true Searcher into the Depths of Wisdom's Council. They are as the cloudy Pillar of Moses; they have a dark Part, and they have a light Part; they are dark to the Egyptians, the Pharisaical Sons of Sophistry, but light to the true Israel, the Children of the Mystery.

And therefore whoever will be nurtured and trained up by *Sophia*, and learn to understand and speak the Language of Wisdom, must be born again of and in the Word of Wisdom, Christ Jesus, the Immortal Seed: The Divine Essence which God breathed into his Paradisical Soul must be revived, and he must become one again with that which he was in God before he was a Creature, and then his Eternal Spirit may enter into that which is within the Veil, and see not only the literal, but the moral, allegorical, and anagogical Meaning of the Wise, and their dark Sayings: He then will be fit to enter, not only into *Solomon's* Porch, the outer Court of Natural Philosophy, Sense and Reason, but likewise into the inward Court of holy and spiritual Exercises, in divine Understanding and Knowledge; and so he may step into the most inward and holiest

Place of Theosophical Mysteries, into which none are admitted to come, but those who have received the high and holy *Unction*.

I will now endeavour briefly to hint to the Reader what this Book contains, though in it the Spirit of Wisdom cannot be delineated with Pen and Ink, no more than a Sound can be painted, or the Wind grasped in the Hollow of the Hand: But know, that in it he deciphers and represents in a lively Manner the *Signature of all Things*, and gives you the Contents of Eternity and Time, and glances at all Mysteries.

Herein the Author sets forth fundamentally the Birth, Sympathy, and Antipathy of all Beings; how all Beings originally arise out of one Eternal Mystery, and how that same Mystery begets itself in itself from Eternity to Eternity; and likewise how all things, which take their Original out of this Eternal Mystery, may be changed into Evil, and again out of Evil into Good; with a clear and manifest Demonstration how Man has turned himself out of the Good into the Evil, and how his Transmutation is again out of the Evil into the Good: Moreover, herein is declared the outward Cure of the Body; how the outward Life may be freed from Sicknes by its Likeness or Assimilate, and be again introduced into its first Essence; where also, by way of Parable and Similitude, the *Philosopher's Stone* is with great Life described for the Temporal Cure; and along with it the Holy *Corner Stone*, *Christ* alone, for the Everlasting Cure, Regeneration, and perfect Restitution of all the true, faithful, eternal Souls. In a Word, his Intent is to let you know the inward Power and Property by the outward Sign; for Nature has given Marks and Notes to every Thing, whereby it may be known; and this is *the Language of Nature*, which signifies for what every Thing is good and profitable: And herein lies the Mystery, or central Science of the high Philosophical Work in the true Spagiric Art, which consummates the Cure, not only for the Body, but for the Soul.

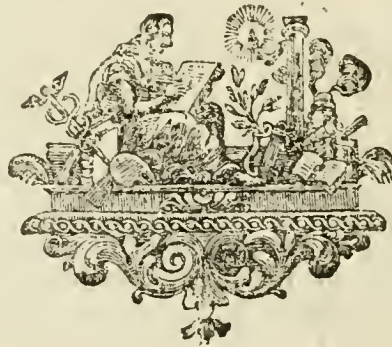
But let the Reader know, that the sharp Speculation of his own Reason will never pry into the Depth of this Book, but rather bring him into a Maze of doubtful Notions, wherein he will bewilder himself, and think the Author's Phrase tedious and strange; and therefore the Understanding lies only in the Manifestation of that Spirit, which in the *Day of Pentecost* gave forth the true Sense and Meaning of all Languages in one: Now if that Spirit rules and dwells in you, then you may understand this Author in the deepest Ground, according to your creaturely Constellation, both in the Eternal and Temporal Nature; but if not, these Things will be but as a Relation of Trifles and Chimeras to you. And therefore if you be of a *Saturnine* Property, dull and dark, shut up in the House of *Luna*, soar not too high with your Censure and Scorn, or with a critical Speculation of your outward Reason, lest you fall indeed into the deep Abyss of Darkness; but wait patiently, till the divine *Sol* shall shine again in your dark and selfish *Saturn*, and give you some Beams and Glimpses of his Eternal Light, and then your angry *Mars* will be changed into pure Love-zeal, and your prating, pharisaical, and hypocritical *Mercury* into a meek, mild, and Christian Speaking of God's Works and Wonders in the Dispensation of his Wisdom; and your doubtful, unsettled *Jupiter* will be turned into a Plerophory, or most full Assurance of true Joy and saving Comfort in your Religion; your earthly

Venus into heavenly Love, and your eclipsed mutable *Luna* into the pure, perfect, and crystalline Streams of Light, Life, and Glory.

But the proud Scornor that will take no Warning is of *Lucifer's* Regiment, who saw the Mystery of God's Kingdom to stand in Meekness, Simplicity, and deep Humility, and therefore out of his Pride would aspire to be above the divine Love, and Harmony of Obedience to God's Will, and so fell into the Abyss of the dark World, into the outmost Darkness of the first Principle, which we call Hell, where he and his Legions are Captives; from which the Almighty God of Love deliver us.

I will end with the Words of the Author at the Conclusion of the Book, where he says thus; " I have faithfully, with all true Admonition, represented
 " to the Reader what the Lord of all Beings has given me; he may behold
 " himself in this ^d Looking-glass within and without, and so he shall find what
 " and who he is: Every Reader, be he good or bad, will find his Profit and
 " Benefit therein: It is a very clear Gate of the Great Mystery of all Beings:
 " By Glosses, Commentaries, Curiosity and Self-wit, none shall be able to reach
 " or apprehend it in his own Ground; but it may very well meet and embrace
 " the true *Seeker*, and create him much Profit and Joy; yea be helpful to
 " him in all natural Things, provided he applies himself to it aright, and seeks
 " in the Fear of God, seeing it is now a Time of seeking; for a Lily blossoms
 " upon the Mountains and Valleys in all the Ends of the Earth: *He that*
 " *seeketh findeth.*" And so I commend the Reader to the Grace and Love of
 Jesus Christ, in whom are hidden all the Treasures of Wisdom and Knowledge.

^d Mirror.



THE
C O N T E N T S

OF THE CHAPTERS OF THE

SIGNATURA RERUM.

C H A P. I.

***H**OW that all whatever is spoken of God without the Knowledge of the Signature is dumb and without Understanding, and that in the Mind of Man the Signature lies very exactly composed, according to the Being of all Beings.*

C H A P. II.

Of the Opposition and Combat in the Essence of all Essences, whereby the Ground of the Sympathy and Antipathy in Nature may be seen, and also the Corruption and Cure of each Thing.

C H A P. III.

Of the great Mystery of all Beings.

C H A P. IV.

Of the Birth of the four Elements and Stars, in the metalline and creaturely Property.

C H A P. V.

Of the Sulphurean Death, and how the dead Body is revived and replaced into its first Glory or Holiness.

C H A P. VI.

How a Water and Oil is generated; and of the Difference of the Water and Oil, and of the vegetable Life and Growth.

C H A P. VII.

How Adam (while he was in Paradise) and also Lucifer were glorious Angels, and how they were corrupted and spoiled through Imagination and Pride.

The C O N T E N T S.

C H A P. VIII.

Of the Sulphurean Sude, or Seething of the Earth; how the Vegetation proceeds from the Earth; and also the Difference of Sex, and various Kinds of Creatures; an open Gate for the searching Philosopher.

C H A P. IX.

Of the Signature, shewing how the inward [Ens] signs the outward.

C H A P. X.

Of the inward and outward Cure of Man.

C H A P. XI.

Of the Process of Christ in his Suffering, Dying, and Rising again: Of the Wonder of the Sixth Kingdom in the Mother of all Betings; how the Consummatum Est was finished, and how likewise, by way of Similitude, it is accomplished and effected in the Grand Philosophic Work, or Universal Tincture.

C H A P. XII.

Of the Seventh Form in the Kingdom of the Mother; shewing how the Seventh Kingdom, viz. the Solar Kingdom is again opened and revived, set forth in the Similitude of Christ's Resurrection.

C H A P. XIII.

Of the Enmity [contrary Will or annoying Distemper] of the Spirit and Body; and of their Cure and Restoration.

C H A P. XIV.

Of the Wheel of Sulphur, Mercury, and Salt; of the Generation of Good and Evil: how the one is changed into the other, and how the one manifests its Property in the other, and yet remains in the first Creation in the Wonder of God to his own Manifestation and Glory.

C H A P. XV.

Of the Will of the great Mystery in Good and Evil; how a good and evil Will originally arises, and how the one introduces itself into the other.

C H A P. XVI.

Of the Eternal Signature and Heavenly Joy; why all Things were brought into Evil and Good; wherein the real Ground of Election and Reprobation may be rightly understood.

SIGNATURA RERUM;


THE

SIGNATURE of all THINGS.

The First Chapter.

How that all whatever is spoken of God without the Knowledge of the Signature is dumb and without Understanding; and that in the Mind of Man the Signature lies very exactly composed according to the ^d Essence of all Essences.

^d Being of all Beings.

I.  L L whatever is spoken, written, or taught of God, without the Knowledge of the Signature is dumb and void of Understanding; for it proceeds only from an historical Conjecture, from the Mouth of another, wherein the Spirit without Knowledge is dumb; but if the Spirit opens to him the Signature, then he understands the Speech of another; and further he understands how the Spirit has manifested and revealed itself (out of the Essence through the Principle) in the Sound with the Voice. For though I see one to speak, teach, preach, and write of God, and though I hear and read the same, yet this is not sufficient for me to understand him; but if his Sound and Spirit out of his Signature and Similitude enter into my own Similitude, and imprint his Similitude into mine, then I may understand him really and fundamentally, be it either spoken or written, if he has the Hammer that can strike my Bell.

2. By this we know, that all human Properties proceed from one; that they all have but one only Root and Mother; otherwise one Man could not understand another in the Sound, for with the Sound or Speech the Form notes and imprints itself into the Similitude of another; a like Tone or Sound catches and moves another, and in the Sound the Spirit imprints its own Similitude, which it has conceived in the Essence, and brought to Form in the Principle.

3. So that in the Word may be understood in what the Spirit has conceived^e, either in Good or Evil; and with this Signature he enters into another Man's Form, and awakens also in the other such a Form in the Signature; so that both Forms mutually assimilate together in one Form, and then there is one Comprehension, one Will, one Spirit, and also one Understanding.

^e Or, formed itself; or originally put forth itself.

4. And then secondly we understand, that the Signature or Form is no Spirit, but the Receptacle, Container, or Cabinet of the Spirit, wherein it lies; for the Signature stands in the Essence, and is as a Lute that lies still, and is indeed a dumb Thing that is neither heard or understood; but if it be played upon, then its Form is understood, in what Form and Tune it stands, and according to what Note it is set. Thus likewise the Signature of Nature in its Form is a dumb Essence; it is as a prepared Instrument of Music, upon which the Will's Spirit plays; what Strings he touches, they sound according to their Property.

5. In the human Mind the Signature lies most artificially composed, according to the Essence of all Essences; and Man wants nothing but the wise Master that can strike his Instrument, which is the true Spirit of the high Might of Eternity; if that be quickened in Man, that it stirs and acts in the Center of the Mind, then it plays on the Instrument of the human Form, and even then the Form is uttered with the Sound in the Word: As his Instrument was set in the Time of his Incarnation, so it sounds, and so is his Knowledge; the inward manifests itself in the Sound of the Word, for that is the Mind's natural Knowledge of itself.

† Proceeds
from the
mouth.
‡ Or, Con-
ception.

6. Man has indeed all the Forms of all the three Worlds lying in him; for he is a complete Image of God, or of the Being of all Beings; only the Order is placed in him at his Incarnation; for there are three Work-masters in him which prepare his Form [or Signature,] viz. the three-fold Fiat, according to the three Worlds; and they are in Contest about the Form, and the Form is figured according to the Contest; which of the Masters holds the predominant Rule, and obtains it in the Essence, according to that his Instrument is tuned, and the other lie hid, and come behind with their Sound, as it plainly shews itself.

7. So soon as Man is born into this World, his Spirit plays upon his Instrument, so that his innate genuine Form [or Signature] in Good or Evil is seen by his Words and Conversation; for as his Instrument sounds, accordingly the Senses and Thoughts proceed from the Essence of the Mind, and so the external Spirit of the Will is carried in its Behaviour, as is to be seen both in Men and Beasts; that there is a great Difference in the Procreation, that one Brother and Sister does not as the other.

8. Further we are to know, that though one Fiat thus keeps the upper Hand, and figures the Form according to itself, that yet the other two give their Sound, if their Instrument be but played upon; as it is seen that many a Man, and also many a Beast, though it is very much inclined either to Good or Evil, yet it is moved either to Evil or Good by a contrary Tune, and often lets its inbred Signature [or Figure] fall, when the contrary Tune is played upon his hidden Lute or Form: As we see that an evil Man is often moved by a good Man to repent of, and cease from his Iniquity, when the good Man touches and strikes his hidden Instrument with his meek and loving Spirit.

9. And thus also it happens to the good Man, that when the wicked Man strikes his hidden Instrument with the Spirit of his Wrath, that then the Form of Anger is stirred up also in the good Man, and the one is set against the other, that so one might be the Cure and Healer of the other. For as the vital Signature, that is, as the Form of Life is figured in the Time of the Fiat at the Conception, even so is its natural Spirit; for it takes its Rise out of the Essence of all the three Principles, and such a Will it acts and manifests out of its Property.

10. But now the Will may be broken; for when a stronger comes, and raises his inward Signature with his introduced Sound and Will's-Spirit, then its upper Dominion loses the Power, Right, and Authority; which we see in the powerful Influence of the Sun, how that by its Strength it qualifies a bitter and sour fruit, turning it into a Sweetness and Pleasantness; in like Manner how a good Man corrupts among evil Company, and also how that a good Herb cannot sufficiently shew its real genuine Virtue in a bad

Soil; for in the good Man the hidden evil Instrument is awakened, and in the Herb a contrary Essence is received from the Earth; so that often the Good is changed into an Evil, and the Evil into a Good.

11. And now observe, as it stands in the Power and Predominance of the Quality, so it is signed and marked externally in its outward Form, Signature, or Figure; Man in his Speech, Will, and Behaviour, also with the Form of the Members which he has, and must use to that Signature, his inward Form is noted in the ^h Form of his Face; and ^h His Look, thus also is a Beast, an Herb, and the Trees; every Thing as it is inwardly [in its innate ^{or Physo-} Virtue and Quality] so it is outwardly signed; and though it falls out, that often a ^{gnomy.} Thing is changed from Evil into Good, and from Good into Evil, yet it has its external Character, that the Good or Evil [that is, the Change] may be known.

12. For Man is known herein by his daily Practice, also by his Course and Discourse; for the Upper Instrument, which is most strongly drawn, is always played upon: Thus also it is with a Beast that is wild, but when it is over-awed and tamed, and brought to another Property, it does not easily shew its first innate Form, unless it be stirred up, and then it breaks forth, and appears above all other Forms.

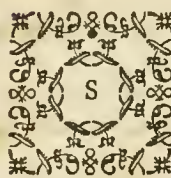
13. Thus it is likewise with the Herbs of the Earth; if an Herb be transplanted out of a bad Soil into a good, then it soon gets a stronger Body, and a more pleasant Smell and Power, and shews the inward Essence externally; and there is nothing that is created or born in Nature, but it also manifests its internal Form externally, for the internal continually labours or works itself forth to Manifestation: As we know it in the Power and Form of this World, how the one only Essence has manifested itself with the external Birth in the Desire of the Similitude, how it has manifested itself in so many Forms and Shapes, which we see and know in the Stars and Elements, likewise in the living Creatures, and also in the Trees and Herbs.

14. Therefore the greatest Understanding lies in the Signature, wherein Man (*viz.* the Image of the greatest Virtue) may not only learn to know himself, but therein also he may learn to know the Essence of all Essences; for ⁱ by the external Form of all ⁱ In. Creatures, by their Instigation, Inclination and Desire, also by their Sound, Voice and Speech which they utter, the hidden Spirit is known; for Nature has given to every Thing its Language according to its Essence and Form, for out of the Essence the Language or Sound arises, and the Fiat of that Essence forms the Quality of the Essence in the Voice or Virtue which it sends forth, to the Animals in the Sound, and to the ^k Ef- ^k Vegetables. sentials in Smell, Virtue, and Form.

15. Every Thing has its Mouth to Manifestation; and this is the Language of Nature, whence every Thing speaks out of its Property, and continually manifests, declares, and sets forth itself for what it is good or profitable; for each Thing manifests its Mother, which thus gives the Essence and the Will to the Form.

The Second Chapter.

Of the Opposition and Combat in the Effence of all Effences, whereby the Ground of the Antipathy and Sympathy in Nature may be seen, and also the Corruption and Cure of each Thing.

1.  **BEING** then there are so many and divers Forms, that the one always produces and affords out of its Property a Will different in one from another, we herein understand the Contrariety and Combat in the Being of all Beings, how that one does oppose, poison, and kill another, that is, overcome its Effence, and the Spirit of the Effence, and introduces it into another Form, whence Sicknes and Pains arise, when one Effence destroys another.

2. And then we understand herein the Cure, how the one heals another, and brings it to Health; and if this were not, there were no Nature, but an eternal Stillness, and no Will; for the contrary Will makes the Motion, and the Original of the Seeking, that the opposite Sound seeks the Rest, and yet in the Seeking it only elevates and more enkindles itself.

3. And we are to understand how the Cure of each Thing consists in the Assimulate; for in the Assimulate arises the Satisfaction of the Will, *viz.* its highest Joy; for each Thing desires a Will of its Likeness, and by the contrary Will it is ¹discomfited; but if it obtains a Will of its Likeness, it rejoices in the Assimulate, and therein falls into Rest, and the Enmity is turned into Joy.

4. For the Eternal Nature has produced nothing in its Desire, except a Likeness out of itself; and if there were not an everlasting Mixing, there would be an eternal Peace in Nature, but so Nature would not be revealed and made manifest, in the Combat it becomes manifest; so that each Thing elevates itself, and would get out of the Combat into the still Rest, and so it runs to and fro, and thereby only awakens and stirs up the Combat.

5. And we find clearly in the Light of Nature, that there is no better Help and Remedy for this Opposition, and that it has no higher Cure than the Liberty, that is, the Light of Nature, which is the Desire of the Spirit.

6. And then we find, that the Effence cannot be better remedied than with the Assimulate; for the Effence is a Being, and its Desire is after Being: Now every Taste desires only its like, and if it obtains it, then its Hunger is satisfied, appeased and eased, and it ceases to hunger, and rejoices in itself, whereby the Sicknes falls into a Rest in itself; for the Hunger of the Contrariety ceases to work.

7. Seeing now that Man's Life consists in three Principles, *viz.* in a three-fold Effence, and has also a three-fold Spirit out of the Property of each Effence, *viz.* first, according to the eternal Nature, according to the Fire's Property; and secondly, according to the Property of the eternal Light and divine Essentiality; and thirdly, according to the Property of the outward World: Thereupon we are to consider the Property of this three-fold Spirit, and also of this three-fold Effence and Will; how each Spirit with its Effence introduces itself into Strife and Sicknes, and what its Cure and Remedy is.

8. We understand, that without Nature there is an eternal *Stillness* and *Rest*, *viz.* the *Nothing*; and then we understand that an eternal Will arises in the Nothing, to introduce the Nothing into Something, that the Will might find, feel, and behold itself.

9. For in the Nothing the Will would not be manifest to itself, wherefore we know that the Will seeks itself, and finds itself in itself, and its seeking is a Desire, and its finding is the Essence of the Desire, wherein the Will finds itself.

10. It finds nothing except only the Property of the Hunger, which is itself, which it draws into itself, that is, draws itself into itself, and finds itself in itself; and its Attraction into itself makes an Overshadowing or Darkness in it, which is not in the Liberty, *viz.* in the Nothing; for the Will of the Liberty overshadows itself with the Essence of the Desire, for the Desire makes Essence and not the Will.

11. Now that the Will must be in Darkness is its Contrariety, and it conceives in itself another Will to go out from the Darkness again into the Liberty, *viz.* into the Nothing, and yet it cannot reach the Liberty from without itself, for the Desire goes outwards, and causes Source and Darkness; therefore the Will (understand the re-conceived Will) must enter inwards, and yet there is no Separation.

12. For in itself before the Desire is the Liberty, *viz.* the Nothing, and the Will may not be a Nothing, for it desires to manifest in the Nothing; and yet no Manifestation can be effected, except only through the Essence of the Desire; and the more the re-conceived Will desires Manifestation, the more strongly and eagerly the Desire draws into itself, and makes in itself three Forms, *viz.* the Desire, which is astringent, and makes Hardness, for it is an Enclosing, when Coldness arises, and the Attraction causes ^m Compunction, and stirring in the Hardness, an Enmity against the attracted Hardness; the Attraction is the second Form, and a Cause of Motion and Life, and stirs itself in the Astringency and Hardness, which the Hardness, *viz.* the ⁿ Enclosing, cannot endure, and therefore it ⁿ attracts more eagerly to hold the Compunction, and yet the Compunction is thereby only the stronger. ^m Or, Sting. ⁿ Contracti- on, or Con- stringency.

13. Thus the Compunction willeth upwards, and whirls crossways, and yet cannot effect it, for the Hardness, *viz.* the Desire stays and detains it, and therefore it stands like a Triangle, and transverted Orb, which (seeing it cannot remove from the Place) becomes wheeling, whence arises the Mixture in the Desire, *viz.* the Essence, or Multiplicity of the Desire; for the Turning makes a continual Confusion and Contrition, whence the Anguish, *viz.* the Pain, the third Form (or Sting of Sense) arises.

14. But seeing the Desire, *viz.* the Astringency becomes only the more strong thereby, (for from the Stirring arises the Wrath and Nature, *viz.* the Motion,) the first Will to the Desire is made wholly austere and a Hunger, for it is in a hard compunctive dry Essence, and also cannot get rid and quit of it, for itself makes the Essence, and likewise possesses it, ^o for thus it finds itself now out of Nothing in the Something, and the Something is yet its contrary Will, for it is an Unquietness, and the Free-will is a Stillness. ^o Love and Anger, Fa- ther and Son.

15. This is now the Original of Enmity, that Nature opposes the Free-will, and a Thing is at Enmity in itself; and here we understand the Center of Nature with three Forms, in the Original, *viz.* in the first Principle, it is *Spirit*; in the second it is *Love*, and in the third Principle *Essence*; and these three Forms are called in the third Principle *Sulphur*, *Mercury*, and *Sal*.

16. Understand it thus; *Sul* is in the first Principle the Free-will, or the Lubet in the Nothing to Something, it is in the Liberty without Nature; *Phur* is the Desire of the free Lubet, and makes in itself, in the *Phur*, *viz.* in the Desire, an Essence, and this Essence is austere by reason of the Attraction, and introduces itself into three Forms (as is above mentioned) and so forward into the fourth Form, *viz.* into the Fire; in the *Phur* the Original of the eternal and also external Nature is understood, for the Hardness is a Mother of the Sharpness of all Essences, and a Preserver of all Essences; out of the *Sul*, *viz.* out of the Lubet of the Liberty, the dark Anguish becomes a shining Light; and in the third Principle, *viz.* in the outward Kingdom, *Sul* is the Oil of Nature, wherein the Life burns, and every Thing grows.

17. But now the *Pbur*, viz. the Desire, is not divided from *Sul*; it is one Word, one Original also, and one Essence, but it severs itself into two Properties, viz. into Joy and Sorrow, Light and Darknes; for it makes two Worlds, viz. a dark fire-World in the Austerenefs, and a light fire-World in the Lubet of the Liberty; for the Lubet of the Liberty is the only Cause that the Fire shines, for the original Fire is dark and black, for in the shining of the Fire, in the Original the Deity is understood, and in the dark Fire, viz. in the Anguish-source, the Original of Nature is understood, and herein we do further understand the Cure.

18. The Source is the Cure of the free Lubet, viz. of the still Eternity; for the Stillness finds itself alive therein, it brings itself through the Anguish-source into Life, viz. into the Kingdom of Joy, namely that the Nothing is become an eternal Life, and has found itself, which cannot be in the Stillness.

19. Secondly, We find, that the *Sul*, viz. the Lubet of the Liberty, is the Curer of the Desire, viz. of the anxious Nature; for the Lustre of the Liberty does again (from the enkindled Fire out of Nature) shine in the dark Anguish, and fills or satiates the Anguish with the Liberty, whereby the Wrath extinguishes, and the *Turning Orb* stands still, and instead of the Turning a Sound is caused in the Essence.

20. This is now the Form of the Spiritual Life, and of the Essential Life; *Sul* is the Original of the Joyful Life, and *Pbur* is the Original of the Essential Life; the Lubet is before and without Nature, which is the true *Sul*; and the Spirit is made manifest in Nature, viz. through the Source, and that in a two-fold Form, viz. according to the Lubet of the Liberty in a Source of Joy, and according to the anxious Desire's Lubet; according to the Astringency, compunctive, bitter, and envious from the Compunction, and according to the Anguish of the Wheel wholly murderous and hateful; and each Property dwells in itself, and yet they are in one another; herein God's Love and Anger are understood, they dwell in each other, and the one apprehends not the other, and yet the one is the Curer of the other; understand through *Imagination*, for the *Eternal* is *Magical*.

^p Thought
or Sparkle of
the Will.

21. The second Form in Nature, in Eternity is the *Orb* with the compunctive bitter Essences: for there arises the Essence, understand with the Perturbation; for the Nothing is still without Motion, but the Perturbation makes the Nothing active: but in the third Principle, viz. in the Dominion in the Essence, and Source of the outward World, the Form is called Mercury, which is opposite, odious, and poisonous, and the Cause of Life and stirring, also the Cause of the Senses: Where one ^p Glance may conceive itself in the Infinity, and then also immerse itself into it, where out of one only the abyssal, unsearchable, and infinite Multiplicity may arise.

22. This Form is the Unquietness, and yet the Seeker of Rest; and with its seeking it causes Unquietness, it makes itself its own Enemy; its Cure is twofold, for its Desire is also twofold, viz. according to the Lubet of the Liberty, according to the Stillness and Meekness; and then also in the Hunger according to the rising of Unquietness, and the finding of itself; the Root desires only Joy with the first Will, and yet it cannot obtain it, except through the opposite Source, for no Joy can arise in the still Nothing; it must arise only through Motion and Elevation that the Nothing finds itself.

23. Now that which is found desires to enter again into the Will of the still Nothing, that it may have Peace and Rest therein; and the Nothing is its Cure; and the Wrath and Poison is the Remedy of the Seeker and Finder, that is their Life which they find, an Example whereof we have in the poisonous Gall, whence in the Life arises Joy and Sorrow, wherein we also understand a two-fold Will, viz. one to the wrathful Fire and anxious painful Life to the Original of Nature, and one to the Light-life, viz. to the Joy of Nature; this takes its Original out of the Eternal Nothing.

24. The first Will's Cure is the Lubet of the Liberty, if it obtains that, then it makes triumphant Joy in itself; and the Wrath in the hungry Desire is the Curer and Helper of the other Will, *viz.* the Will of Nature; and herein God's Love and Anger are understood, and also how Evil and Good are in the Center^a of each Life, and how no Joy^a In. could arise without Sorrow, and how one is the Curer of the other.

25. And here we understand the third Will, (which takes its Original out of both these, *viz.* out of such an Essence, *viz.* out of the Mother) *viz.* the Spirit, which has both these Properties in it, and is a Son of the Properties and also a Lord of the same; for in him consists the Power, he may awaken which he pleases; the Properties lie in the Essence, and are as a well-constituted Life, or as an Instrument with many^r Strings, ^r Or, Voices. which stand still; and the Spirit, *viz.* the Egreffs is the real Life, he may play upon the Instrument as he pleases, in Evil or Good, according to Love or Anger; and as he plays, and as the Instrument sounds, so is it received of its Contra-tenor, *viz.* of the Assimilate.

26. If the Tune of Love be played, *viz.* the Liberty's Desire, then is the Sound received of the same Liberty and Love-Lubet; for it is its pleasing Relish, and agreeable to its Will's Desire; one similar Lubet takes another.

27. And thus likewise is it to be understood of the Enmity and contrary Will; if the Instrument be struck according to the Desire to Nature, *viz.* in the Wrath, Anger, and bitter Falshood, then the same contrary Sound and wrathful Desire receives it; for it is of its Property, and a Satiating of its Hunger, wherein we understand the Desire of the light, and also of the dark World; a two-fold Source and Property.

28. The Desire of the Liberty is meek, easy, and pleasant, and it is called^s Good; ^s Or, God's. and the Desire to Nature makes itself in itself dark, dry, hungry, and wrathful, which is called God's Anger, and the dark World, *viz.* the first Principle; and the light World is the second Principle.

29. And we are to understand, that it is no divided Essence, but one holds the other hidden or closed up in it, and the one is the Beginning and Cause of the other, also its Healing and Cure; that which is awaked and stirred up, that gets Dominion, and manifests itself externally with its Character, and makes a Form and Signature according to its Will in the External after itself. A Similitude whereof we see in an enraged Man or Beast; though the outward Man and Beast are not in the inward World, yet the outward Nature has even the same Forms; for^t it arises originally from the^u inward, and stands^t Nature. upon the inward Root. ^u World.

30. The third Form is the Anxiousness, which arises in Nature from the first and second Form, and is the Upholder or Preserver of the first and second; it is in itself the sharp Fiat; and the second Form has the *Verbum*, *viz.* the Property to the Word, and it consists in three Properties, and makes out of herself with the three the fourth, *viz.* the Fire; in the external Birth, *viz.* in the third Principle, it is called *Sal*, or Salt, according to its Matter; but in its Spirit it has many Forms; for it is the Fire-Root, the great Anguish, it arises betwixt and out of the Astringency and Bitterness in the austere Attraction; it is the Essentiality of that which is attracted, *viz.* the Corporality, or Comprehensibility; from *Sulphur* it is of a brimstone Nature, and from *Mercury* a Blaze or Flash; it is in itself painful, *viz.* a Sharpness of dying, and that from the sharp Attraction of the Astringency: It has a two-fold Fire, one cold, another hot; the cold arises from the Astringency, from the sharp Attraction, and is a dark black Fire; and the hot arises from the driving forth the^x Compunction in the Anguish in the Desire after the Liberty, and the Liberty is its Enkindler, and the raging Compunction is the Cold's Fire's^y Awakener. ^x Or, Sting of Instigation.

31. These three Forms are in one another as one, and yet they are but one; but they sever themselves through the Original into many Forms, and yet they have but one Mother, ^y Raifer, Enkindler, or Enflamer.

viz. the desiring Will to Manifestation, which is called the Father of Nature, and of the Being of all Beings.

32. Now we are to consider the Hunger of the Anxiety, or the Salt-Spirit, and then also its satiating or fulfilling: The Anguish has in it two Wills, from the Original of the first Will out of the Liberty to the Manifestation of itself; *viz.* the first Will is to Nature, and the other reconceived Will is the Son of the first, which goes out of the Manifestation again into itself into the Liberty; for it is become an eternal Life in Nature, and yet possesses not Nature essentially, but dwells in itself, and penetrates Nature as a transparent
² Or, Out of
 itself.

33. Thus it has two Properties; with the Seeking in itself it makes the Center of Nature: For it is like a Poison, a Will of dreadful Aspiring, like a Lightning and Thunder-clap; for this Desire desires only Anguish, and to be horrible, to find itself in itself, out of the Nothing in the Something; and the second Form proceeds forth as a Flagrat, or produces Sound out of itself; for it is not the Desire of the first Will to continue in the horrible Death, but only thus to educe itself out of the Nothing, and to find itself.

34. And we understand by the Center in itself, with the aspiring Wrathfulness, with the wrathful Will to Nature, the dark World, and with the Egress out of itself to Manifestation, the outward World; and with the second Will out of the first, which enters again into the Liberty, we understand the light World, or the Kingdom of Joy, or the true Deity.

35. The Desire of the dark World is after the Manifestation, *viz.* after the outward World, to attract and draw the same Essentiality into it, and thereby to satisfy its wrathful Hunger; and the Desire of the outward World is after the Essence or Life, which arises from the Pain and Anguish.

36. Its Desire in itself is the Wonder of Eternity, a Mystery, or Mirror, or what is comprehended of the first Will to Nature.

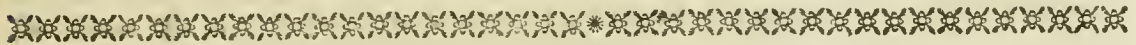
37. The outward World's Desire is *Sulphur*, *Mercury*, and *Sal*; for such an Essence it is in itself, *viz.* a Hunger after itself, and is also its own Satisfying; for *Sul* desires *Pbur*, and *Pbur* desires *Mercury*, and both these desire *Sal*; for *Sal* is their Son, which they hatch in their Desire, and afterwards becomes their Habitation, and also Food.

38. Each Desire desires only the Essentiality of Salt according to its Property; for Salt is diverse; one Part is Sharpness of cold, and one Part Sharpness of Heat; also one Part Brimstone; and one Part Salniter from *Mercury*.

39. These Properties are in one another as one, but they sever themselves, each dwelling in itself; for they are of a different Essence, and when one enters into another, then there is Enmity, and a Flagrat. A Similitude whereof we may apprehend in Thunder and Lightning, which comes to pass when the great *Anguish*, *viz.* the Mother of all Salts, understand the third Form of Nature, impresses itself; which comes to pass from the Aspect of the Sun, which stirs up the hot Fire's Form, so that it is penetrative, as the Property of the Fire is; and when it reaches the Salniter, then it enkindles itself; and the Salniter is in itself the great Flagrat in *Mercury*, *viz.* the Flash, or Compunction, which enters into the Coldness, so also into the cold Sharpness of the Salt-spirit; this Coldness is exceedingly dismayed at the Flash of the Fire, and in a trice wraps or folds up itself in itself, whence arises the Thunder-clap (or the tempestuous Flash, which gives a Stroke in the Flagrat) and the Flagrat goes downwards, for it is heavy by reason of the Coldness, and the sal-nitrous Spirit is light by reason of the Fire, which [Spirit] carries the Thunder or Sound side-ways, as is to be heard in Tempests and Thunder; presently thereupon comes the Wind or Spirit out of all the four Forms one against an-


other, for they are all four enkindled in the penetrating Flagrat; whereupon follows Hail and Rain; the Hail folds itself together in the Coldness, in the Property of the cold Salt-spirit; for the Wrath attracts to itself, and turns the Water to Ice, and the Water arises from the Meekness, viz. from the Desire of the Light, for it is the Essentiality of the Meekness; this the cold Salt-spirit congeals into Drops, and distills it upon the Earth, for before the Congelation it is only as a Mist, or Steam, or as a Vapour, or Damp.

40. Thus we see this Ground very exactly and properly in Thunder and Lightening; for the Flash, or Lightening, or etherial Blaze, goes always before, for it is the enkindled Salniter; thereupon follows the Stroke in the Flagrat of the Coldness; as you see, as soon as the Stroke is given the astringent Chamber is opened, and a cool Wind follows, and oftentimes Whirling and Wheeling; for the Forms of Nature are awakened, and are as a turning Wheel, and so they carry their Spirit the Wind.



The Third Chapter.

Of the grand Mystery of all Beings.

I.  OURTEOUS Reader, observe the Meaning right; we understand not by this Description a Beginning of the Deity, but we shew you the Manifestation of the Deity through Nature; for God is without Beginning, and has an eternal Beginning, and an eternal End, which he is himself, and the Nature of the inward World is in the like Essence from Eternity.

2. We give you to understand this of the Divine Essence; without Nature God is a ^a *Mystery*, understand in the Nothing, for without Nature is the Nothing, which is an ^a *Mysterium*, Eye of Eternity, an abyssal Eye, that stands or sees in the Nothing, for it is the Abyss; and this same *Eye* is a Will, understand a Longing after Manifestation, to find the Nothing; but now there is nothing before the Will, where it might find something, where it might have a Place to rest, therefore it enters into itself, and finds itself through Nature.

3. And we understand in the Mystery without Nature in the first Will two Forms; one to Nature, to the Manifestation of the Wonder-Eye; and the second Form is produced out of the first, which is a Desire after Virtue and Power, and is the first Will's Son, its Desire of Joyfulness. And understand us thus; the Desire is egressive, and that which proceeds is the Spirit of the Will and Desire, for it is a Moving, and the Desire makes a ^b Form in the Spirit, viz. Formings of the Infinity of the Mystery.

4. And this Form [or Likeness] is the eternal Wisdom of the Deity; and we understand herein the Trinity of the only Deity, whose Ground we must not know, how the first Will arises in the Abyss from Eternity, which is called Father; only we know the eternal Birth, and distinguish the Deity, viz. what purely and merely concerns the Deity, or the Good, from Nature, and shew you the *Arcanum* of the greatest secret Mystery; namely, how the Abyss, or the Deity, manifests itself with this eternal Generation; for God is a Spirit, and as subtle as a Thought or Will, and Nature is his corporeal Essence, understand the Eternal Nature; and the outward Nature of this visi-

^b Similitude,
Likeness, or
Signature.

^c Palpable. ble & comprehensible World is a Manifestation or external Birth of the inward Spirit and Essence in Evil and Good, that is a Representation, Resemblance, and typical Similitude of the dark Fire and light World.

5. And as we have shewn you concerning the Original of Thunder and Lightening with the tempestuous Stroke; so likewise the inward Nature of the inward World is, and stands in the Generation: For the outward Birth takes its Original from the inward; the inward Birth is unapprehensible to the Creature, but the outward is apprehensible to it; yet each Property apprehends its Mother from whence it is brought forth.

^d Or apprehends, or conceives. 6. As the Soul comprehends the inward eternal Nature, and the Spirit of the Soul, viz. the precious Image according to God, ^d comprehends the Birth of the angelical Light-World, and the sydereal and elemental Spirit comprehends the Birth and Property of the Stars and Elements; every Eye sees into its Mother from whence it was brought forth.

7. Therefore we will set down the Generation of all Essences out of all Mothers and Beginnings, how one Generation proceeds from another, and how one is the Cause of another, and this we will do from the Eyesight of all the three Mothers.

8. Let none account it impossible, seeing Man is a Likeness according to and in God, an Image of the Being of all Beings; and yet it stands not in the Power of the Creature, but in the Might of God; for the Sight and Science of all Essences consist alone in the clearest Light.

9. We have made mention before how the external Birth, viz. the Essence of this World consists in three Things, viz. in *Sulphur*, *Mercury*, and *Sal*: Now we must set down and declare what it is, seeing that all Things arise from one Original, and then how its inward Separation is effected, that out of one Beginning many Beginnings are produced; this is now to be understood, as is before-mentioned, concerning the Center of all Essences.

^e Or stands. 10. For *Sulphur* in the eternal Beginning consists in two Forms, and so also in the outward Beginning of this World: viz. in the internal the first Form, viz. the *Sul* consists in the eternal Liberty; it is the Lubet of the eternal Abyss, viz. a Will or an Original to the Desire; and the other Original is the Desire, which is the first Motion, viz. an Hunger to the Something; and in this same Hunger is the eternal Beginning to the ^f pregnant Nature, and it is called *Sulphur*, viz. a Conception of the Liberty, viz. of the Good, and a Conception or Comprehension of the Desire, viz. of the austere Attraction in the Desire.

^f Or to the Nature of the Pregnatrix.

11. *Sul* in the Internal is God, and *Pbur* is the Nature; for it makes a Spirit of the Nature of Brimstone, as is to be seen externally in the Property of Brimstone; for its Substance is a dry constringent Matter, and is of a painful anxious fiery Property, forcing itself forth; it attracts eagerly and hardly into itself, and parches up as a dry Hunger, and its painful Property does eagerly and anxiously force itself forth: The Cause and Original is this, because it stands in two Beginnings, viz. in the Property of the Desire, which is an Attraction; and in the Property of the Light or Liberty, which is driving forth, or pressing to the Manifestation through the Desire of Nature.

12. The Desire, viz. the Attraction makes Hardness, and is the Cause of the Fire, and the Lubet is a Cause of the Lustre or Light of the Fire: *Sul* is Light, and *Pbur* makes Fire, yet it cannot be reduced alone in *Sulphur* to Fire and Light, but in *Mercury*, and at last in *Sal*, which is the real Body, but not of the Brimstone, but of the Essence and Water: And so understand, that in the first Desire, which arises in the Lubet of the Liberty, all Things are, and are made substantial and essential, from whence the Creation of this World is proceeded; and we find herein the Property of the Earth, so likewise of all Metals and Stones, and also of the ^g *Astrum*, and the Original of the Elements,

^g Stars.

all out of one only Mother, which is the Lubet and the Desire, from whence all Things proceeded and still proceed.

13. For *Mercury* is generated in *Sulphur*: It is the severing, *viz.* of Light and Darkness from one another, the breaking Wheel, and Cause of the various Division or Multiplicity: it separates the dark Essentiality from the Essentiality of the Light, *viz.* the Metals from the gross, astringent, dark, stony, and earthly Property; for the Property of the Desire gives and makes dark Essence, and the Property of the free Lubet makes light Essence, *viz.* Metals, and all of the same Kind and Resemblance.

14. *Mercury* has in the Beginning ^a of his Birth three Properties, *viz.* the Trembling ^b In. in the Austereness, and *Anguish* from the hard impressing of the astringent hard Desire, and the *Expulsion* of the Multiplicity, *viz.* the essential Life; for the Desire attracts very hard to itself, and the Attraction makes the Motion, or Sting of Trembling, [or horrible Compunction,] and that which is impressed is the Anguish; but if the Liberty be therein comprehended, it refuses it, and there arises the Original of Enmity, and the Severing, that one Form separates from another, and a twofold Will arises.

15. For the Lubet of the Liberty does again set its Desire into the Stillness, *viz.* into the Nothing, and forces again out of the Darkness of the Desire's Austereness into itself, *viz.* into the Liberty, without the Wrath of the Enmity; and so it has only sharpened itself in the austere Impression in *Mercury*, that it is a moving feeling Life, and that its Liberty is sharpened so that it becomes a Lustre, which is, and causes a Kingdom of Joy in the Liberty; and so understand us, that the Spirit's Dominion, *viz.* the Spirit and the ⁱ Essence do thus separate.

ⁱ Or Substance.

16. The Essence remains in the Impression, and becomes material; that is not God, but Gold, or any other Metal, according to the Property of the first Conception in the *Sulphur*, or Stone, or Earth, out of the Desire's own peculiar Property, all according to the first ^k Sude or Seething in *Mercury*; for no Metal can be generated without Salniter, ^k Boiling. which is the Flagrat in *Mercury*; which also becomes material in the astringent Impression, and divides itself in the Separation, one Part into Brimstone, another into Salniter, and a third into a salt Sharpness; whereas yet there cannot be any corporeal Essence in all these, but only the Spirit of the Essence; the Essence proceeds wholly out of the Death thro' Mortification, which is effected in the great Anguish of the Impression, where there is a dying Source, which is the mercurial Life, where the salnitral Flagrat arises as an opening, displaying Flash: For the Liberty, *viz.* the Property of the eternal Lubet, does there ^l separate itself, and yet the attracted Essence out of the Lubet of the Liberty ^l Or separates itself in itself. continues all along in the Comprehension of the Attraction in the astringent austere dark Anguish: Now if the Wrath enters so vehemently into itself as to raise up the salnitral Flagrat, then it apprehends the Essentiality of the free Lubet in itself, from whence arises the Flagrat; for the Wrath there apprehends the Meekness, which is even as if Water were poured into Fire, which gives a Flagrat; and then the Wrath of the great Anguish dies, and with the Flagrat the Joy ascends, and the Flagrat is out of *Mercury*, or out of the Anguish of Death, and becomes also material, but by reason of the Liberty it changes itself into white, which is *Salniter*: Now if the Fire, *viz.* the horrible anxious Sharpness, does again come into it, then the Salniter is dismayed, and gives a ^m Repulse; ^m Report, for the first Property [which was] before the Death is again enkindled with the brimstone Clash. Spirit; a sufficient Resemblance of which you have in Gunpowder, which is the Matter of these Properties.

17. Further, we are to know the Dying with the Enkindling of the Fire, all which is done in the Flagrat; for it is a Flagrat to Death, and to Life; one Part immerses itself into the Property of Death, *viz.* into the Wrath of the austere Desire; and the other Part, which is from the Lubet or Love-Essentiality, arises up in the Kingdom of Joy: But seeing there happens also a Mortifying in the free Materia (though it is no Mortify-

° Sinks.

ing, but a Redeeming from the Wrath, for the Materia of the Liberty will be free from the Wrath) thereupon this Materia ° falls downwards, which is Water; and it is not of the Property of the Wrath, but the Wrath holds it captive in itself; but they are separated from one another in the Effence and Source; the Wrath's Effence gives Earth and Stones, and the Effence of the Liberty is Water, which arises with the Enkindling of the Fire through the Mortification out of the Meekness of the Light.

° Corpus.

18. But seeing this Water does also separate itself in the salnitral Flagrat, and before the Salniter was all mutually enwrapt together, thereupon it obtains different Properties in the Separation, and there is a Diversity of Water; and this various Diversity of Properties gives in each Property also a bodily or corporeal Effence, all according to the first Separation of *Mercury* in *Sulphur*, for in the Mortification in the salnitral Flagrat two Things are effected and come forth, *viz.* a Life, and a Body of the Life; understand an essential, and a lifeless senseless Body, whose Materia is mortified in the Flagrat: Thus there is a Diversity of Water, and a Diversity of the Life, and a Diversity of the ° Body, or of the Materia; as each Body is, so is also its essential Spirit.

19. Now we must consider this from the first Original; as, 1. from the Lubet of the Liberty; and 2. from the Desire to Nature, or the Manifestation of the Abyss.

20. First, in the salnitral Flagrat there is produced through the anxious Mortification a sulphureous Water from the Anguish, which affords a Brimstone, as we plainly see, and all whatever is of the like Sort and Resemblance.

° Corpus.

21. Secondly, There is generated from the astringent, austere, attractive Property, which draws in to itself, a salt Water; its Materia is Salt; if it be again impressed through the Fire or Heat, then it turns into Salt; and all whatever is sharp and attractive, be it either in Herbs or Trees, proceeds from thence; for there is as much Diversity of Brimstone and Salt, as there is Variety of Taste and Fire to be found in all Creatures, Herbs, and Trees; also all whatever lives and grows has Brimstone and Salt; for the saltish Property attracts, and preserves the ° Body; and the Brimstone has in it the Oil or Light, wherein the free Lubet to Manifestation consists, whence the Growth arises.

22. Thirdly, there is brought forth through the salnitral Flagrat out of the Property of the bitter compunctive Attraction, in the first Impression in the Spirit, an earthly Property of Water; its Materia is Earth; for the same arises from the dark Essentiality, where the Darkness impresses itself in the first Desire, wherein the Darkness arises, as is before mentioned: Thus it begets out of its Property in the Impression a Mist, smoaky Steam, or Vapour, which the Flagrat in the Salniter apprehends, and its Effence is dimmed or dies, and falls downwards; this is the Materia of the Earth, though the Earth is not of one only Sort, but has in it all whatever became corporeal in the Flagrat, all which springs through the Death of the Earth, according as it was wrapt and driven together in the Creation into a Lump, as we plainly see.

23. Further, We are to consider of the highest *Arcanum*, *viz.* of the heavenly Essentiality, and then of the precious Stones and Metals, from whence they all take their Rise and Original; seeing that all Things come out of one Mother, which is the Lubet and Desire of Eternity to its own Manifestation.

24. Now concerning the incorruptible Effence of Corporality, the same arises also in the first Desire to Nature, yet in the Impression of the free Lubet, and goes all along through all the Forms even into the highest Sharpness, where it retires again into itself, as a Life out of the Fire: The eternal Fire is magical, and a Spirit, and dies not; the Liberty is its Enkindler, but the eternal Nature is its Sharpness; this same Effence loses the Wrath's Property in the Light; it is in the same Fire as a Dying, yet there is no Dying, but an Entrance into another Source, *viz.* out of a painful Desire into a Love-Desire; it yields also Spirit and Effence from the Fire-Spirit, and the Effence of Meekness from the Light.

25. For that which dies to the Fire, or sinks through Death, that is divine Essence; and it is effected likewise through the salnitral Flagrat of the divine Joyfulness, where the Property trembles in the Joy of Meekness, and immerfes itself through the Death of the Fire, which is called God's Anger, and quenches it, so that God dwells in a meek Light; and the first Property to the Enkindling of the Light is Fire, and Wrath of the eternal Nature, and ^a makes the dark World.

26. The Properties of the first Mother in the Lubet and Desire do also divide themselves in the salnitral Flagrat of Joyfulness into distinct Parts, as is to be seen in this outward World; it yields also Water, but of a very sovereign Essence, and it resembles only a Spirit of a pleasant lovely Desire: This is the Water, of which Christ told us that he would give us to drink, and *whosoever should drink the same, it should spring up in him to a Fountain of eternal Life.*

^a Gives, or affords.

27. It retains also in the Flagrat of the Disclosure the fiery Property which is called *Heaven*, in which the Wonders of the divine Kingdom of Joy are known and manifest; and in the watry Property [it retains] the pleasant Spring, or Paradise; for in the fiery [Property] the eternal Element arises, and it is the real Essence of the divine Corporality, wherein consists all whatever may be known in God, as is sufficiently and in Order cleared at large in our other Writings of *the Divine Revelation*, treating of the *Divine Wisdom*, and of the *Divine eternal abyssal Birth*: And now we will turn us to the Essence of the outward World, *viz.* to the Manifestation of the eternal, *viz.* to Metals, Herbs, and Trees; so also to Men and Beasts.

28. We see that the Metals have another Manner of Body than the living Creatures, or are otherwise than the Earth and Stones are: Now Reason asks, How is the Original of every Thing, seeing that in the Beginning all arose out of one Mother, and yet the Eternity has no temporal Beginning? Here we must again consider the Mother of the first Pregnatrix, where, and how one Essence separates itself from another, *viz.* the inchoative from the eternal, Time from Eternity, and yet they stand mutually in each other, but are severed into two Principles, *viz.* into the Kingdom of God, and of this World; and yet all is God's: But seeing Christ calls the Devil *a Prince of this World*, and we also are able to declare how far, and in what he is a Prince, and that this World is not his own, but he is the poorest Creature in this World, and also not at all in this World; now therefore look upon the first Ground, upon the Mother which has thus generated all Creatures.

^r Or Propriety.

29. So also as to the Earth, Stones, and all Metals, the Earth's Property, consists in a spiritual *Sulphur*, *Mercury*, and *Sal*, and all whatever has had Beginning is arisen in and out of her Impression, and inchoatively thereupon it came forth with the first Form of the Mother, *viz.* with the astringent Attraction, through the Fiat into a creatural Being, and affords a Diversity of Essence and Spirit, according to the first Property of the Separation.

30. As first, The high Spirits, which were created out of the free Lubet in the Desire, in the Fire's Property, *viz.* out of the Center of all Essences, had in them the Properties of both the eternal Worlds; but those which after their Corporizing [or being made creaturely] remained with their Desire in the Property of the free Lubet, and introduced their Will out of the Fire into the Light, they became Angels; and the other, which introduced their Desire again into the Centre (*viz.* into the austere Properties) became Devils, *viz.* Out-casts from the free Lubet out of the Light, as is mentioned in other Writings.

31. Therefore the Devils have neither the Kingdom of God, nor the Kingdom of this World in Possession; for in the Beginning of the Creation this World was created out of both the inward Properties, whereupon the Devil has now only the Wrath's Part in Possession, the other profits him nothing; and thus he is in the World, and also not

in the World, for he has but one Part thereof in Possession, from the other he is cast out.

32. After the Creation of the highest Spirits, God created this visible World with the Stars and Elements as an external Birth out of the Mother of all Essences; all which proceeded out of the eternal Beginning, and took a temporal Beginning: For here we are to consider, that the eternal Pregnatrix moved itself, and enkindled its own Form, [or Similitude,] where then the one became corporeal in the other; but afterwards God created the Earth, which we are thus to consider of.

33. The first Desire to Nature impresses itself, and introduces itself with the Impression into three Forms, viz. into *Sulphur*, *Mercury*, and *Sal*, and in the Impression all become rising and moving, which is not in the still Nothing, and so forces itself into the highest Anguish, even ^o to the salnitral Flagrat, where then is the Original of the Fire: Thus the Source whirls in itself, as a Boiling of Water upon the Fire: for the austere Desire is attractive, and the fiery is expulsive, which is a *Sulphur*; and the astringent Attraction is a wrathful Sting, [or Compunction,] viz. a Contrition; and yet it is held by the Austereness, that it cannot move away, whereupon it is painful, and causes Pain, as if it were seething, which yet is only Spirit without Essence, which comes to pass in *Mercury*, and is *Mercury's* own Form.

34. And there is the Separation of two Wills, viz. one remains, and is the very anxious Essence, seeing it originally arises from the Desire; the other, which arises out of the Lubet of the Liberty, retires back again into itself into the Liberty, and yet there is no parting or dividing from one another, but thus it goes one with another all along through the Enkindling of the Fire through the salnitral Flagrat, where with the Enkindling of the Fire the Death is effected in the Wrath of the Fire, where the Source dies, and yet there is no Death, but a Likeness of Death; and yet the real, eternal, and temporal Death is in that Manner, even where the Liberty apprehends itself in itself, and the Death or Flagrat falls down into the Liberty as impotent, and freely resigns itself; and the Spirit, viz. the Source (understand the very sharp, fiery, anxious Source) becomes material, and retains only an essential Working, like to an impotent Desire; and in the Enkindling of the Fire in the salnitral Flagrat each Property separates itself in itself, and the whole Materia is particularized, viz. to Metals, Stones, and Earth.

35. The highest ^o Metal, as Gold, arises from the Liberty, which is comprised all along in the Flagrat in the astringent Impression; and it is not free from the Materia of the Rest, for all is comprised or wrapt up together; but seeing the Liberty with the *Sul*, or Light's Property, is comprised or comprehended therein also, thereupon *Sul* is expulsive to the Manifestation of itself, as it is the Property of the Liberty so to be: Hence it comes that Metals grow, and not the gross hard Stones, which are too hard comprised in the Impression out of the wrathful Essentiality, and have too little *Sul* in them.

36. But concerning the precious Stones, with their radiant Lustre and great Virtue, the same have their Original in the Flash of the Fire, where Life and Death separate; as when one Part by reason of the dark Essentiality descends, and the other by reason of the Liberty ascends, and yet all is brought into Essence in the Flagrat; so that the same Flash or Glance becomes also material in the Flagrat; and therefore they are hard, and of a blinking Glance, like an Eye; for so also is the Original of the Eye or Sight in the ^o Womb, when the Life enkindles; all according to the Right of Eternity.

^o Body.

37. And therefore they are of so great Power, Efficacy, and Virtue, in that they are so nigh to the Deity, and bear the incorporated Names of the divine Power in them; as also Gold is nigh to the divine Essentiality, or heavenly Corporality: If Man could open [or disclose] the dead Body, and reduce it to a ^o flying moving Spirit, which only can be effected through the divine Motion, then it should be seen what it could be, which no Reason believes or understands without divine Sight [or Vision.]

^o Liquid.

38. Further, we are also to consider of the other Metals and Minerals, which in like Manner do thus take their Original; but in the salnitral Flagrat each Property is separated; as we see that the Property of the Fire and Light is different, and all from the first Impression; where before the Impression the Lubet and Desire of the Liberty stand mutually in each other, as a *Chaos*, a Complexion of great Wonders, where all Colours, Powers, and Virtues are contained in this only *CHAOS*, or Wonder-Eye; which *CHAOS* is God himself, viz. the Being of all Beings, who thus manifests himself in particular Beings with the Eyes of Eternity; each *Materia* is an Essence according to the Spirit from whence it was generated; and if it be enkindled in the Fire, it yields likewise such a Light as the Spirit is in the Essence.

39. And thus also we are to consider of the Metals; what Kind of Spirit each of them has, such a Glance and Lustre it yields, and also such a ^y Body it has.

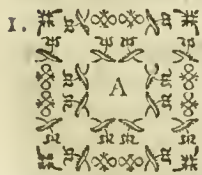
^y Corpus.

40. As the Mind acts and moves the Thoughts and Senses from the highest to the lowest, and comprehends and commands by the Thoughts from the highest to the lowest; so the Eternal Mind has manifested itself from the highest Majesty, even to the lowest, [meanest, or outermost Thing,] viz. to the greatest Darkness; and this World, with the Sun, Stars, and Elements, and with every creaturely Being, is nothing else but a Manifestation of the Eternity of the Eternal Will and Mind; and as it was in the Beginning, so it still stands in its ^z Seething and Vegetation, and so it still puts forward to Light and Darkness, to Evil and Good. And all Things consist in these first three Forms, viz. in *Sulphur*, *Mercury*, and *Sal*, as one Degree in Order after another; for so likewise are the Quires of the Spirits, as also of the Stars, Trees, Herbs, and of all Kinds whatever which have been, and are; so also are the inward heavenly Quires with their Distinction.

^z Boyling, growing, and Waxing.

The Fourth Chapter.

Of the Birth of the Stars, and four Elements in the metalline and creaturely Property.



As it is before mentioned, all Things proceed out of one only Mother, and separate themselves into two Essences, according to the Right of Eternity, viz. into a Mortal and an Immortal, into Life and Death, into Spirit and Body; the Spirit is the Life, and the Body is the Death, viz. a House of the Spirit: As the holy Trinity stands in the Birth, so also is the external Birth: There is likewise Essence and Spirit in Heaven; a

Figure of which we see in this outward World, where there are four Elements, and yet there is but one only Element, which separates itself into four Properties, viz. into Fire, Air, Water, and Earth, as is above mentioned.

2. For so we are to consider of the Creation of this World, that the whole Essence of Eternity has moved itself in the ^a Place of this World, and the whole Form was enkindled and stirred, and that in the Desire to Manifestation; and there the Generation divided itself in the Flagrat of the enkindled Fire into four Parts, viz. into Fire, Water, and Earth, and the Air is its moving ^b egressive Spirit; as is to be considered in *Sulphur*, which consists in these four Things.

^a Loco.

^b Outgoing, Breathing.

3. In like Manner also the *Astrum* is thus generated out of the first Mother; and all put together is only one Body, and it all takes its Rise from the inward Spirit; as a Hand or Foot grows forth from the inward Center, and has already its Form in the Center, *viz.* in the first Operation, and so only grows into a Form as the Spirit is.

4. The first Mother of all Things, *viz.* the Lubet with the Desire, does especially introduce itself into seven Forms, and yet continues stedfast in three only, but manifests itself in ^c seven Forms.

^c Or in a seven-fold Form.

5. The first Form is astringent, *viz.* an austere Attraction, which is a Cause of Coldness and Salt, and all Corporality.

^d Or Sting.
^e Stirring up,
or Moving.

6. The second Form is the ^d Compunction, *viz.* the Drawing or Motion, and causes the Feeling, also Pricking, Aking, Tormenting; the ^e Affection of Bitterness, Enmity and Friendliness, Joy and Sorrow.

7. The third Form is the great Anguish in the Impression, which causes two Wills, *viz.* one to the Fire, where the Will of the free Lubet falls down to the Wrath in the Fire, and again goes into itself, and makes a Lustre in the Fire's Sharpness.

8. Now the fourth Form is the Fire itself, *viz.* the first Principle in the Life, with which the dark and light World do separate; also in this Flagrat all material Separations are effected, and the Corporality and Multiplication begin according to the Property of the first Eternal Mind, *viz.* according to the Essentiality a mortal [*Ems.*] and according to the free Source a living [*Ens.*]

9. The fifth Form is now the second Desire, which is effected after the Separation, and that according to two Properties; *viz.* one according to the Lubet of the Liberty out of the Light, which is the highest Love-Desire; and the other according to the Fire's Lubet, which leads its Life of its Essence in the Love in the Light, from whence the Joyfulness, and every true Life arises.

10. The Love gives Essence; for it is expressive, and yielding, *viz.* itself; for God gives himself to every Essence; and the Fire is receptive; for it needs Essence in its wrathful Hunger, else it extinguishes; and then the Lustre of the Light would go out, and the Desire of Love would cease, for the Fire makes the Light desiring, *viz.* of the Joyfulness; for if the Fire dies, the Light waxes dark, and Love turns into Anguish, as may be conceived of in the Devils.

11. The sixth Form arises from the turning Wheel before the Fire, where the Multiplication of the Essence arises out of the Property of *Mercurius* in the salnitral Flagrat; with the Enkindling of the Fire one Form is introduced into another; and if now the Love-Desire penetrates all the Forms, then all the Forms grow very desirous the one after the other, for the dear lovely Child *Venus* is in all.

12. Here begin the Taste, Smell, Hearing, Seeing, Feeling, and Speaking; for the Light opens another Principle of another Source, and fills all; and here springs up the Life in Death, *viz.* the Love in the Anger, and the Light shines in the Darkness; here the Bridegroom embraces his Bride, and God himself resists his Anger, *viz.* the Wrath of Nature; and in this Form all Speeches, Understanding, and Senses arise, and the true real Life of all Creatures; so also the Life in the Vegetables, *viz.* Trees and Herbs, in each Thing according to its Property.

13. The seventh Form arises from all the other, and is the Body, Mansion-house, or Food of the other, and it is thus effected; when the other Forms taste each other in their mutual Penetration in the Love-Desire, then in each Form there is an Hunger or Desire after the Love, *viz.* after the Light; now each Hunger or Desire is reaching forth after the Thing it desires, and eagerly attracts the Property of the Thing desired; and thus out of two one Essence is made, *viz.* out of the Hunger, and that which the Hunger desires; for this Hunger does not stand in Death, it does not any more enclose itself up in Death, unless it be too great, and the Imagination in the Hunger be too great, and

the Hunger cannot obtain that same Thing, then it choaks; as many Times a Child is so choaked or smothered in the Mother's Womb, if this Form be enkindled in another Form to eat of some external Thing, whereupon the Mother grows so ardent in longing, and if she cannot get it, the Child also cannot get it; now it choaks in the Hunger, or else a Member is spoiled, from whence the Hunger arose.

14. The first Hunger in the Center before the Fire is a spiritual Hunger, which makes the dark World; and the Hunger of the free Lubet makes the light World; both which are only Spirit, till they pass both together through the Enkindling of the Fire, where then they are mortified to the Spirit, and are a Likeness of the first Spirit, *viz.* a Manifestation of the incomprehensible Spirit, which is called God in Love and Anger, in a two-fold Source: Thus each stands undivided in itself, *viz.* God in the Time, and the Time in God, and the one is not the other, but they come from one eternal Original; thus the temporal Spirit's Hunger gives a temporal Body, and the eternal Spirit's Hunger affords an eternal Body, and are both mutually in each other, and yet are ^f distinct.

^f The one is not the other.

15. The seven Forms make them a Body according to their Hunger out of their own Property; therefore all whatever the Spirit has in all Properties lies in the Body.

16. Further we are to know, that there is a Separation made in the Creation of this World; for this is to be seen in the Sun and Stars; so likewise in all Creatures; also in Metals, Stones, and Earths; for this same is the Manifestation of God.

17. We see in the Firmament seven Planets, and in the Earth seven Metals which are fixed, and also seven Planets only which are fixed in their Property; the rest are Minerals, and so of the Stars: And as the planetary Orb has its predominant Stamp or Influence, so is also the Birth of each Thing.

18. As the Deity, *viz.* the divine Light, is the Center of all Life; so also in the Manifestation of God, *viz.* in the Figure, the Sun is the Center of all Life; in the highest Life the highest Things have taken their Beginning, and so forward successively one from another to the lowest: In every external Thing there are two Properties; one ² from Time, the other from Eternity; the first Property of Time is manifest; and the ³ other is hidden, yet it sets forth a Likeness after itself in each Thing.

³ Or out of.

19. Whatever has its Beginning out of the Lubet of the Liberty stands with the Root in an heavenly Property, and with the Body in an earthly; but the Eternal stands in Time, and manifests itself with Time.

20. *Sulphur* is on one Part in the Internal heavenly, and as to the Body earthly, yet puts forth an heavenly Likeness according to the Eternal out of itself, which is fixed and steadfast; as is to be seen in Gold, and is much more to be understood in the human Body, if it were not corrupted in the Desire in *Mercury*; for the spiritual or heavenly Man consists in *Sulphur*, and in *Mercury* the corporeal, *viz.* the Similitude of the divine [Man;] so also the metalline Property in *Sulphur* is the noblest, most excellent, and highest, for it is the highest Spirit.

21. Understand it thus: In the heavenly Being there is also a Property of a ^h Seeth- ^h Boiling, or ing, when the Liberty is apprehended and enkindled in the highest Desire, wherein the Decoction. Joyfulness arises; this is effected in the heavenly *Sulphur*, where it is made essential in the heavenly *Mercury*, *viz.* in the eternal Word, which is a spiritual Essence.

22. But if the same Spirituality longs to manifest itself in a Similitude, both according to the Property of the Spirit, and the Essentiality too, according to the Trinity of the Deity, according to the mortal and immortal Essence, then that Image is represented ⁱ in ⁱ With. the Stars and Elements; and lastly it is set forth in Man, who is a lively Image of the whole Essence according to the divine and outward World; also the inward and outward Worlds are represented with the Metals in a mortal Image, as a Resemblance and Similitude of the living heavenly Essentiality.

23. The Beginning is in *Sulphur*; for *Sul* is the Lubet of the Light, or the Liberty, which longs to Manifestation, and it cannot otherwise be effected but through Fire: In *Pbur* arises the Desire, viz. an austere Attraction, which makes the dark earthly Property, and the Austereness of the Spirit, viz. the fiery Essence: In this Austereness arises *Saturn*, which is the Thing impressed; and *Mercury* is the Desire of the Hunger, and the Rager, Raver, and Breaker; and *Mars* is the Wrath in the Hunger, a Cause of Anger; these three are the Property of *Pbur*, viz. of the free Lubet's Desire.

24. The free Lubet's Property begets the Essence in the three fore-mentioned Forms, viz. in *Saturn*, *Mercury*, and *Mars*; for it gives itself in to each Property, and the Property in the Hunger of *Mercury* makes it a corporeal Form; but if the free Lubet turns also to an Hunger in the austere Desiring, then it makes also three Forms according to itself, viz. *Jupiter*, who is the Understanding of the Lubet; and *Venus*, which is the Desire of the Lubet; and *Luna*, which is the Body of the Lubet; and according to the Property of the Light it makes *Sol*; all this is Spirit; but now in every Spirit's Hunger there is also an Essence, both according to the mortal and immortal *Ens*, a fixed, and unfixed; a Figure according to the heavenly, and a Figure according to the earthly [Being, or Property.]

25. In the Saturnine Property the Desire of the free Lubet makes (according to *Saturn*'s own Property) Lead, and according to the watry [Property] in *Saturn*, Salt; and according to the mortal and earthly [Property] in *Saturn*, Stones, and Earth, and all whatever is of that Sort and Semblance.

26. But according to the Liberty, or according to the free Desire's own Property (in that it yields up itself to *Saturn*, viz. to the Desire) it makes in *Saturn* Gold, according to the Desire of the Light, where the Spirit and Body separate; the Spirit of its Desire is *Sol*, and the Body is Gold, understand, the golden Body is in *Saturn* according to the Property of the free Desire, and not according to *Saturn*'s Property; his Property in himself is Lead, Salt, and Earth; but he keeps the golden Child shut up in himself as a black Raven, not in his gray Form, but in a darkish Cast: He is a great Lord, but his Dominion, by reason of the golden Child which he has in his Bowels, stands not in his own Power: He is not Father of the Child, but *Mercury* is he which * forms the Child; but he puts his Morning Mantle upon it, that he can have no Joy with the golden Child; he corporifies the fair Child; for he is its Fiat or Creator, and hides and covers it close under his Mantle: He cannot give it the Body from his own Property, for it (understand the golden Body) is the Essence of the free Desire in the highest Degree of Corporality in the fixed Death, where yet there is no Death, but an Enclosing, and in the Similitude a Representation of the divine heavenly Essentiality.

^a Or fashions.

^l Or Faber.

^m In a strange Fire, and yet not strange; when the Cloak is laid aside, it needs only its own Fire.

ⁿ Here must be its own Fire only from within, and from without.

^o And it is the Tincture which tinctures the Body.

27. *Mercurius* is the ^l Master-Workman of this Child, which *Saturn* hides; when he gets it into his Hunger, he casts off his black Cloak, and rejoices in it; but he is too malignant in his ^m Fire-Wrath, he devours the Child, and turns it wholly to his own Property: When he is most sharply hungry in the Fire, then *Sol* must be given him (it is his Wife) that his Hunger may be appeased; and then when he is satisfied, he labours in the Materia of the Child with his own Hunger or ⁿ Fire, and fills up his sufficed Desire out of *Sol*'s Property, which he before had eaten, and nourishes the Child till it gets upon it all the four Elements with the Constellation, and he grows exceeding pregnant with the Child, and then it belongs [or is fit for] a strange Fire, and yet not strange, an earnest Fire; and then the Father gives it the Soul, viz. the Fire-Spirit; and its first Mother, which *Mercury* did eat down in its Hunger, which was fixed and perfect, [gives] the Soul's-Spirit, viz. the Light-Life: Then the ^o Death arises, and the Child is born, and becomes afterwards its own, and a Child of the Liberty, and cares no more for its Work-Master: It is better than its Father, but not better than its Mother, in whose Seed it lay, before the Father wrought in it; it bruises the Head of its Father's fiery

Essence, *viz.* of the Serpent, and passes freely through Death in the Fire: Dost thou understand nothing here? Then thou art not born to the highest Knowledge of the spagirical Science.

28. Further, we are to consider of the Degrees, what the Liberty, *viz.* the eternal Lubet, gives to the Hunger of the other Forms in *Sulphur*, in the Property of the other Planets; the Form of the Birth is as a turning ^p Wheel, which *Mercury* causes in the *Sulphur*. ^p Or Rotation.

29. The Birth of the highest Degree turns round, (*viz.* the Desire) for this World is round, so also the Birth; when the Liberty has given its highest Lubet (as a golden Hunger) to *Saturn*, and placed *Mercury* for Work-Master, then it betakes itself into itself, into its Desire, according to the Property of Meekness; for the first Conception to the golden Child is effected according to the Property of Joyfulness; but this out of Goodness and Meekness resigns itself to *Luna*; for it is a pleasant Demission by reason of the Meekness, which *Mercury* apprehends and works therein also; this Body is Silver, and comes from the first Impression, where the Yellow and White separate in the Fire, *viz.* the Colours of the Virtue; then *Luna* arises out of the Yellow and turns into White, by reason of the divine Meekness; and because its Original is from Sol's Colour, therefore it has a perpetual Hunger after Sol, and receives the Sun's Lustre into it, ^q puts it on, and shines with it. ^q Draws it to itself.

30. Now as the Superior is, so is likewise the Inferior, (namely Metals,) therefore Silver is the next Degree to Gold; and as Gold is generated, so is also Silver: *Venus* cloaths it, which *Mercury* cannot endure, seeing he is the Master-Worker, and he gives his Garment also; but the Silver has neither the Property of *Venus* nor *Mercury*, for it retains the Property of its Mother, *viz.* the Meekness in the Liberty, and is hatched, as the Gold by reason of the Sun: The Moon has an heavenly Property, but in reference to its own proper Form from the Property of the Desire, it is of a very earthly Property, it is a Cabinet and Keeper of the earthly and heavenly Essence: In like Manner as the outward Body of Man, which before the Fall in *Adam* was comparable to Silver, but when he died in the Lubet then the earthly Property only lived in him, and therefore he continually hungers after Sol's Glance [and Glory,] he would fain take again his Splendor with *Luna* from the Sun, but he gets only an earthly lunar Lustre, wherein he acts and exercises Pride, unless he be born again out of Sol's Splendor, that is, out of God's Power in the heavenly *Mercurius*; and so he becomes again the golden Silver-Child in divine Essentiality, only covered and cloathed this Life-time with the earthly Moon, that is; with earthly Flesh.

31. *Saturn* also is the House of Silver, he is likewise the Cause of the first Conception, but he turns his Desire only upon the golden Child, and leaves the Silver its Garment, and takes it into his stony earthly Property, and lets *Mercury* hatch it.

32. The Desire of the free Lubet is fixed and stedfast, as concerning the Property of the Desire only, which brings its Will again from the Body into the Combat in the Senses, and makes *Jupiter*, that is on the ^r Orb upwards under *Saturn*, under the Saturnine ^r Wheel, or Power; its Metal is Tin, and it is the third Degree; for the Lubet of the Liberty in ^r Spherc. the Desire proceeds forth into the Desire of the Austereness, and so it gives itself into the Fiat.

33. We must understand it thus; the Lubet of the Liberty goes forth out of itself, as a Plant, and makes one Degree after another in Order, but *Mercury* makes the *Sphere*, for he is the Work-Master: And as the Eternal Birth is in itself in the heavenly *Mercury*, *viz.* in the Eternal Word in the Father's Generation; so likewise with the Motion of the Father it came into a creaturely Being, and so proceeds in its Order, as may be seen in the Wheel of the Planets; for the Order is just so placed as Man is in his Order.

34. First there is in him the true golden divine Man, which is the Likeness of God: Next there is in him the Man of heavenly Essentiality, *viz.* the inward holy Body, generated from the Fire and Light in the Tincture, which is like to the pure Silver if it were not corrupted. Thirdly, there is in him the elemental Man from the pure Element resembling *Jupiter*. Fourthly, the mercurial, which is the growing or paradisaical [Man.] Fifthly, the martial, from the Fire, *viz.* the soulish [Man,] according to the Father's Property. Sixthly, the Venerine [Man,] according to the outward Desire, and the Water's Property. Seventhly, the solar, according to the Sun's Property, *viz.* according to the outward World, as a Seer and Knower of the Wonders of God: And yet it is but the one only Man; yet is both in the inward and outward World. Thus likewise is the Similitude [or Form] of the seven Metals; with one Property according to the inward World, and with another visible and palpable Property according to the outward World.

35. From *Jupiter* the Sphere turns round, and out of the Separation *Mercury* proceeds forth with a broken Metal, according to his Spirit's Property; externally *Quicksilver*, and internally he is a paradisaical Working; he is in his spiritual Property the Distinguisher (or Articulator) of the Words, Voices, and Speeches. It is written, *God hath made all Things by his Word*: The heavenly eternal *Mercurius* is his Word, which the Father expresses in the enkindling of his Light, and the expressed is his Wisdom; and the Word is the Worker, Framer, and Maker of the Formings in the expressed Wisdom. Now what the inward *Mercurius* does internally in God's Power, that likewise the outward *Mercurius* effects in the outward Power in the created Essence: He is God's Instrument, wherewith he works extrinsically to Death and to Life; in each Thing according to its Property he builds, and breaks down.

† Attenuates,
destroys.

36. According to *Saturn's* Property he builds, and according to his own Property he distinguishes and † dissipates the Hardness in *Saturn*, *viz.* the enclosed, and opens it to Life: He opens the Colours, and makes Forms and Shapes, and carries in him an heavenly, and also an earthly Property; in the earthly he carries out of the first Desire to Nature, *viz.* out of *Saturn*, *Mars*, *viz.* the Wrathfulness of the Impression; for he is his Soul, wherein *Mercury* lives; he gives him the fiery Essence, and stands under *Jupiter* in the Order upwards on the Sphere; for he carries the Fire-Spirit in *Sulphur* into all Planets, and forms and gives to each Thing its Source, and true Spirit of Life.

37. *Mars* in the first Impression is the great Anguish, and causes the Love-Will of the Liberty to separate from him; and that which is separated is called God; and the Anguish, or Fire-Source, is called God's Anger, *viz.* the Wrath of the Eternal Nature: And as internally God's Love separates from God's Anger, that is, from the wrathful Property of the Eternal Nature, *viz.* Heaven from Hell, God from the Devil; so also it is effected in the Birth of the outward Nature.

38. Love proceeds out of the Wrath, and is an Humility, or Submission: Thus likewise it came in the Creation into Order; therefore *Venus* stands in the Sphere on the Line of *Mars* under the *Sun*, for so is the Separation in Nature; and so one proceeds forth from another: Its Metal is Copper, the Original whereof is this, that the Love is a Desire, and desires only Light and Joy; for the *Materia* is made out of the Desire's Property: But if the Love-Desire shall come to be corporeal in the Impression, then it must resign itself to the wrathful Fiat, *viz.* to the Desire of *Mars* in the Fire, or in the fiery Property; for the Saturnine Property takes all into its Might, and makes it corporeal.

39. Therefore the Metal of *Venus* is so nearly related to Gold, by reason of her own Property from the Liberty, but *Mars* makes it too wrathful; and because it separates itself out of *Mars's* Fire, it retains a great Part of the Property of *Mars* in it.

40. *Mars's* Metal is Iron, for he is the Wrath in *Sulphur*, in which the Fire enkindles, and arises; his Original with the *Materia* is in the Austerity of the Desire: Copper

separates itself in the Generation out of Iron, for it arises from the Will of *Venus*, and they differ as Body and Soul; for *Mars* is the Fire-Soul of *Venus*, and makes *Venus* corporeal; otherwise *Venus*, as to her own Property, gives only Water in the Mortification in the salnitral Flagrat; for her Fire is only a pleasant Shining, Smile, or Love-Fire, as she is alone void of other Mixture; and therefore she cannot produce any corporeal Essence from her own Power and Ability, which is hard and tough; she is only the ' Mother to her Child without a creaturely Soul; *Mars* is her Soul, and *Saturn* makes her Body.

' Woman,
Wife.

41. The Spirit of *Sol* may tincture *Mars* and *Venus*, and change them into the highest metalline Perfection, viz. into Gold; which cannot so easily be effected in Silver, unless it be reduced into the first *Materia*, where *Saturn*, *Mars*, and *Mercury* are together in the *Sulphur*, and then it can be done: *Venus* receives its Toughness from *Saturn*, and its Redness from *Mars* as the Fire.

42. Now the Desire of *Venus* is only eager, and longing after *Sol*, as after her first Mother, from whence she springs forth in her Birth in the first Original; for the Love comes forth originally from God, and so it is likewise in the external Birth in the Figure: The Desire of *Venus* goes into *Sol*, into the Sun, and receives in its Desire the Property of the Sun, and shines from *Sol*; she has a very peculiar Shining and Lustre above all the Planets and Stars, which she receives from her Mother; and in her Mother's Power consists her Joy, viz. the pleasant twinkling smiling Aspect which she has in her; she is in her own Property (as she is purely alone without the Property of the other Planets) a real Daughter of the Sun (understand in *Sulphur*, where all is wrapt together) therefore she stands next under the Sun, as a Child of the Sun; not that the Sun did generate that Star, for he is likewise created with her, but in the *Sulphur* without the Creation; merely in the Generation, it is so, both in the heavenly and earthly [Being, or Principle.]


43. For God the Father generates the *Love* through his Heart; now the Sun, by way of Similitude, betokens his Heart; for it is a Figure in the outward World according to the eternal Heart of God, which gives Strength and Virtue to every Life and Essence.

44. And understand it right; all Things proceed from the Word and Heart of God (which is the *Divine Sulphur*) in the Birth of the holy Trinity, and manifest themselves in and through the proceeded (or egressed) Essence, which is God's Wisdom; and they again do eagerly force and press out of the Egress, in and towards his Heart and Power, and vehemently long after it, as *Paul* saith, all Creatures groan and pant with us to be delivered from Vanity.

45. So also does the outward Essence in the outward Birth of Metals, Planets, Stars, and Creatures; each Thing longs after its Center, viz. after its first Mother, whence it proceeded, viz. after the Sun in *Sulphur*, for it is the Tincture of all Essences: Whatever the first Desire with the Impression in *Saturn* makes Evil in the Wrath of *Mars*, that the Sun turns again into Good. As the divine Sun tinctures the Anger or Wrath of God, so that the wrathful Property of God's Anger is changed into a Joyfulness; so likewise the outward Sun tinctures the outward *Sulphur*, viz. *Saturn* and *Mars*, that there is a pleasant Temperature, viz. a Growth, springing, and blooming in all Metals and Creatures; therefore the Sun is the Center, which Reason will not believe; understand, in the planetary Orb, and in all Vegetables and Animals.

The Fifth Chapter.

Of the sulphurean Death, and how the dead Body is revived, and replaced into its first Glory.

1.  L.L. Life and Motion, with Understanding, Reason, and Senses, both in Animals and Vegetables, consist originally in *Sulphur*, viz. in Nature's Desire, and in the Lubet's Desire of the Liberty.
2. In Nature's Desire arises the Death and Enclosing, and in the Desire of the Liberty arises the Opening and the Life; for the Liberty's Desire tinctures the Desire of the dark Nature, so that the wrathful Mother foregoes her own Right, and freely resigns to the Liberty's Desire, and so the Life grows in Death, for there is no Life without Light; but if the Light goes out in the Essence of the *Sulphur*, then it is an eternal Death, which no Man can revive, unless God moves himself in the Lubet-Desire in the same Death; for Death can receive no Life into it, unless the first Desire, viz. the free Lubet's Desire, manifests itself in the Desire to Nature, wherein the Inclosing and Death are generated.
3. Therefore when Man died in the *Sulphur*, none could have made him alive again, unless the free Lubet; viz. the Desire to the Eternal Life did again enter into his *Pbur*, viz. into the Birth of the Nature of the human Property, and moved the inclosed Death, viz. the Center of Nature, and gave itself again into the Center, viz. into the soul-like Property, and into the Soul's Essentiality and Corporality; and this was so brought to pass.
4. We know that the right *Sulphur* is a Generation of all Spirituality and Corporality; so far as concerns its first Original, where it is heavenly, it is the Generation of the Essence of all Essences: For all, whatever Eternity and Time is in itself, has, and is able to effect, lies in this Birth: But now as to the Kingdom of this World it is earthly, viz. a Figure of the Eternal; for in it the Time and Creature consist, and all whatever is visible and invisible.
5. Now Man, and every Life also, as to the Kingdom of this World, was created and generated out of the outward *Sulphur*; *M* out of the inward and outward [*Sulphur*,] and the outward Creature only out of the outward; for Man is an Image and Likeness of God, and the other Creatures are as a Similitude according to the Figuration in the internal Generation in God's Wisdom, viz. in the expressed or procreated heavenly Essence, according to both eternal Principles.
6. But now Man was created good and perfect, according to, and out of all the three Worlds, as an Image of the Deity, in whom God dwelled; and he was even that Essence what God is, according to Eternity and Time in all the three Worlds; but he was a Creature with a Beginning, as to the Creature, and died through the Lubet as to the heavenly and divine Essence: For the inward Lubet, which was generated in the Center, viz. in the Fire, wherein stood the Life in the divine Essentiality, that is that which enkindled the Essence of the divine Meekness, wherein the Joyfulness or the angelical Form consists; that (I say) turned itself from the inward Lubet of the Liberty and Eternity into the Time, viz. into the external Birth, into the planetary Property, [it departed] out of the pure divine Element into the four Elements: Thus the inward divine Essentiality, or inward Corporality did no longer retain any Leader or Life: And this was the Death; for the Soul's Fire proceeding from the Father's Property turned itself away from the Son's Property, in which alone the Divine Life consists.

7. Thus the Property of the Soul remained naked only with its Will in the outward *Sulphur*, and the inward disappeared, and continued stedfast in the eternal * Unchangeable-^x Or Immo-
ness, as in an eternal Nothing, wherein there was no more any effecting, [or working bility,
Efficacy to bring to pass.]

8. Thus Man with his outward Body lived barely and merely to the Time; the precious Gold of the heavenly Corporality, which tintured the outward Body, was disappeared, and so the outward Body stood barely and alone in the Life of Nature's Desire, viz. in the Soul's fiery Property; understand in the Form and Property of *Mars*, viz. in the Wrath of God, which is the Wrath in *Sulphur*, viz. the Property of God's Anger and the dark World: But seeing the outward Body was created out of the Time, therefore the Time, viz. the Constellation with the four Elements, presently obtained the Dominion in him; and the divine Property, viz. the Desire of the Deity (which ruled and tintured Time, so that there was a holy Life in the Creature out of the Time) was vanished; its own peculiar Love in the divine Desire was turned to Water, and it became blind and dead in the Will and Desire of God; and the Soul must help itself with the Sun's Light.

9. But seeing that Time has Beginning and End, and the Will with the Desire has given up itself to the temporal Leader, therefore the Dominion of Time destroys its own contrived Spirit, and so the Body also dies and passeth away; and this is that which God said to *Adam*, That he should not eat of the Tree, or Plant, of the Knowledge of Good and Evil, of both Properties, y lest he died; as it also came to pass, he died in the *Sulphur*; y Or he should die.
the *Sul* in the Kingdom of God, viz. the Lubet of the divine Liberty, out of which the Light of God shines, and in which the divine Love, viz. the Love-Fire burns, [disappeared and withdrew from him.]

10. Now there was no Remedy for him, unless God's Desire entered again into his dead *Sulphur*, that is, into his *Sul*, which was dead, viz. into the dead [or mortified] Essentiality, and again enkindled it with the Love-Fire; which came to pass in Christ: And there the heavenly Body, wherein God's Light shines, did again arise. But if this must be effected, then the Love-Desire must again enter into the Desire of the enkindled Anger, and quench and overcome the Anger with the Love; the divine Water must enter again into the Soul's burning Fire, and quench the wrathful Death in the astringent Fiat, viz. in the Desire to Nature, that the Love-Desire, which desires God, might be again enkindled in the Soul.

11. For Man's ^z Happiness consists in this, that he has in him a ^a true Desire after ^z Salvation.
God, for out of the Desire springs forth the Love; that is, when the Desire receives the ^a An upright,
Meekness of God into itself, then the Desire immerses itself in the Meekness, and becomes full, and un-
essential; and this is the heavenly or divine Essentiality, or Corporality; and therein the feigned De-
Soul's Spirit (which lay shut up in the Anger, viz. in Death) does again arise in the fire.
Love of God; for the Love tinctures the Death and Darkness, that it is again capable of the divine Sunshine.

12. And as this is done in Man, so likewise it is in the Transmutation of Metals: The *Sulphur* is shut up in *Saturn*, viz. in the Death, and yet there is no Death, but a vegetative Life; and the outward *Mercury* is the Life ^b thereof. Now if the metalline ^b Or therein.
Body shall come to the highest Perfection, then it must die unto the external ^c Domina- ^c Leader.
tor, viz. to the Elements, and come again into such a *Sulphur* as it was, when as yet it had not the four Elements on it, but lay only in the Element in ^d Unity. ^d In one.

13. But now none can reduce it into such a Body, but he only who has generated; he that has given it the four Elements, he alone can take them away; and he that at first made it corporeal, he must bring it to himself, and transchange it in himself into another Body; and this is the *Sulphur*, which has *Mercurius*, as its chief Faber in itself. He must again take it out of dark *Saturn*'s Bowels in the Fiat, and introduce it into his own,

e Begin.

and with his own Fire separate the four Elements from it, and reduce it into one; as God at the last Day will in the enkindling of his own Fire separate the Essence of the four Elements from the pure Element, that the eternal Corporality in the pure Element may arise^e and spring forth: And as in the Death of Man the four Elements separate from the true Man (who is the Element of God) and the heavenly Body remains only in itself; so it goes in the Transmutation of Metals.

Process.

14. The Body lies shut up in a disesteemed Form in *Saturn*, not wholly in *Saturn's* Property, in a dark Colour, marked with *Mercurius* its Father, and *Sol* its Mother, clothed with *Saturn*, and manifest with the Life of *Mars*; but its Mother is not outwardly manifest and known on it, unless its Faber be enraged with its own Iniquity; which yet cannot be, unless an Alienate be applied, whereby its Propriate is enraged; and then (if his Anger be set on a Fire or Fury) he becomes so very hungry and thirsty, and yet can find no Refreshment in itself; then it seizes on its Faber who has made it, and fights against its Creator, as the earthly wicked Man does against God, so long till he devours and consumes himself, as a fiery [pestilent] Poison consumes the Body, unless you remedy, stay, and allay its Hunger; yet there is none that can still this horrible Hunger, but God himself who has made him; and if he assists not in due Time, then the Hunger in the Wrath consumes the Body, and puts it into the eternal Darkneſs.

f Or in the divine Love.

15. This Hunger desires nothing but the Mercy of God, that he might be freed from the Anguish of Hell; but this he cannot obtain of himself, for he is shut up in the Anger of God; and his dear Mother, which nursed him in the Beginning, is also shut up in Death: But if God shews his Grace, and gives him again of his Love, then the Anger is dismayed^f at the Love; and this is a Flagrat of great Joy: For he again tastes the Sweetneſs of his dear Mother, and then he knows full well that he has been so vile and wicked, and repents of his Iniquity, and will turn and mortify the old *Adam*, and cast it away from him.

g Or upon the Love of God.

h Depart.

16. So the Artift takes him presently away with the old *Adam* from the strange Anger, and lays him in a soft Bed; for the old *Adam* is sick, and will die; and then his own Faber in the old *Adam* is^g in the Love of God, which destroyed the Anger, and will make a young Child, and rejoices in the Child; and the old *Adam* grows sick, and weak, wholly dark, and swarthiſh, and dies; and the four Elements^h go out from him with their Colours: So the Faber gives him even leave to go, and continually labours on the new Body, which shall arise from Death; and none ſees his Labour, for he works in the Dark.


i Labour.

17. But the Artift takes no care about theⁱ Work, but gives the Faber his own Food, till he ſees that a vegetative Life appears in the dark Death with a new Colour out of the Black; and then, when the new Man is ready, the Artift comes, and brings the Soul, and gives it the Faber; at which the Faber is dismayed, that another Life comes into him; and he puts the Soul into the new Body, and it goes inwardly in the Anger: Thus the new Man arises in great Power and Glory from Death, and bruises the Head of the old Serpent in the Anger of God, and paſſes through the Anger, and the Anger can do him no harm at all.

*Who'er thou art, that to this Work art born,
A choſen Work thou haſt, howe'er the World may ſcorn.*

The Sixth Chapter.

How a Water and Oil are generated, and of the Difference of the Water and Oil, and of the Vegetable Life and Growth.

1.  LL Life, Growth, and Instigation consist in two Things, viz. in the Lubet, and then in the Desire; the Lubet is a free Will, and as a Nothing in comparison to Nature; but the Desire is as a Hunger: In the Desire arises the moving Spirit, viz. the natural, and in the Lubet the supernatural, which yet is ^k Nature's, but not out of its own Property, but out of [or from] the Property of the Desire.

^k Of or belonging to Nature.

2. The Desire is the Instigation of the Essence, viz. an Hunger, and the Lubet is the Hunger's ^l Essence, which it takes into itself; for the Desire is only an hungry Will, and it is the natural Spirit in its Forms; but the Lubet is out of the Liberty: For God is without Desire as concerning his own Essence, inasmuch as he is called God; for he needs nothing. All is his, and he himself is all.

^l Being, Materia, or Food.

3. But he has a Lubet-Will, and he himself is the Will, to manifest himself in the Lubet; yet in the Lubet which is free, without Affection, no Manifestation can be effected, for it is void of Desire; it is as if it were nothing in respect of Nature, and yet it is all; but not according to the Desire, viz. according to Nature, but according to the satisfying of Nature it is the satisfying of the hungry Desire, viz. of Nature; it freely and willingly gives itself into the Hunger of Nature; for it is a Spirit without Essence and Desire, wholly free as a Nothing; but the Desire makes it essential [or materialises] in itself, and that according to two Properties, viz. one according to the eternal Liberty, which is free from the Source; and the other according to the Desire, which gives a vegetative Life, viz. a growing, or a giving forth of itself.

4. The free Essence is, and gives an Oil, and the Desire's Property gives a Life of the Oil; the Oil is a Light, and the Desire's Property gives to the Light the Essence, viz. the fiery Property, so that the Light shines, as is to be seen in the Fire and Light, and the free Lubet remains yet a free Will in itself, but gives its Meekness, viz. a free Resignation into the Desire, that it comes to Essence and Luster: Its Will is only good, it has no other Desire but only to be good, meek, and pleasant; there is also no other Possibility therein; for ^m it is as a Nothing, wherein no Disturbance or Source can be, but it is the Meekness itself.

^m Understand the free Will.

5. But seeing it cannot be a Nothing, by reason that it is a Cause and Beginning of the Desire, therefore it gives itself freely, as the Sunshine freely gives itself into every Property; and the Desire conceives [or takes] this free Lubet, viz. the Luster or Shining of the Abyss of Eternity into itself, and makes it in itself into Essence according to its Property; so much Property as is in the Desire, so much also there is of Essence: And we are to consider, that when the free Lubet gives in itself into the Hunger of the Desire, that the Desire then makes out of the free Lubet's Property a Similitude according to the Liberty, which is as if it were nothing, and yet is; this is a Water and Oil.

6. But seeing the Desire, that is, the Hunger is filled with the free Lubet, it makes its own Property in the Essence of the Liberty also into Essence; its Essence is Water, and the Essence of the free Lubet is an Oil. Thus a two-fold Property arises in one only Spirit, viz. a fiery [Property] according to the Property of the Desire, and a joyful or lucid Property according to the Liberty.

▪ Affords,
produces, or
makes.

7. The fiery ⁿ gives in its Essence, *viz.* in its Water a Sharpness from the austere Desire, which is saltish, or a Salt; and from the fiery Anguish a Brimstone, from whence in the *Impression*, and Creation of the World, are made Stones, Earth, and Metals; so also the Elements and Stars, all according to the Forms in the Desire; and the oleous Property gives its Meekness, *viz.* a Love-Lubet, wherein the fiery is impressed with the Desire, and makes Corporality: And the oleous gives itself out in its Meekness, and makes the vegetable Life, *viz.* a Springing and Growing in the fiery Impression, whereinto the Fire must give its Essence and Instigation, *viz.* the vehement ^o Compunction in the Attraction of the Desire, which is the Separator in the Corporality, *viz.* the Distinguisher, Carver, and Cause of the Essence and Multiplicity, [or Variety.]

• Or raging
Stung.

8. Philosophers have called this Form *Mercurius*, from the anxious inciting Sphere, which is the Cause of all Life and Motion, and a Faber in the oily and watery Property.

9. Thus we are to search and find out the great *Mystery*, how there is an Oil, Brimstone, and Salt in every Thing, and how they arise; for God has made all Things out of Nothing, and that same Nothing is Himself, *viz.* a Love-Lubet dwelling in itself, wherein there is no Affection: But now the Love-Lubet would not be manifest, if it remained one in the Stillness without Essence, and there would be no Joy or Moving therein, but an eternal Stillness.

• Or when.

10. But ^p seeing he introduces himself into Essence through the Desire, his eternal Stillness becomes an Essence and working Power, and that with two Properties, *viz.* in an Oil, in which the working Power is a good Spirit according to the Property of the Love-Lubet, which resists the Desire's Wrath in the Brimstone, Salt, and poisonous *Mercury*, and appeases and heals his poisonous Hunger with the pleasant Meekness; that which *Mercury* destroys with the raging ^q Sphere of his own Property, that the Lubet of the Love-Oil does again heal: And thus there is Good and Evil in each Life, and yet there is no Evil in any Thing, unless the Good, *viz.* the Love-Oil famishes in its own Lubet, which falls out in the Forms of the Impression of the Hunger of the Desire.

• Or furious
Wheel.

11. That is, if the Hunger-Spirit does in its own Forms too much impress itself [long, or imagine] after itself, and too eagerly hunger after its own Manifestation, it cannot take the free Lubet, which appeases its Hunger, into itself; for Nature's Property must be sincerely bent and inclined to the free Lubet's Property, *viz.* to God's Love-*Eus*, and wholly direct its Hunger after Love; and then the Hunger receives the Love into itself, and makes the same essential in itself, and is no longer a famished dark Hunger, which rages in itself, and raves as a poisonous *Mercury*; but the Hunger becomes a Love-Desire, which is called God's Nature, and the hungry fiery [Desire] is called God's Anger; and in the outward Nature it is called a Fire, but in the inward World's Property, where the Desire does act with Energy in the Property of the free Lubet, this Desire is called the divine Desire, wherein the fiery Love burns, and from whence the Joyfulness proceeds; for the free Lubet does therefore give itself into the austere Desire, that it may bring forth a fiery Love, *viz.* a Joyfulness, which could not be in the still Lubet; for where there is a Stillness there is no Joy, or Motion.

12. Now the free Lubet, *viz.* God's Property, manifests itself through the fiery Property, and the fiery Property makes the free Lubet's Essence, *viz.* the Oil which arises in the Impression of the Desire into a Light or Luster; for the austere Desire gives the anxious darting Flash, *viz.* a sulphureous Spirit, and the Meekness of the Oil gives its Love into it, and dispels that which was drawn into it, *viz.* the Darkness, and manifests the eternal Liberty, *viz.* the Nothing, and this is now the Seeing.

13. For when the Fire-Splendor tastes the Sweetness of the Light, then the Fire's Desire reaches after the Meekness, and the Meekness of the free Lubet is as a Nothing wholly incomprehensible: Now the Hunger of the Desire comprehends its own Essence,

and devours it, and makes it to Nothing; this is the Darknefs, which is the Hunger's Effence, which the fiery Hunger devours through the Property of the Light, or free Lubet: As we fee, that as foon as the Light fhines it deprives the Darknefs of its Power; therefore God is a Lord over all Beings, for he is the eternal Power and Light: A Similitude whereof we fee in the Sun, that it is Lord of the Darknefs and of all Effences, and rules whatever grows, lives, and moves in this World.

14. Further, we are to confider of the manifold Salts, how they take their Rife in the Original, and feperate into many Properties. In the Original of the Impreffion, *viz.* in the *Verbum Fiat*, a two-fold Salt does arife: The firft is fpiritual, and gives the Sharpnefs in the Effence of the free Lubet; it is a Severizing, or a Sharpnefs of the Powers: The other Salt is the Sharpnefs of the Impreffion, according to the Property of the astringent Austerity which is the Anguifh in the Impreffion, that is, Brimftone, and the effential Property is Water.

15. The Water is the fenfelefs mortal Property of the Salt; and the fulphureous, which is from the Anguifh, is the Property of the quick Salt; for it has the Sting of Motion, *viz.* the *Mercury* in it, which makes the Life's Form, and yet the Brimftone is not the Salt, but it is the Anguifh in the Impreffion, which alfo comes to be corporeal.

16. The Salt is the Sharpnefs in Brimftone as to the Astringency; the Salt caufes the Anguifh to be corporeal; and fo Salt dwells in the Brimftone, and is the Brimftone's Sharpnefs, and preferves the Brimftone in the corporeal Effence, and alfo the Spirit of the Brimftone, that it falls not to Duft: The Salt impreffes the Powers of the Anguifh, and the impreffed Life is the Mercurial Life; the fame is the Life of the Anguifh, *viz.* of the Brimftone, and feperates the *Materia* according to the Forms to Nature, and the *Materia* of the free Lubet into two Effences, *viz.* into a watery and oily, and then into a corporeal.

17. The corporeal is two-fold; both according to the Darknefs and the Light: According to the Property of the austere Defire it makes in the watery [Property] a Sand, or ftony Nature, from whence the Stones have their Original; underftand out of the fulphureous, *viz.* out of the Brimftone's Water.

18. The other Property, ^r as to the Mortification in the falnitral Flagrat, is the com-^r According
mon running Water; the other corporeal [Water] is the metalline Body from the free^{to, or after.}
Lubet's Property in the impreffed Form; and ^s from the watery Property (where the^s Or out of.
Brimftone is in the Water) it produces Trees, Herbs, and all whatever grows in the
earthly Property, *viz.* in the mortified or dead Subftantiality, which yet has a Life^t with-^t Dumb.
out Senfe, *viz.* a vegetative.

19. The oily Property is alfo two-fold according to the Impreffion; *viz.* one Part forces again into the Liberty to be free from the Wrath of the Impreffion, which is the good Spirit, *viz.* the Light in the Oil; the other Part yields itfelf into the Anguifh of the Brimftone, and remains in the Corporality, and unites and applies itfelf in each Thing, according to the Salt-Property of the Thing; as in a fiery Salt, it is fiery; in a bitter Salt, it is bitter; in an astringent, astringent, &c.

20. The firft Property according to the Light is fweet in all Things, and the other Property of the Oil is according to the Form, *viz.* the Tafte of the Thing, let it be either fweet, four, astringent, fharp, or bitter, or how it will; as it is to be found out and known in Herbs: In fome it is a bitter Poifon, and in fome again a Healing of the Poifon; but if the poifonful Property be broken by *Mercury* in the Oil of Meeknefs, then the Love of the Light inclines itfelf alfo into the Oil, for the Original of both is from one Will, but it is altered in the Impreffion: As the Devil, when he was an Angel, changed himfelf into a poifonous devilifh Property, and *Adam* out of an heavenly into an earthly [Property.]

21. Whatever grows, lives, and moves in this World, consists in *Sulphur*, and *Mercury* is the Life in *Sulphur*, and the Salt is the corporeal Being of *Mercury's* Hunger, though the Body is manifold; according as the Property of the Brimstone and Salt is, according to the same Property is also the ingrafted Oil, which springs up all along in the Power; for the Oil makes the Power [or virtual Influence] in each Thing. In the Oil of the Impression, *viz.* in the impressed Oil, is the other Oil, *viz.* the spiritual, which gives us Light, but it has another Principle; it receives no other Source into it but the Lubet of Love; it is divine Essentiality: Therefore God's own Essence is nigh unto all Things, but not essentially in all Things; it has another Principle, and yet inclines itself to all Things; as far as the Thing has any Thing of the divine Property in it, it receives Virtue from the divine Property, be it either a Vegetable or Animal; for there are Herbs and Trees, and also Creatures to be found, in which something of the divine Power is couched, with which in the magical Cure the false Magic, *viz.* the corrupt evil Oil can be refuted, and changed into a good Oil.

22. All Sharpness of Taste is salt, let it be whatever it will in this World, nothing excepted; and all Smell proceeds from the Brimstone, and *Mercury* is the Distinguisher in all Motion [or Affection] both in the Smell, Power, and Taste; but I understand by my *Mercury* the Sphere of the Birth of all Essences, as is before mentioned; not a dead *Mercury*, but a living one, *viz.* the strongest, according to the Property of the dry Poison, &c.

23. Now it behoves the Artist and Physician to know these Things, else he cannot cure any Sickness or Disease, unless he hits on it by Chance, if he knows not wherewith the Oil is poisoned in the Body, and what Kind of Hunger *Mercury* has in the Sickness, and after what he hungers; for if he may ^u obtain the Salt according to the Property of his Hunger (after which he is desirous) with such an Oil as he fain would have, then is the Sickness over very soon; for he turns his Oil again into the Property of the Love of the Light, whereupon the Life begins again to shine bright.

24. For every Disease in the Body is nothing else but a Corruption or Poisoning of the Oil, from which the Life's-Light burns or shines; for when the Light of the Life shines or burns clear in the Oil, it expels and drives away all poisonous Influences and Operations, as the Day expels the Night.

25. For if the Oil, out of which the Life burns, be infected [or inflamed] with a poisonous *Mercury* or Salt, let it be done either from the Constellation, or Salt of Meat, *viz.* from a contrary Source, whereby a Loathing [or nauseous Detestation] arises in the Oil, which the Oil would always spew out, which *Mercury* helps; then *Mercury* eagerly troubles and perplexes itself in the sulphureous Fire more and more, and continually labours to drive forth the Abominate, but does only inflame itself in itself in this austere Endeavour, and more and more enkindles its inward Form, whereupon the Oil grows more dark and poisonous, until at last the Oil becomes wholly waterish and earthly, and then the Light, and also the Fire, extinguishes, and *Mercury* with the sulphureous Spirit departs from it, as when a Candle is put out; thus *Mercury* passes out with the sulphureous Spirit in Death's baneful ^x Steam, until he also be famished; for a Time he may help himself in the sidereal Body, which passes along with it; but when *Mercury* in the Spirit of the great World has consumed and starved its Property, then is the temporal Life wholly gone; for as soon as the Light of the vital Oil extinguishes, the elemental Body falls down into Putrefaction, *viz.* into the Fiat, from whence it came to be; and then this Time ends in the Creature, which is the Death, Dying, or Departure; and from thence there is no Deliverance or Return, unless the heavenly divine *Mercury* does once more move itself in him, which yet cannot be, except there has been a good Property of the Oil in him, *viz.* from the divine Essentiality: In this Property, which is capable of the divine Essentiality, the Light does only enkindle itself again.

^u Can but get.

^x Sting.

26. For the divine Essentiality, or this heavenly Mercury, changes the dead Oil again into his, and becomes its Life; for the outward Mercury, which has ruled the Life, returns not again, it has only been for a Time a Mirror of the Eternal, but he is changed into another Source; for being suffocated, he passes again into the Mystery, from whence he at first proceeded in the Creation of the World, and the Body also goes into the same Mystery.

27. Thus it remains, and belongs yet to another Motion of the Deity, viz. to a Separating, where the Evil, wherein the Death was, shall be separated from the Good, and the Verbum Fiat shall restore and bring forth that which has fallen into it in Death.

28. The Physician is to know, that in the strongest Mercury, which is most poisonous, the highest Tincture lies, but not in Mercury's own Property, which must be ^y broken; Or taken from him. for his own Property, even from the Centre, is the anxious poisonous Life: But he has another Property in him, viz. an Oil from the Light, whereby he is so strong and potent, which is his Food and Preservation; if this may be separated from him, it becomes a tincturing and mighty enkindling of all obscured Lives, viz. of all Diseases and Sickneses; for in this Oil lies the joyful Life, and it is an Hunger after Life, viz. that it might enkindle the weak, and lift it up on high.


29. In a Toad, Viper or Adder, or the like poisonous Beasts, Worms, or Insects, the highest Tincture is to be found, if they are reduced into an oily Substance, and the Wrath of Mercury separated from them; for all Life, both external and internal, consists in Poison and Light, as we understand, that the Wrath and Anger-Fire of God is a Cause of the divine Joyfulness: The like also we are to know is externally; for all Life that is void of the poisonous Mercury is mort, and an ^z Abominable, and accounted Or Loathing-omenes.

30. Now Mercury is an Enkindler of the Fire, and every moving Life consists in the Fire; and though some Creatures dwell in the Water, yet Fire is their Life, viz. the Poison-Gall, wherein Mercury manages the Life; but the Water in the Gall is a Poison, wherein an Oil is hid, in which the Life in Mercury does burn and shine; of which thou hast a Similitude: If in a Creature there be a strong poisonous Mercury, of a dry Quality, that Creature is strong, bold, courageous, and potent, which has also a clear Oil in it; for the fiery Property of the Mercury consumes the waterish, but if its Fat be enkindled, it yields a clear Light; much more would it be, if the watery Property were separated from the oleous.

The Seventh Chapter.

How Adam in Paradise, and how Lucifer was a fair Angel, and how they were corrupted and spoiled through Imagination and Pride.

Procefs.

1.  E will give an Occasion of Consideration to the earnest Searcher and Seeker, and if he apprehends our Meaning he shall indeed be able to find the noble Philosopher's Stone, but so that he be chosen thereto by God, and his Life also stands in the heavenly Mercury, otherwise we are a Mystery to him; and we will represent it to him in Similitudes, in the most manifest, and yet mystical Manner.

2. When Adam was created in Paradise, the heavenly Mercury did then lead him; his Life burned in a pure Oil, therefore his Eyes were heavenly; and his Understanding

did excel Nature, for his Light shined in the Oil of the divine Essentiality; the external waterish Property was not manifest in his Oil; he was *iliastrich*, that is, angelical, and became in the Fall *cogastrish*, that is, the watery Nature in the mortal Property was manifest in his Oil, and penetrated, so that the *Mercury* in him became an anxious Poison, which before in his Oil was an Exaltation of Joyfulness.

3. For the salnitral Flagrat in the Impression in the Coldness, *viz.* according to the Saturnine Property, was thereby elevated, and got the Dominion, as a cold Poison, which arises in the Impression of Death, from whence the Darknes was generated in the Oil, and *Adam* died to the divine Light; to which the Devil ^a persuaded him ^b by the Serpent, that is, by the Essence and Property of the Serpent; for the Kingdom of Wrath, and also the outward Kingdom was manifest in the Serpent; for it was more subtle than any Beast of the Field, and this Subtlety *Eve* desired; for the Serpent persuaded her that her Eyes should be opened, and she should be as God, and know Good and Evil.

^a Or led.

^b Or through.

4. Which also was the Will of the Devil, that he would know Evil: And in the Enkindling to the Knowledge in *Mercury* he became corrupt and dark; for he entered with the Imagination, according to his Condition, Knowledge, and Desire, into the fiery Byfs; and *Adam*, according to his Knowledge and Desire, went into the cold Byfs into the Impression, into the procreated watery Property in the Salniter, where both Kingdoms stand separated: He desired to prove and taste the watery *Mercury*, in which is the mortal Poison; and Lucifer [desired] the fiery *Mercury*, which gives Strength and Might; from whence his Pride arose, *viz.* out of the fiery *Mercury*: But both, *viz.* Lucifer, and also *Adam*, lost the Oil of the Meekness of the divine Essentiality.

5. Now we are to consider of the Serpent, which deceived *Adam* with its Craft; how it was, and what its Subtlety was after which *Adam* and *Eve* did imagine; why they did eat of the forbidden Tree which was Evil and Good, and how they did eat Death thereby; and what their Salvation and Restoration is naturally and properly; what Evil and Good are, what the Property of the eternal Life, and then the Property of eternal Death is; what the Cure is, whereby the Sicknes introduced by *Adam*, and its Death, may be healed, and restored both to the temporal and eternal Life.

6. Let the Reader attend to the Sense and Meaning; for we have not the Ability to give this into his Hands; that only belongs to God; but the Gates shall stand open for him, if he will enter in; if not, ^c Flattery avails him not.

^c Or the Riddle.

^d Spoiled, undone.

7. The Devil was a fair Angel, and the Serpent the subtle Beast, and Man the Likeness of the Deity; now all three were ^d corrupted by Imagination and Pride, and got the Curse of God for their false Lust [or Cunning.]

^e Or in.

8. All whatever is eternal proceeds originally from one Ground, as Angels and Souls; but the Serpent is not out of the eternal Ground, but out of the Beginning, as we have before given you to understand, how ^e with the Enkindling of the Fire in the salnitral Flagrat two Kingdoms separate, *viz.* Eternity and Time; and how the Eternity dwells in the Time, but yet only in itself; but yet so nigh to the Time, as Fire and Light which are in one another, and yet make two Kingdoms; or as Darknes and Light dwell in each other, and the one is not the other. The like we are to consider of the inchoative poisonous *Mercury* in the Devil, and in Man, and in the Serpent also; how an Oil corrupts, and yet the Essence or Being of God is not hereby at all corrupted, but enters into itself, *viz.* into the Nothing; and the creaturely *Mercury*, which arises, or is begotten with the Beginning of the Creature in the Creature, goes out ^f of itself, that is, out of the eternal into Time, *viz.* into the Beginning of the Creature; it desires its own self, that is, the Beginning; and will be its own, or of a selfish Property, and forsakes the Eternity, into which it should be wholly confined, and resigned with its Desire, and bring its Hunger thereinto; and then its Poison-Source would not be manifest.

^f Or outwards.

9. For whatever hungers after the eternal Nothing, *viz.* after the quiet meek Liberty of God, that is not manifest to itself, but it is manifest in the still Liberty, *viz.* in God; for as the Hunger is, such is also the Essence in the Hunger; each Hunger or Desire makes itself an Essence according to the Property of the Hunger or Desire.

10. Thus the Devil makes [or causes] in himself his Darknes; for he went with his Desire into himself, into the Property of the Center to the Desire, and forsook the Eternity, *viz.* the Nothing, that is, the Lubet of Love; so that he enkindled himself in his poisonous *Mercury*, that is, in the Forms to Life in himself, and became an anxious Fire-Source in the Darknes; as Wood that is burnt to a Coal, which only glows, and has no more any true Light in it, also no Oil or Water; so it went with him. Now in his own Property, *viz.* in his Life's Forms, there springs forth nothing but a stinging envious Property, where one Form hates and annoys the other, and yet they so beget each other.

11. And so was the Serpent likewise, yet not by its own aspiring Haughtiness; but when God said; Let all Sorts of Beasts come forth, each according to his Property [or Kind,] then came forth Beasts out of every Property of Nature, as it was manifest in the Separation, when God moved himself to the Creation; for the Devil would domineer over the Love and Meekness of God, and ^e put his Desire also into the Anger, that is, into the austere Might, where the Poison-Life arises, *viz.* into the Fiat of the wrathful Property, out of which Form are proceeded Vipers, Serpents, Toads, and other venomous Worms; not that the Devil has made them, that he cannot; only as the Desire was in the Impression of the Fiat, such also was the Creature in the Evil and Good.

^e Or set his Desire upon the Anger.

12. For in the Impression of the Fiat, in the Original of the outward *Mercury*, *viz.* of the Life, which is manifest to itself internally, was the Separation, where God and the World separate, *viz.* God ^b inwardly, the World ⁱ outwardly, as a Similitude of the Abyss, or a Looking-glass of Eternity; even there the inward Wrath, from whence God is called an angry zealous God, and a consuming Fire, manifested itself externally in Figures, as in a Similitude of the inward Birth in the Center; like as the eternal Lubet, which he is himself, stirs up [awakens] and causes the Desire to the Nature of the eternal Manifestation, and gives in itself into the Desire, and turns the Wrath of the Desire into Joyfulness.

^b Text. Into himself.
ⁱ Out of itself.

13. Thus it is also with the Serpent's ^k Craft: In the highest *Mercury* is the highest ^k sharpest Proof of all Things; the more poisonous a Thing is, the more sharply it proves a Thing; for the ^l sharpest Taste and Smell consists in the great Poison, *viz.* in a dying Source.

^k Or Wit, or Subtlety.
^l Quickest, keenest.

14. And the eternal Light is ^m generated out of the Father's Sharpness, that it attains the Shining, and goes forth with its own Source through the Sharpness out of the Anguish-Source again into the Liberty, *viz.* into the Nothing, where the Light, by reason of the Fire's-Source and Property, becomes also a Desire, which is the Desire of the divine Love and Joyfulness; in which Desire *Mercurius*, the Eternal Word, or the Understanding of Eternity, or Deity, is rightly considered and named: And this Efflux from the Fire (understand from the eternal magical spiritual Fire) is a Procreation, *viz.* of the Word of the Power, Colours, and Virtue: And this Desire of the same *Mercury*, or Word, does also ⁿ modelize the Power into its own Desire, and makes it essential; which is the Meekness and the Love, which quenches the Wrath of the Eternal Father, *viz.* of the eternal Nature's Desire with Love, and changes it into Joyfulness, where the Name of God has its Original from Eternity. This immassed Essentiality ^o causes two Properties, *viz.* one oleous, which is heavenly Essence, a Cause of the Shining of the Light; and also a powerful [Property] from the Motion of the eternal Impression, or Desire of the-Father after the Birth of the Son; from whence the divine Air (as the

^m Or begets itself.

ⁿ Or form, or immass.

^o Affords, yields, produces.

Power through the Shining of the Light) proceeds forth out of this Love-Fire, which is the Spirit of God.

15. In like Manner know this, that the eternal Love (understand the Effence, *viz.* the heavenly Essentiality) has given itself forth into the Creation with the *Verbum Fiat*, to ^p set the Father's Anger, *viz.* the Form of the eternal Nature, into the highest Joyfulness, and to set forth the Likeness of the eternal Generation; and where the Nature of the Wrath was most elevated through the Fiat, there also the Desire did most incline itself towards the Liberty, to be free from the Wrath, and to bring it into the ^q Kingdom of Joy, from whence the great and deep Knowledge is arisen, and also the most precious and highest Tincture; understand the Desire of the wrathful Hunger ^r received that into itself after which it hungered, *viz.* the Liberty; for all Things were created good in the Beginning; also the Devil was good while he was an Angel; so also the Serpent [was good in its Creation before the Curse.]

^p Bring, turn, or sublime.

^q Or Joyfulness.

^r Or receives that which it hungers after.

16. But seeing the Devil went into the highest Fire's Desire, God departed from him, as a Light that is put out, or extinguished in a Candle; and afterwards he lived according to his own Desire.

17. But seeing he knew that there was such a Tincture in the Serpent, and the Serpent being created out of the Beginning of Time, therefore he ^s insinuated with his Desire into the Serpent, and took Possession of the Serpent's Tincture, and wrought forth his Desire through the Serpent against Man, to introduce him to long after the Serpent's Property: For the Serpent's Tincture was from both Originals, *viz.* out of the deadly *Mercury* from the Dying in the Fire, *viz.* from the Coldness in the Impression; and then also from the wrathful [fiery Property in the Impression.] The cold Impression is earthly, which arises from the Wrath, *viz.* from the Dying in the Wrath, in the Impression; and the fiery [Impression] arises from the quick Poison of *Mercury*, in which Property the Spirit's Life consists.

^s Crept.

18. Thus *Adam* and *Eve* were infected with the Devil's Desire through the Serpent, *viz.* through the earthly, deadly Property of the Serpent; and also [through] the wrathful poisonous living Property of God's Wrath according to the Devil's own Property; and was inflamed in his divine Oil, that is, in the heavenly Essentiality.

19. Even then the divine Light, which shined out of the divine Body of the heavenly Essentiality, was extinct to him; for the Curse seized upon the Soul. Now God's Cursing is a ^t Withdrawing, *viz.* the divine Power, which was in the Body, departed into its own Principle; and his holy Oil (wherein the Power of God dwelt, and had made a Kingdom of Joy, *viz.* the Paradise) became a Poison.

^t Or is a Bannishing.

20. For the earthly Part according to the Mortifying of the Water, *viz.* the cogastrish Property, was manifest; and forthwith *Mercury*, *viz.* the Coldness in the Death's Property, got the Dominion, whereas before he was as it were swallowed up in the divine Power: Thus *Adam* died unto God, and lived to Death; here it was necessary that God should regenerate him; and therefore the Serpent was cursed, because it had served, and willingly obeyed the Devil.

21. Thus we understand what lies hid in the greatest Anguish, *viz.* in the strongest *Mercury*, *viz.* an Oil, which cures and tinctures all Diseases; but the cold Poison, *viz.* the Death's Source must be done away, and put into a fiery [Property] which is desirous of the Light; for God created all Things good in the Beginning, but through his Cursing or Withdrawing the Evil came in: For when God's Love-Desire dwelt in the outward World's-Source, and penetrated it, as the Sun the Water, or the Fire an Iron, then the outward World was a Paradise, and the divine Effence sprang forth and budded through the earthly, the eternal Life through the mortal; but when God cursed it for Man's sake, the mortal [^u Life] was manifest in Man, and also in the Fruit of which Man should eat, which Property before was only manifest in the *Tree of the Knowledge of Good and Evil*,

Part or Property.

on which *Adam* and his Wife were tempted, whether their Desire would enter into the Eternity, *viz.* into God's Essence, or into the Essence of Time, into the living or mortal Oil, in which Source the Soul's Spirit would live, that is, burn.

22. Thus by God's Curse, or Withdrawing, the heavenly Body was shut up, and the Anger-Source set open, and so [the heavenly Body] lies still shut up: But seeing Man by the eternal *Mercury*, that is, by the Word of divine Power, was in one Part formed out of Eternity into Body and Soul, none could ^x disclose the Poison-Death, and destroy ^x Open, or the mortal *Mercury*, and change it again into the Light's-Source, *viz.* into the Source of ^{exclude.} the divine Joyfulness, but only the very divine *Mercury*, *viz.* the Power and the Word of Life itself: For the Serpent's poisonous earthly Property was manifest and stirred up in Man; therefore when God's Word did pity the Corruption of Man, and did again ^y embrace him, he said, *The Seed of the Woman shall bruise the Serpent's Head*, and thou ^y Or took his Part. (understand the Serpent's Poison or Fire) shalt sting him in the Heel.

23. Herein now lies the Philosophers Stone, [to know] how the Seed of the Woman bruises the Serpent's Head, which is done in the Spirit and Essence temporally and eternally; the Sting of the Serpent is God's Anger-Fire, and the Woman's Seed is God's Love-Fire, which must be again awakened, and ^z illustrate the Anger, and deprive the Wrath of its Might, and put it into the divine Joyfulness, and then the dead Soul, which lay immersed in God's Curse, does arise: When the poisonous *Mercury*, which resembles God's Anger, is tinctured with Love, then the Death's Anguish in *Mercury* is changed into the highest Joyfulness and Desire of Love, which does again make a Love-Essence in itself, *viz.* an heavenly Body out of the earthly: When *Mercury* is changed into an heavenly Source, it desires no longer [or more] the earthly mortal Life; [it desires] not the four Elements, but only the one, wherein the four are contained, as it were swallowed up; as the Light holds the Darkness swallowed up in itself, and yet the Darkness is in it, but not manifest in the Light; as God dwells in Time, and the Time comprehends him not, unless it be translated and wrapped up into Eternity, that the divine Light does again shine in its Source, and then the Time is manifest with its ^a Wonders in the Eternity. ^a Or Works and Effects.

24. In this Manner also is the Process of the wise Men with the precious Stone: There is no nearer Consideration of the same than to consider [and know] how the eternal Word, *viz.* the heavenly divine *Mercury* in the divine Power is become Man, and has slain Death, and the Anger in Man, *viz.* changed the *Mercury* into the divine Joyfulness, whereby the human *Mercury*, which before lay shut up in God's Anger, *viz.* in the Source of Death, does with its new enkindled Desire, which now is called Faith in the Holy Ghost, attract divine Essentiality, *viz.* Christ's Body to itself, and sets itself in divine Power and Light above the Anger of God, and the Poison of the Serpent, and bruises the Head of the Anger, *viz.* the Poison of Death with the Life of divine Joyfulness: That is, the Anger was Master, but in the Light it became a Servant, which now must be a Cause of the Joyfulness, as it is most plain, clear, and manifestly made known and shewn to us in the Mercurial Life.

25. Now observe the Process, and meditate on it, ye dear Children of Wisdom, and then you shall have enough ^b temporally and eternally; do not as *Babel* does, which ^b Here and for ever. amuses and comforts itself with the Philosophers Stone, and boasts of it, but keeps only a gross Mason's Stone shut up in Poison and Death, instead of the ^c precious Philosophers ^c Or noble Stone of the Stone of the wife Men. It is as if a Lord bestowed a Country upon me, which indeed was mine, but I could not take Possession of it, and remained still a poor Man notwithstanding, and yet I boasted of the Dominion, and so had the Name, and not the Power: Even thus it goes with *Babel* about the precious Stone of the New-Birth in *Christ Jesus*.

26. In the sweet Name, *Jefus Chrift*, the whole Procefs is contained, what, and how the New-Birth is out of Death into Life, which is very clearly understood in the Language of Nature: For the Name *Jefus* is the Property of the free Lubet of Eternity, which yields itself into the pregnant Center, *viz.* into the Father's Property, and figures itself in the Center in the Father's Property, *viz.* in the Father's Fire, to a Word of eternal Power.

27. Understand, The Father, *viz.* the Father's fiery Forms, do figure [shape] this divine Voice essentially in itself in the Lubet of the Liberty; that is, the Father's fiery Property makes itself in the divine Effence of the eternal Love to a *Mercury* of Joyfulness; for the Father's Property is the Fire-Source, and the Son's, *viz.* the eternal Lubet's Property, is the Love-Source; and yet also there would be no Desire of Love, if the Father's Fire did not enkindle it, and make it moveable, *viz.* desirous; from the Fire arises the Desire.

28. The Father of all Effences begets this holy Desire through his Fire-Source, which is now his Heart of Love, which gives in his Fire the shining Luster and Splendor; even there the Wrath in the Fire's Property dies from Eternity to Eternity, and is changed into a Love-Desire.

29. Thus observe it; The free Lubet's Property is here in the Fire's Property called *Chrift*, which signifies in the Language of Nature a ^d potent Champion, depriving the Wrath of its Power, a Shining of the Light in the Darknefs, a Transmutation, where the Love-Lubet rules over the Fire-Lubet, *viz.* over the Wrath, the Light over the Darknefs: Here the Seed of the Woman (understand of the free Lubet, in which there is no Source) bruises the Head of the Wrath of the eternal Nature, *viz.* of the eternal Desire; for the Fire's Property is rightly called the Head, for it is the Cause of the eternal Life; and the Liberty, *viz.* the free Lubet, or the Nothing, is rightly called *the Woman*; for in the Nothing, *viz.* in the Liberty ^e of all Source, consists the Birth of the Holy Trinity of the Deity.

30. Now the Fire gives Life, and the free Lubet gives Effence into the Life, and in the Effence is the Birth, where the Father, *viz.* the Eternal Ground, begets his Effence, *viz.* his Heart out of the Abyfs in Himself, that is, out of the Abyfs in Himself into a ^f Byfs; the Son ^f is the Father's Byfs: Thus the Father remains in Himself, as touching his own Property only, the Byfs of the eternal Nature; and the Son remains in the Father, the Byfs of the Power and Kingdom of Joy; a Resemblance whereof you see in the Fire and Light: And thus the Son tinctures the Father with the Liberty, *viz.* with the Nothing; and the Father tinctures (the Son) the Nothing, that there is an eternal Life therein, and no more a Nothing, but a Sound or Voice of the Manifestation of the Eternity.

31. Thus, dear Philosophers, observe here the Ground how you should tincture; seek not the Son without the Father to tincture therewith: It must be one ^g Body; the Serpent-Bruiser lies therein beforehand; for the Seed of the Woman has not bruised the Serpent's Head without the Humanity, but in the Humanity: The Source of the divine Lubet (understand of the Love) manifested itself through a ^h Resurrection in the human Effence, and became manifest in the human Life, and tinctured the Wrath of Death with the Blood of the divine Tincture, and there the Wrath of Death was changed into a Source of divine Love and Joyfulness: Thus the Love bruised the Head of the Anger and the oleous Poison in *Mercury*, and deprived the Wrath of its Dominion, and ⁱ sublimed the Wrath into the highest Joyfulness; even there the Anger, and the astringent cold-Death, were made open ^k Shew of in a fiery Love: Then it was said, *Death, where is thy Sting? Hell, where is thy Victory? God be thanked who has given us Victory.*

^d One that breaks through irresistibly.

^e Or void of all Source.

^f Or becomes.

^g Corpus.

^h Or Awakening, or stirring itself up.

ⁱ Set.

^k Or victoriously triumphed over.

32. Now it behoves the wise Seeker to consider the whole Procefs with the Humanity of Christ from his Opening in the Womb of his Mother *Mary*, even to his Resurrection and Ascension; and so he may well find the *Feast of Pentecost* with the joyful Spirit; wherewith he may tincture, cure, and heal whatever is broken and destroyed: We declare it in the Ground of Truth, as we have highly known it; for the Rose in the Time of the Lily shall blossom in ¹ *May* when the Winter is past, for Blindness to the Wicked,¹ and for Light to the Seeing.

33. God be for ever praised, who has granted us Eyes to see through the poisonous Heart of the *Basilisk*, and see the Day of Restitution of all whatever *Adam* lost.

34. Now we will come to the Procefs of *Christ*, and go with him out of Eternity into Time, and out of Time into Eternity, and bring again the Wonders of Time into Eternity, and openly set forth the Pearl, for Honour unto Christ, and Scorn to the Devil; he that sleeps is blind, but he that wakes sees what the ^m *May* brings.

35. Christ said, *Seek, and you shall find; knock, and it shall be opened unto you*: You know that Christ signifies in a Parable concerning the wounded Samaritan, that he fell among Murtherers, who beat him and wounded him, and pulled off his Cloaths, and went away, and left him half dead, till the Samaritan came, and took Pity on him, dressed him, and poured Oil into his Wounds, and brought him into the Inn: This is a manifest and lively Representation of the Corruption of Man in Paradise, and also of the Corruption of the Earth in the Curse of God, when Paradise departed from it.

36. Now wilt thou be a *Magus*? Then thou must become the Samaritan, otherwise thou canst not heal the wounded and decayed; for the Body which thou must heal is half dead, and sorely wounded; also its right Garment is torn off, so that it is very hard for thee to know the Man whom thou wilt heal, unless thou hast the Eyes and Will of the Samaritan, and seekest nothing else thereby but to restore the Loss of the Wounded.

37. Now consider! The Eternal Word manifested itself in *Adam* with divine living Essentiality, with the heavenly *Mercury*, but when the Soul's-Fire in *Adam*, by the Infection of the Devil, poisoned the Will's Spirit in *Adam*, and introduced it through the Property of the Serpent into earthly deadly Lust, then the heavenly *Mercury* of the heavenly Essence withdrew, that is, the Soul's Will departed from it with its Desire, and introduced its Hunger into the earthly mortal Essence, viz. into the Property of the cold *Mercury*, which had made Stones and Earth. *Adam's* Spirit would prove this [*Mercury*,] and have the Knowledge in Evil and Good, and so this *Mercury* of the four Elements immediately drew him into its Poison, and effectually wrought in him, and robbed him of the Divine Property, stung, and wounded him with Heat and Cold, and made him half dead, and stripped him of his angelical Rayment, viz. the Garment in the pure Element, where the heavenly Source penetrates the four Elements, and tinctured them in *Adam's* Body: Then he needed no other Garment, for Heat and Cold were as it were swallowed up in him; as the Day holds the Night swallowed up in itself, and yet the Night dwells in the Day, but it is not manifest: Thus it went with Man when the Property and Source of the Night seized on him, then it domineered in him; and thus it went also with the Earth when God cursed it.

38. Now wilt thou be a *Magus*? Then thou must understand how to change the Night again into the Day; for the Source of the Night, viz. of the Darkness, is the Anguish-Source of Death; and the Source of the Day, viz. of the Light, is the Life, and the Luster in the Life; now Christ has again enkindled this Shining in the Humanity, and quickened Man again in himself: Now if thou wilt tincture, then thou must change that which is shut up, and closed in the Death of the Night again into the Day, for the Day is the Tincture, and yet the Day and Night lie in each other as one Essence.

39. Now says Reason, How may I begin ⁿ to do it? Look upon the Procefs, how God began with the Humanity, when He would tincture the same.

¹ Or the blooming Spring of the paradisaical New-Birth in Man.

^m Or pleasant Spring.

ⁿ Or what shall I first do to effect it?

40. Christ came into this World in the shut-up human Form, and brought into the enclosed Fortrefs of Death the Tincture of Life, *viz.* the Deity; He came into the World as a Pilgrim in our poor Form; He became ours, that he might tincture us in Himself: But what did he do? Did he live in Joy? Did he behave and carry himself as a Lord? No; he entered into Death, and died, and put away the Night's-Source in him through us: But how did he do it? He assumed the Effence of our Soul and Body unto the divine Effence, and quickened our Effence with the divine, that our Effence entered again with its Will and Desire into the divine Effence, and then the heavenly Fiat was moved again in the Humanity; for the Humanity inclined itself again into the Liberty, *viz.* into the free Lubet of the Deity.

41. This being done, the Man Christ was tempted forty Days, so long as the first *Adam* was alone in Paradise, and was tempted: Then the outward earthly Food was taken from him, and the Humanity must eat with its Desire of God's Effence; there was represented unto him ail whatever the first *Adam* had amused himself in, and where-into he imagined, and wherein he was captivated, as in the Death of the Night. This the Devil, being a Prince of this World, now represented unto him in the Property of Death, as he had represented it to *Adam* through the Serpent, whereon *Adam* and his Wife did amuse themselves, and entered thereinto with the Imagination.

42. Now behold! What did Christ do when he was to undergo the Combat of this Trial, when the human Effence was to enter again with its Desire into the Deity, and eat of God's Bread, that is, of the divine Essentiality? He went to *Jordan*, and was baptized of *John*; With what? With the Water in *Jordan*, and with the Water in the Word of Life, *viz.* with divine Effence, which must tincture our mortal Effence in the outward Humanity of Christ, from whence the divine Hunger arose in the human Effence, that he desired to eat of God's Bread: Therefore the Spirit of God took him and carried him into the Wilderness, and there the Father's Property in the Wrath did oppose him through the Prince in the Wrath; and there God's Bread, and also the Bread of God's Anger according to the Death's Desire, was tendered to him; now it was tried, whether the Soul, which was generated and created out of the Father's Property, would after this Tincturation of Baptism enter again into the Love-Desire, *viz.* into the Nothing out of all Source.

43. What is hereby intimated to the *Magus*? A Mystery is hinted to him: If he will do Wonders with Christ, and tincture the corrupt Body to the New-Birth, he must first be baptized, and then he gets an Hunger after God's Bread, and this Hunger has in it the *Verbum Fiat*, *viz.* the *Archeus* to the new Generation, that is, the *Mercury*: But I do not speak here of a Priest's Baptism; the Artist must understand it magically; God and Man must first come together ere thou baptizest, as it came to pass in Christ: The Deity first entered into the Humanity, but the Humanity could not presently comprehend it, till it was quickened through Baptism, and the Hunger, *viz.* the dead *Mercury* in the human Effence, was again stirred up in the heavenly Part.

44. And here began again the human Eating; *viz.* the *Mercury* received again divine Property and Will; and then the inward *Mercury* (understand Man's Property) did eat in the Taste of the divine Word of God's Effence: And the four elemental Properties did eat of the Night's Property so long, till the human *Mercury* sublimed its Life, and changed the four Elements into one: And the Life tinctured Death, which was done on the Cross: Then the four Elements departed from him; that is, he died to Time, *viz.* to the Night, that is, to the four Elements, and arose in the pure Element, and lived to Eternity.

45. The *Magus* must keep and observe this Process also with his Alchymy. Dost thou ask how? I will not put it into thy Mouth by Reason of the Wicked, who is not worthy of it: Observe only the Baptism, that thou baptizest the dead *Mercury*, which

lies in the heavenly Essentiality, enclosed and shut up in Impotency with its own Baptism, [and mark] of what ^p Essence he is in a Thing; but thou must have his divine Water, and also the earthly; for the earthly *Mercury* cannot else receive the *Divine* [Being] except the divine *Mercury* receives of its Power, whereupon it stirs and hungers: Then the heavenly [*Mercury*] seeks, but yet finds not divine Essence about it for its Food; thereupon it brings its Will through the Desire of Death into itself, *viz.* into the *Verbum Fiat*, which has made and produced it, and sets its Hunger upon the same; whereupon the divine Essence inclines itself to it, and will become Joyfulness in him; even then arises the Beginning of the new Body out of the divine Essentiality, which the Desire nourishes and brings up; and when the new Life is born, *viz.* the Day, then the four Elements die: And then the new Body is shut up in the dark Death, and on the third Day it rises again from Death; for the Night is swallowed up in the Grave, and the Morning rises.

^p Or whose
Essence is in
every Thing.

46. If thou didst understand this, then hadst thou the Pearl: But my Intent and Purpose is otherwise; I will shew thee Christ along with it, and also this Pearl; therefore none shall find it but he that loves Christ.

47. Thou sayest, Tell me the Baptism? and I have already told it thee. Every Hunger is a Desire after its Property; now if thou givest again the Property of Death to the Hunger of Death, then Death encreases; but if thou givest him heavenly Property, then Death receives it not, for Hell is against Heaven; therefore thou must give Death and the Anger of God to Death, and in this Anger give him heavenly Essence, *viz.* the Baptism, and so the Baptism will swallow up the Death into itself, and then the Anger dies in the Death through the Baptism, but not presently; thou must first keep the Process of Christ, and suffer the baptized to preach, that is, appear in his divine Form and Colours; exceedingly persecute and plague him, and give him no Rest; for so the right *Mercury* becomes working and active; and when he has shewn all his Wonders through the old *Adam*, then thou must cast the old and new Man into God's great Anger, and slay the old Man, ventilate him, and hang him ^q naked on the Cross, and again take him thence, and lay him into the Putrefaction, *viz.* into the Grave.

^q Or openly.
Text. In the
Air.

48. And then Christ will arise from Death, and appear; but only his own know him: He walks about in heavenly Form, and sometimes in his own [Form which he had here] until the Feast of *Pentecost*, for now here is tried in him the highest Perfection, whether he will persist in the Angel's Form, and eat only of the divine Essence; and then comes the Holy Ghost, and proceeds with his Power out of the whole *Corpus*, *viz.* out of the Body and Soul, which then tinctures the dead and broken Being; as it may be seen in the Day of *Pentecost*, where Saint *Peter* tinctured three thousand Souls at once with his heavenly *Mercury*, and delivered them out of Death.

49. Dear Seekers, herein lies the Pearl; had you the Universal, then you could also tincture as Saint *Peter* did, but your covetous Death withholds you and shuts you up; for you seek only Covetousness and temporal Honour in the Pleasure of the Flesh, to generate yourselves in the Night's Property; therefore the Pearl hides itself from you; yet the Day shall again appear when the wrathful Anger of God is fulfilled, satisfied and appeased in the Blood of the Saints, and turned to a Love-Life; and the Time is near.

Process.

50. Every Creature keeps in its Generation and Propagation to its own Kind; the Male to the Female, and the Female to the Male: Now God said to *Adam* and *Eve* after the Fall, *The Seed of the Woman shall bruise the Serpent's Head*; He said not [the Seed] of the Man: Herein lies the Baptism of Nature: The Male has the Fire-Spirit, and

the Female the Water-Spirit to the Tincture; now the *Mercury* is a Fire-Life, and makes himself a Body according to his Hunger and Desire; now the chief of the Work is in the Beginning to give the Fire-Hunger a Love-Virgin out of its Kind for its Consort, that so his wrathful Hunger may be changed into a Love, and then they sleep together in their own Marriage Bed: Now the Devil is an Enemy of this Wedlock, who soon comes with a strange Desire, and tempts these married People, but dares not lay an Hand of Violence on them, but only afflicts and plagues them with a false strange Desire; now if they yield their Desire to his Will, and his Desire overcomes them, then they become Enemies to one another, and bring forth a false Child; for Christ said, *An evil Tree bringeth forth evil Fruits, and a good Tree good Fruits.*

51. Therefore the Artift must beware, and keep himself from such Anger, and yet must prepare a Cross for this married Couple; for he is their Foe and Friend, that so they both in their Marriage Bed of Love might lift up their Desire to God, and so with their Desire God's Essence may be pregnant in their Desire, and then in their Copulation ^{Or the shall.} they shall beget such a Child, which they (understand the Mother, *viz.* the Female) shall nourish in their Belly, till it be ripe.

52. In the mean time let the Mother take heed she bear no Love to any other besides her Consort, and also not imagine after strange Things, else she will imprint a Spot or Mark on the Child; she must continue simply in one Love, till the Child be perfect as to its Body, which comes to pass in the fourth Month; yet according as the Parents are of one or other Property, so Strife and Contrariety will arise in the Essence in the Child, when the Child is to receive its Soul's Life.

53. But when the Essence is in its wrestling Combat, the Artift must assist the Soulifh, *viz.* the fiery Property, till the Soul's Spirit attains its Life, then he appears in the Woman's Form and Luster: Now the Artift supposes that he has the Child that is born, but there belongs a further Time to it, till the Soul grows strong, and then it appears and shews itself in its red and white Coat.

54. But there is yet a wonderful Process behind; when the Soul's Life is born, then the new Soul casts away the vegetable Life of the Parents, (which is propagated and inherited to the Body from the Parents *Vegitta*, wherein the Body of the Child ^{Curdled.} congealed and grew till the Time of the Soul,) and the Life of the four Elements dies, and the Life in the one Element arises; the Child is hidden in the dark Death, and the Artift supposes it to be dead, but he must have Patience till the Child be born.

The peculiar Process in the Shaping of the magical Child.

55. The Course of Christ upon the Earth is a real Type how the new Child is nourished in the Mother's Womb after its Conception, as is before mentioned, and attains a vegetable Life, and grows up to the Time of its right Soul's and Spirit's Life; and how the Child arises from the Parents Essence; and how in the Enkindling of its right, *viz.* of its own Life, it casts away the Parents *Vegitta* and Working; and how a new Plant, *viz.* a new peculiar Operation, does now arise according to the new enkindled Spirit's Property, whereby the Child is more noble than its Parents, understand as to its outward Life.

56. But perhaps some rude clownish Sophister might meet with this Treatise, and draw a strange Understanding from it, in that I write of a Soul in the vegetative Life; but let him know that we do not understand the Image of God, which was formed into a Likeness according to God [to be] in Metals, Stones, and Herbs; but we understand the magical Soul, how the Eternity, *viz.* the Deity, imprints and pourtrays itself into its Likeness, according to the Model of its Wisdom in all Things, and how God fills

all in all; we understand the *Summum Bonum*, the good Treasure which lies hidden in the outward World's Essence as a Paradise.

57. When Christ in his Childhood grew up in human and divine Property till he was twelve Years old, he went with his Mother *Mary* to the Feast at *Jerusalem*, and went into the Temple among the Scribes, asked them, and hearkened to them, and gave Answer to the Questions of the Teachers; but when his Parents returned home, supposing him to be among the Company, he remained purposely behind among the Doctors, and followed not the Intent of his Parents, but the Divine Will, till they came back again, and sought him; and then his Mother said to him, *My Son, why hast thou dealt so with us? Lo! thy Father and I have been seeking thee sorrowing. Then he said unto them, How is it that you have sought me? wist ye not that I must be about my Father's Business? And he went home with them, and was subject unto them.*

58. In this Figure we have the Type of the Wills of the inward and outward World, how they are in one another, and against one another, and yet are but one: Even as in Christ there were two Kingdoms manifest; one which was wrought unto God's Will, and broke the outward World's Will of its Parents, in that Christ tarried behind contrary to the Will of his Parents, at which they were troubled, which the divine Will in Christ knew well enough; and the other Kingdom, *viz.* of his Parents Will, broke the divine Will, that he went home with them, and was obedient to them according to their Will.

59. This Figure shews the *Magus*, that he shall find two Wills in his Purpose, which he thinks to carry on; one will not be obedient and subject unto him, *viz.* the divine Will; and yet if its own peculiar external Will shall rightly apply itself thereunto, and only seek the dear Child *Jesus* with *Mary*, with Desire and earnest Sorrow, and not earthly Pleasure of the Flesh, then the divine Will will be obedient to him, and go home with him, and be used according to his good Pleasure.

60. Secondly, It shews him the two-fold Working and Will in all Things; and if he will be a *Magus*, and according to his Will turn the Will and Essence of the good Property out of the inward into the outward, then he must be first capable of the inward, *viz.* of the divine Will, otherwise he cannot change the inward Will into the outward; as Christ was not obedient to the external Will of his Mother till she sought him with Grief and Sorrow of Heart, and turned her Will into God's Will, and wrestled in his Compassion with God's Will, as *Jacob* the whole Night, till the Lord blessed him, and God said unto him, *Thou hast wrestled with God and Man, and hast overcome, or got the Victory.*

61. Also let the *Magus* know, that he need not go about to implant the right Will to Perfection from without into his Purpose; it is already in all Things; only he must introduce a divine desirous Will according to the Thing's Property into that Thing which he takes in Hand, which wrestles with the divine Will as *Jacob*, and blesses the Will introduced to God's Will, that the divine Will yields itself freely into the Hunger, or inclines itself to the Desire, and makes the imperfect Will (which earnestly presses into his Compassion) perfect, and then it is rightly said, *Thou hast wrestled with God, and hast overcome; then thy Purpose obtains a transformed Body, which is heavenly and earthly.*

62. Observe it! It is the first Beginning to Baptism, and so you are fit and prepared to the Baptism, and not otherwise, else you baptize only with the Water of the outward World; but the true *Magus* baptizes with the outward and inward Water: If he has a right divine Desire in him, then God's Will in his Baptism is the first glimmering Tinder in *Mercury*, so that the Life enkindles Death, *viz.* the *Mercury* shut up in Death, and he gets divine Desire; even then *Mercury* begins to hunger after divine Essence, and does his first Miracle, and turns the Water into Wine, as Christ did after his Baptism: This is the first Tincturation in the dead *Corpus* in the Power of Baptism, that the *Vegitta,*

or working energetical Life, obtains another Property, *viz.* an Hunger of Love, where-with she embraces her Bridegroom, *viz.* the Fire-Source, that he is enkindled in her Love, and changes his cold deadly Wrath and Will into a fiery Love-Will: Then the mortal Water turns into Wine (a Sharpness of a Fire and Water-Taste,) out of which at last comes an Oil to another Baptism, after the Manner and Disposition of the Artist, *viz.* according as he intends and begins; after the *Magus* has joined the Virgin and young Man together, then Christ, *viz.* the Bridegroom, is led with his Bride into the Desert, and tempted of the Devil.

63. Here is the Trial whereby the Artist is proved by God what he seeks with his Baptism; for here is the Proof in Paradise to try whether the Bridegroom be not too bad; for the Virgin casts her Love upon him, and invites him; if he receives it with Desire, and gives his Will thereinto, then she gives him her Heart and Will wholly: This is the heavenly Tincture, which gives itself into the enkindled Anger of God (*viz.* into the Curse of the Earth when God cursed it) that is, into the *Mercury* enclosed in Death, which is the Bridegroom, for the Seed of the Woman, *viz.* the heavenly Tincture, must bruise the Head of the Serpent, *viz.* the poisonous *Mercury*, in the Property of Death, and change his Poison into Wine, and then the Virgin receives the Seed of the Bridegroom, and not before.

64. The Desert is the earthly outward Body, where *Mercury* is tempted; when the Devil appears to *Mercury*, and plagues him, and assaults him in his fiery Essence, then must the Virgin come to help him, and give him her Love: Now if the *Mercury* eats of the Virgin-like Love, that is, of God's Bread, then he may stand before the Devil; and at last the Angels come to him, and serve him; the illuminated *Magus* will well understand what is meant by the Devil.

65. Hereby let the *Magus* in the Temptation (seeing the whole Marriage stands in the Devil's Temptation) have a careful Eye upon his Purpose; and if the Angels do not appear in forty Days Space, then is his Purpose in vain; therefore let him look, that he suffer not too fierce a Devil to tempt, and also not too weak, lest *Mercury* become Light, and desire to continue in his own poisonous Death's Property, and devour the Baptism as a Wolf, and the old one remains.

66. As soon as he espies the Forms of Angels, let him bring Christ out of the Desert, and let the Bridegroom eat again his own Food, and dismiss the Devil, that he may no longer plague him, and then Christ will do many Wonders and Signs, at which the Artist will wonder and rejoice: Then he has nothing to do, the Bride is in the Bridegroom, they are already married, he need only make their Bed ready, they will warm it well enough themselves; the Bridegroom embraces the Bride, and the Bride the Bridegroom; and this is their Food and Pastime till they beget a Child.

* Or in Wedlock.

67. But if the Artist will needs be so diligent as to warm the married Couple's Bed, then let him have a Care he do not anger and enrage them in their Love; what he begins he must go on with; only the Bridegroom is wonderful: He has continually two Wills, *viz.* an earthly Hunger after God's Anger, and an Hunger after his Bride; therefore he must always have his own earthly Food given him, but not into his Belly, but magically, that so he may satisfy only his own Will's-Hunger; his Food is his Mother that begets him, as it is before mentioned.

68. In brief, the whole Work which Men speak so much and wonderfully of consists in two Things, in an heavenly and in an earthly; the heavenly must make the earthly in it to an heavenly: The Eternity must make Time in it to Eternity: The Artist seeks Paradise; if he finds it, he has the great Treasure upon the Earth: But one dead Man does not raise another; the Artist must be living, if he will say to the Mountain, Arise, and cast thyself into the Sea.

69. When the Incarnation of the Child begins, then first of all *Saturn* takes it, and then it is dark and disesteemed, and is contemned and derided, that such a Mystery

should lie hid in such a mean Form; there Christ walks in a poor simple Form upon the Earth, as a Pilgrim, and has not so much Room and Propriety in *Saturn* as to lay his Head: He goes as a Stranger, as if he were not there at home.

70. After this the Moon takes it, and then the heavenly and earthly Properties are "mixed, and the vegetative Life arises, and then the Artist rejoices; but he is yet in "Blended. Danger.

71. After the Moon *Jupiter* takes it, who makes an Understanding in *Mercury*, viz. a pleasant Habitation, and gives him its good Will; and in *Jupiter* his enclosed Life, viz. *Mercury* is quickened, who takes it with its Orb, and forces it into the highest Anguish: And then *Mars* apprehends it, and gives the Fire-Soul to *Mercury*; and in the Flagrat of *Mars* the highest Life enkindles itself, and separates itself into two Essences, viz. out of the Love into a Body, and out of the Fire into a Spirit; then the Life of Love in the fiery Flagrat sinks downwards, and appears beautiful, but it is *Venus*, a Woman: Then the Artist supposes that he has the Treasure, but the hungry *Mercury* devours *Venus*, and the Child turns to a black Raven; then *Mars* afflicts *Mercury* in himself, till he grows faint, and yields himself to Death: Then the four Elements depart from him, and the Sun receives the Child into its Property, and sets it forth in a Virgin-like Body in the pure Element; for in the Property of *Mars* the Light is enkindled, and the right Life is born, and stands in the pure Element; no Anger nor Death can destroy it.

72. It seems strange in the Eyes of Reason, that God has kept such a Process with the Restoring of Man in Christ, that he appeared in such a poor disesteemed Form in the human Property, and was reviled, mocked, scorned, scourged, crucified and slain; and that he was buried, and rose again out of the Grave, and walked forty Days upon the Earth before he entered into his invisible Kingdom. Reason is so blind, that it understands nothing of the eternal Birth, it knows nothing of Paradise, how *Adam* was in Paradise, and how he fell, and what the Curse of the Earth is: If it understood this, the whole Process were manifest to it: As the eternal Birth is in itself, so is also the Process with the Restoration after the Fall, and so likewise is the Process of the Wisemen with their Philosopher's Stone, there is not the least Tittle of Difference betwixt them; for all Things originally arise out of the eternal Birth, and all must have one Restoration in one and the same Manner.


73. Therefore if the *Magus* will seek Paradise in the Curse of the Earth, and find it, then must he first walk in the Person of Christ; God must be manifest in him, understand in the internal Man, that he may have the magical Sight: He must deal with his Purpose as the World did with Christ, and then he may find Paradise, wherein is no Death.

74. But if he be not in this Birth of Restoration, and walks not himself in the Way wherein Christ walked upon the Earth, if he steps not forth into the Will and Spirit of Christ, then let him give over and leave off his Seeking; he finds nothing but Death, and the Curse of God. I tell him plainly and faithfully, for the Pearl of which I write is paradifical, which God does not cast before Swine, but gives it to his Children for their Play and Delight.

75. And though much might be mentioned here, that even Reason might obtain open Eyes, yet it is not to be done; for the wicked would grow worse, and more full of Pride; therefore seeing he is not worthy of Paradise, and also cannot enter thereinto, no heavenly Jewel shall be given him: And therefore God hides it, and permits him to whom he reveals it, to speak of it no otherwise than magically; therefore no one attains it, unless he himself be a *Magus* in Christ, unless Paradise be manifest in his internal Man; and then he may find, if he be born to it, and chosen by God.

The Eighth Chapter.

Of the fiery sulphureous Seething of the Earth, and how the Growth is in the Earth; also of the Separation of the several Kinds of Creatures: An open Gate for the wise Seekers.

1. ET the Reader but consider what before is written concerning the Center of the Generation of all Essences, and then he may easily proceed here: All whatever is corporeal, let it be either Spirit or Body, consists in a sulphureous Property; the Spirit in such a spiritual Property, and the Body out of the Spirit in such a corporeal Property.

2. For all Things are risen from the Eternal Spirit, as a Likeness of the Eternal; the invisible Essence, which is God and the Eternity, has in its own Desire introduced itself into a visible Essence, and manifested itself in a Time, so that he is a Life in the Time, and the Time is in him as it were * dead; as a Master that makes his Work with an Instrument, and the Instrument is mute to the Master, and yet it is the Making, the Master only guides it; even so are all Things confined into Limit, Measure, and Weight, according to the eternal Generation; and they run on in their Operation and Generation according to the Right and Property of Eternity.

* Dumb,
senseless,
mute.

† Governor.

‡ Lie.

§ Corpus.

3. And God has appointed over this great Work only one Master and Protector, which can alone manage the Work, which is his † Officer, viz. the Soul of the great World, wherein all Things lie; [and] he has appointed a Type of its Likeness as the Reason over this Officer, which represents to the Officer what he is to do and make; and this is the Understanding, viz. God's own Dominion wherewith he rules the Officer: Now the Understanding shews to the Officer what the Property of each Thing is, how the Separation and Degrees proceed from each other; for all Things are ‡ contained in the sulphureous Body, and *Mercury* is *Sulphur's* Life, and the Salt is the Impression, that preserves the § Body from falling to Ashes, so that the Spirit is known in a palpable Essence.

4. The Property of *Mercury* is in *Sulphur*, as the Boiling of a Water; *Sulphur* is the Water wherein *Mercury* seeths, and produces continually two Forms out of the Water; viz. one oleous, living, from the Liberty of the divine Power's Property; and one mortal from the Dissolution in the Fire in the salnitral Flagrat.

5. The oily is in Stones and Metals, Herbs, Trees, Beasts and Men; and the mortal [Property] is in the Earth, in the Water, in the Fire and Air; likewise the oleous Property is in these four Forms (viz. in the Earth, Water, Fire, and Air) as a Spirit or Life, and these four Properties are as a dead Body, in which the Oil is a Light or Life, from whence the Desire, viz. the Growth, arises as a Springing out of the dead Property, which is the vegetative Life, a springing, budding, and growing out of Death.

6. But now the oily Property could not be a Life, if it were not in the Anguish of Death; the Anguish makes it to pullulate or move, in that its Will is to fly from, and press out of the Anguish, and forces itself eagerly forwards, from whence the Growth arises: Thus must Death be a Cause of the Life, that the Life may be stirring [or active,] and therefore *Mercury* is the true moving Life.

7. In the mortal Property he is evil, and is called the Life of Death, of Hell, and the Anger of God; and in the oily Property he is good, from the Efficacy of the Meekness and Liberty of God; and he is the Officer's Faber, whereby the Officer distinguishes the Degrees in the vegetative Life, [separating] the living [Being] from the mortal, the

heavenly Essentiality from the dead or earthly, and appoints it into two Kingdoms; viz. the Good in the oleous [Property] into a heavenly [Being,] viz. into a Light, and the mortal [Part] into the Darknefs.

8. These two Kingdoms are in continual Combat one with another, and there is an incessant Wrestling in them; as Water boiling on the Fire; each boils in its Property, viz. the oily in Joy and Meeknefs, and the mortal in the Anguifh of Darknefs, and yet one is the Cause of the other: The Light is the Death, and deadly Destruction of the Darknefs, viz. of the Anguifh; for in the Light the Anguifh has no Strength, but it changes it into the Exultation of Joyfulnefs, and the Cause of Joy, else there would be no Joy; for the Meeknefs is like a Stillnefs, but the Source of Anguifh fublimes it, and turns into a pleafant Laughter: So alfo the Anguifh, viz. the Darknefs, is the Death and Destruction of the oily Property; for if it gets the upper Hand in the oleous Property, it takes Poffeffion of the ^b *Corpus*, and turns the Oil into a poisonous Source, viz. ^b Or Body, into a dark Spirit, or Body wholly earthly, as *Adam* was when he imagined into the Evil.

9. And yet we do not acknowledge that the oleous Property takes any Poison-Source into itfelf; but *Mercury*, viz. the Fire-Life, infinuates itfelf into the Anguifh, and poifons the Effence of Time, which the outward *Mercury* itfelf makes in its own Defire, that is, he departs from the inward oleous Effence, and then the internal [Being] remains immoveable in itfelf, and the Effence and Spirit of Time do feperate from the Effence and Spirit of Eternity, and yet there is no Parting [or dividing,] but both Principles remain in one Effence; whereas there are two Effences, but the one comprehends not the other, as Eternity does not comprehend Time: For thus alfo *Adam* and *Eve* died; the Soul's *Mercury* departed with its Imagination from the Effence of Eternity into the Effence of Time, viz. into the Anguifh-Source, and then the Effence of Eternity loft its Leader, which *Chrift* reftored again ^c by the divine Word, or *Mercury*; fo that the ^c With, or in. Effence of Eternity, which in *Adam* was forfaken by the Soul's *Mercury*, obtained the Life again.

10. And thus we know that the Effence of Eternity lies hid in the anxious *Mercury*, as in the Fortref of Death; and our writing and teaching are to fhew how a Man may bring the poisonous *Mercury* with its Defire fo far, as to enter with its Defire again into the Effence of Eternity, viz. into the enclosed, and re-affume the Effence of Eternity for a Body, and with the fame tincture the Effence of Time, and reconcile them in one, that the whole *Corpus* of the inward and outward World may be only one, that fo there may be only one Will in the Spirit, viz. a Love-Hunger; and this Hunger does then make to itfelf only one Effence, and then every Spirit eats of its [own] Effence or Body, fo that afterwards no evil Will can arife any more therein.

11. Thus we underftand, that Joy and Sorrow, Love and Enmity, do originally arife through Imagination and Longing; for in the Inclination [or earneft Defire] towards God, viz. the free Love, the Kingdom of Joy arifes in the Midft of the Anguifh of Death; and if the Defire departs out of the free Love into the Anguifh of Death, viz. into the Source of Darknefs, then is the Defire filled with the Source of Death, and fo *Mercury* works effectually in the Source of Death.

12. Thus we declare with a true Ground, that there is nothing fo bad, but there lies a Good therein, but the Badnefs is not capable of the Good; alfo there lies in the moft poisonous *Mercury*, the greateft Pearl and Jewel; if his poisonous Will may be ^d introduced into the ^d Or if his Poison-Will be brought into the moving Spirit of Love. fame, then he himfelf manifests the Pearl; for he changes himfelf; as is to be feen in the Earth, where *Mercury* feeks its Pearl, and turns it in the ^e Ore to Gold, and to other Metals, according as the *Sulphur* is in each Place.

13. For there is a continual ^f Combat in the Earth; the Eternity travels with longing through Time to be free from Vanity, and in its Longing it gives itfelf to *Mercury*, as ^e Grofs Stone, ^f Wrestling.

to its Life and Faber; and when *Mercury* obtains it in his Hunger, he becomes joyful, and makes this free Lubet corporeal in him, and there arises Gold and Silver, together with other Metals and good Herbs, all according to the powerful Efficacy of each Place; As the ^s Boiling is in each Place, so likewise is the Metal, all according to the Property of the seven Forms of Nature; that Form which is chief in a Place, according to the same Property grows a Metal, also Herbs and Trees.

^r Or Seeth-
ing.

14. Here the Physicians must observe, that they learn distinctly to know what kind of Property is the strongest in each Thing with which they would cure; if they do not know it, they will oftentimes give their Patients Death: Also they must know, that they are to understand, and very exactly know the Property of the Patient, which of the Properties among the seven Forms of Nature is the *Mercury in Sulphur*; for such a Salt he also makes: Now if the Physician gives him a contrary Salt, *Mercury* is only thereby the more vehemently enraged, and made more venomous; but if he may obtain his own Salt according to his own Property (after which he hungers) then ^b he rejoices, and readily quits the Poison-Source in the Fire of *Mars*. But the right Physician has another Cure, he first brings his *Mercury* with which he will cure out of Death's Anguish into the Liberty: He may well ⁱ cure, the other is dangerous and uncertain; if he happens to cure, it is by Chance, and very inconstant, and cannot cure any Disease fundamentally; for the outward *Mercury* is shut up, it can reach no further than into the four Elements, into the mortal Essence; it is able to do nothing in the sydereal Body: But if it be turned and introduced into the Love, as is before mentioned, then it ^k touches the very Root and Ground, and renews it even to the Divine Power in the second Principle.

^t The Mer-
cury.

ⁱ Or such a
Physician has
true Skill to
cure.

^k Or seizes
on.

15. We have an excellent Resemblance of this in the blooming Earth on the Herbs; for in the Earth *Mercury* is earthly and venomous; but when the Sun tinctures him, then he reaches after the Sun's Power, after its Light, and brings it into his hungry fiery *Mars*-Desire, into his Salt, *viz.* into his corporeal Essence, *viz.* into *Sulphur*, which is his Mother, and wheels it about with its Rotation in the Essence, as if he also boiled; and then the Liberty, *viz.* the highest Power, reaches after its Property, *viz.* after the solar Property, and apprehends *Mercury* also along with it.

16. Now when *Mercury* tastes the heavenly Being in itself, it grows exceeding desirous after the Power of Love, and draws the same into its Desire, whereupon it changes itself, and its Salt, so also its Mother, the *Sulphur*, into a pleasant Source; and now if the Liberty be so introduced into a moving Life with *Mercury*, then it is very full of Joy, and springs up in its Joy, as a Light from the Fire, and puts forth through the *Sulphur*-Spirit in the Salt: Thus is the growing of the Root, and from thence the Root gets such a pleasant Smell and Taste; for in the Original the Salt's Sharpness in the first Impression from *Saturn* is a Sharpness of Death's Anguish, and here it is turned to a pleasant Power; for all Taste in Herbs is Salt.

^l Or by.

17. Thus understand us further ^l about the Root in the Earth; when the inward Power of the Liberty in *Mercury*'s Property, which now is changed, does thus force itself forth to the Manifestation of the Deity, then the Sun's Power does eagerly press towards the divine Power, and inclines itself with great Desire to the highest heavenly Tincture, and draws it with its Desire to it; *viz.* out of the earthly Body into a solar: Thus the Sun draws the Power out of the Root in the Earth, and the joyful *Mercury* ascends up along with it, and continually draws the Sun's Power from above into itself, and from beneath it draws its Mother, *viz.* the *Sulphur* to itself: And here all the seven Forms of Nature arise in Joyfulness in the Combat, each will be uppermost; for so it is in the Taste, *viz.* in the Generation of Nature; and what Form in Nature gets to be the chiefest, according to the same Taste is the Salt in *Sulphur*, and such an Herb grows out of the Earth, let it be what it will; though now every Thing springs from its Mother, yet all Things have so taken their Original, and do still take it; for just so is the Right of Eternity.

18. Now we are to consider of the Stalk: When the Herb or Sprig looks out of the Earth, it comes up at first below with a white Form, then further more upwards with a brownish [Colour,] and above with a green Colour: This is now its Signature, [shewing] what kind of Form is internally in the Essence, in the Source; the white Colour of the Branch is from the Liberty of the Love-Lubet, and the brown is the earthly [Property] ^a Shoot, or from *Saturn's* Impression, and from the Wrath of *Mars*; and the green, which opens ^b Twig. itself above, is *Mercury's* in the Form of *Jupiter* and *Venus*.

19. For *Jupiter* is Power, and *Venus* is Love-Desire, which hasten towards the Sun, as towards their Likeness; and the Heaven, which is created out of the Midst of the Water, puts upon them its blue and green-coloured Garment according to the Stars Might; for the Spirit of the Stars receives the new Child also, and gives him its Spirit and Body, and rejoices therein: Now the Forms are in ^a Contest, and *Mercury* is the ^a Or in their Faber and Separator; *Saturn* impresses, and *Jupiter* is the pleasant Power in *Sulphur*; *Mars* is the Fire-Source, *viz.* the Might in *Sulphur*; *Venus* is the Water, *viz.* the sweet Desire; *Mercury* is the Life, *Luna* the Body, and *Sol* the Heart, *viz.* the Center to which all Forms tend and press. ^b Or in their wrestling Combat.

20. Thus the outward Sun presses into the Sun in the Herb; and the inward Sun presses into the outward, and there is a mere pleasing Relish and Delight of one Essence in another; *Saturn* makes sour, *Jupiter* makes a pleasant Taste, *Mars* makes bitter, by Reason of his anxious Nature, *Venus* makes sweet, *Mercury* distinguishes the Taste, *Luna* takes it into her Sack and hatches it; for she is of an earthly and heavenly Property, and she gives it the *Menstruum* wherein the Tincture lies.

21. Thus there is an Instigation in the Taste; each Form hastens to the sweet Water and the Sun; *Jupiter* is pleasant, and ascends up aloft with the Love-Desire in the sweet Source-Water, wherein *Mars* rages, and thinks himself to be Master in the House, seeing that he rules the Fire-Spirit in *Sulphur*, at which *Mercury* is dismayed, that *Mars* does so disquiet him, and *Saturn* makes the Flagrat corporeal according to his austere Impression, and these are the Knots upon the Stalk; and the Flagrat is salnital, according to the third Form of Nature in the first Impression to the Spirit-Life, *viz.* in the Anguish-Form, from whence the *Sulphur* takes its Original, and in the Flagrat *Mercury* goes up in the Salniter on the Sides, and takes *Venus* also into it, *viz.* the Love-Desire, from whence grow Twigs and Branches on the Stalk, Trunk, or Body, be they either of Herbs, Trees, or Shrubs; and each Branch [or Sprig] is then like to the whole ^o Plant. ^o Or Growth.

22. But the Sun continually by little and little deprives *Mars* of his Force, whereupon the Salniter extinguishes, and *Mars* loses his bitter Property; then *Jupiter* and *Venus* wholly yield themselves to the Sun in the Moon's ^p Cabinet, and the outward Sun takes ^p Bag, or Sack, full Possession of the inward; understand the inward Sun is a *Sulphur* in *Mercury*, and is of the divine Power's Property, from the Liberty of God, which imprints itself on all Things, and gives Life and Power to all Things. Now when that is done, that *Jupiter* and *Venus* have given themselves to the Power of the Sun, then *Jupiter* forces no more upwards, but *Mars* and *Mercury* do continually more and more wind up the Stalk from the Earth on high; *Jupiter* stays still above in the inward and outward Sun's Power, and there is the pleasant Conjunction with Time and Eternity, there the Eternity beholds itself in an ^q Image in the Time.

23. And Paradise springs up [or opens,] for the *Sulphur* and the Salt in the *Sulphur* are here transmuted in the Paradise, and the paradisaical Joy puts itself forth in the Smell and Taste. This is now the Head or Knob of the Blossoms, wherein the Corn grows; the lovely Smell is in one Part paradisaical, *viz.* from the divine Power, from the Liberty; and on the other Part earthly, according to the outward Sun, and the outward World.

24. The heavenly Property sets forth its Signature with fair Colours of the Leaves on the Blossoms; and the earthly [represents its Signature] by the green Leaves [or Sprigs]

^q Type, or Resemblance.

about the Blossom; but seeing this Kingdom of the outward World is only a Time (in which the Curse is,) and *Adam* could not stand in Paradise, the paradisaical Property soon passeth away with its Signature, and changes itself into the Corn which grows in the Blossom; therein the Property of the inward and outward Sun, *viz.* of the inward and outward Power, is couched, each Property in its Principle; for God has cursed the Earth, and therefore let none think that the outward is divine, only the divine Power penetrates and tinctures the outward [Being;] for God said, *The Seed of the Woman shall bruise the Serpent's Head*: This is now effected after the Curse in all Things which approach near the Deity, wherein *Mercury* is a Poison; there God bruises its Head with the inward and outward Sun, and takes away the poisonous Might in the Anger.

25. O that you would but learn to understand, dear Sirs and Brethren, wherewith you are to cure; not with the angry *Mercury*, which in many an Herb is an evil Poison-Source, but with the inward *Mercury*: If you would be called Doctors and Masters, then you ought also to know how you may change the outward *Mercury* in the *Sulphur* into Love; that he may be delivered from the Anguish-Source, and brought into a Joyfulness, *viz.* that the earthly [Being] be turned into an heavenly, the Death into Life; this is your Doctorship in the right Meaning, and not by the Officer of Reason only.

26. God has placed Man above the Officer, and ordained him in the Understanding to his own Dominion: He has Ability to change Nature, and to turn the Evil into Good, provided that first he has changed himself, otherwise he cannot; so long as he is dead in the Understanding, so long he is the Servant and Slave of the Officer; but when he is made alive in God, then the Officer is his Servant.

27. Ye haughty Caps, let it be told you; Pride, and your own Honour, and the earthly Lust of the Flesh, lies in your Way, so that you are not Masters in the Mysteries, but blind Children; you will not lay your Hands upon the Coals, but you take Money from the poor and distressed, and give that to many an one, which had been far better he had never bought, for which you must give a severe and strict Account.

† Virtue, or
Efficacy.

28. Thus it is likewise with the sulphurean Seething in the Earth with the Metals, the Power is stronger in Metals than in the Herbs, the Tincture is more heavenly than earthly, if the Artist affords it his Help, then it changes itself, *viz.* the earthly into an heavenly, which notwithstanding comes to pass in many Places without the Artist's Ingenuity; as we see, how *Mercury* in *Sulphur* apprehends the heavenly Tincture in its Boiling, whereby he changes his made Essence (which he makes in the *Sulphur*) into Gold and Silver by the Power and Efficacy of the Tincture, understand, by that Part of the heavenly Property; for out of the Earth, or out of the mortified Property in the Salniter, no Gold can be made, for there is no Fixedness therein.

29. Now we are thus to consider of this Process of the Boiling in the *Sulphur* in the Earth: Where the Earth is in any Place sulphureous in the Saturnine Property, wherein the Sun bears chief Rule, there is such a Boiling; the outward Sun hungers after the inward, which dwells in its own Principle in the Center in *Sulphur*, and sets its Desire upon Time; for the Time, *viz.* the Creature, longs after Eternity, *viz.* after the Liberty, to be freed from Vanity; as the Scripture says, *That all Creatures do earnestly long with us to be freed from Vanity.*

30. Even here the Liberty gives itself into the solar Property into the Time, and when *Mercury* tastes it, he becomes joyful, and turns his Wheel in the Joy; then *Saturn* impresses the Meekness; and *Mars*, which arises in the Mercurial Wheel in the Impression, gives the Fire-Soul thereinto, so that there is a driving forth and Growth; for the Liberty puts itself forth in *Mercury's* Property, and *Mercury* continually separates *Saturn* and *Mars* from it; for he will have a fair and pure Child to his Joy; he suffers *Venus* to remain on the Child, for she is in Property akin to the Child: Copper is nearest to Gold by Reason of the *Materia*, it wants only the Tincture; *Mars* holds him too

hard in Possession; if he may be got out, then it is Gold, which the Artist does well understand.

31. After *Venus Mars* is akin to Gold; for he has swallowed up *Venus* in his Wrath, and uses her for his Body, else in his own peculiar Property he has no corporeal Essence, for he is only Wrath, which consumes: He makes him a Body out of the Water of *Venus*, which he devours, and *Saturn* makes it corporeal to him; therefore he does so defile his Iron with Rust, and that is his Property, viz. to be a Devourer of his Body; but *Venus* is pleasant, and makes a Growing in him, he devours again whatever *Venus's* Property makes in him; for *Venus* is the Food of *Mars* in the Saturnine Property; therefore the Artist is to consider what lies in *Mars*; if he has only the solar Tincture, he needs nothing else thereto, that he may but deprive *Mars* of his Force, for *Mars* has his Toughness from *Venus*.

32. *Mars* in his own peculiar Property is only Spalt, and causes Hardness, as the Fire does; but *Saturn* is the Impressure of all Things; *Venus* needs only the Tincture, and then she is perfect; but the Artist must rightly understand where the Possibility lies, viz. in *Sulphur*, where *Saturn* has the *Sulphur* in his Belly, and *Mercury* shews its Colour, there he is in the ^s Will, but cannot, for *Saturn* holds him too fast imprisoned; but if ^s Or Mind. the Artist gives him his helping Hand, that he may but advance his Wheel, and give him his Mother's Food, which she has hid in the Center, then he grows strong, and casts *Saturn* away, and manifests the Child: For so it is also in the Earth, where *Mercury* is quick in his Mother, viz. in the *Sulphur*, that he is not withheld, that he may only reach *Venus* in his Hunger for Food, the Sun will soon shine forth, for she beams forth in *Venus's* Meekness: He dresses [or seeths] his Food with his own Fire, he needs no Artist thereto; which the Artist must well observe, for he has his *Mars* in himself.

33. Now as the Boiling is in the Earth, so also it is above the Earth; when the Fruit grows out of the Earth, it is first sharp [astringent] and bitter, also sour and unpleasant, as the Apple upon the Tree is so; for *Saturn* has at first the Dominion, he attracts it together, and *Mercury* forms it, and *Mars* gives the Fire to *Mercury*, which *Saturn* receives into his cold Property. *Venus* gives the Sap, and *Luna* takes all into her Body, for she is Mother, and receives the Seed of all the Planets into her *Mensstruum*, and hatches it; *Jupiter* gives Power thereinto, and *Sol* is King therein, but at the first *Sol* is weak; for the *Materia* is too earthly and cold. Now the whole Essence in its Boiling lies in the ^t Body of *Sulphur*; and in the *Sulphur* the salnitral Flagrat makes a Salt in ^t Or Womb. *Mars's* Wheel according to each Property; for the *Sulphur* turns into Salt, that is, into Taste; and in the same Taste there is an Oil hid in the Center in the sulphureous Property, which [Oil] arises from the free Love-Lubet, viz. out of Eternity, and manifests itself with an external Essence in the Time, which is the Manifestation of God.

34. Now in this same Oil is the Hunger or Love-Desire after the Essence of Time, viz. after the Manifestation of the Deity; this Desire reaches in the Essence of Time after its Property, viz. after the Sun, and the Sun's Property reaches after the Oil in the Center of the Fruit, and fervently longs after it, and gives itself freely into the Fruit, and sucks the Virtue into itself, and gives it forth in its Joy into the austere Property of the Fruit, and meekens and sweetens all with the Love, which it receives in the Center in the Oil of the Liberty: Thus a Fruit, which at first is sour and sharp, becomes very pleasant and sweet, that a Man may eat it; and even thus is the ripening of all Fruits.

35. Now by the Signature in the external you may see the inward Form; for the Forms in the Salt, viz. in the Power, shew themselves externally.

36. There are commonly four Colours, as White, Yellow, Red, and Green: Now according to what Colour the Fruit (as an Apple) is most signed, accordingly is the Taste also in the Salt; as White with a clear thin Skin somewhat inclining to dark gives Sweetness, which is of *Venus's* Property; if the sweet Taste be strong and powerful, then *Jupiter* is potent therein; but if it be weak and fulsome, then the Moon is strong therein;

* Gives, or yields.

but if it be hard, and of a brownish Colour, then *Mars* is strong therein; but if the white Colour be of a grayish Brown, then *Saturn* is strong therein: *Venus* * makes a white Colour, *Mars* red, and bitter in the Taste; *Mars* makes *Venus*'s Colour light, *Mercury* gives a mixt Colour, and opens the green in *Mars*; *Jupiter* inclines to blue, *Saturn* to black, almost gray; the Sun makes the yellow Colour, and gives the right Sweetness in the Salt, and casts forth the pleafant Smell, which takes its Rise from *Sulphur*; *Saturn* makes astringent [sharp] and four; and each Property represents itself externally, as it is internally in the Dominion, so also by the Form [or Signature] of the Leaf, or Branches.

37. Every Root, as it is in the Earth, may be known by the *Signature* for what it is good or profitable, even such a Form also has the Earth, and it is discerned in the Leaves and Stalks which Planet is Lord in the Property, much more in the Flower; for of what Taste the Herb and Root is, even such an Hunger is in it, and such a Cure lies therein, for it has such a Salt. The Physician must know what Kind of Sickness is risen in the Body, and in what Salt the Loathing is risen in *Mercury*, that so he may not administer a further Loathing [and *Nausea*] to his Patient; for if he gives him the Herb, in whose Property *Mercury* has before received a Loathing, then he ministers Poison to him; so that the Poison in the Loathing of the Body does exceedingly inflame itself in *Mercury*, unless he burns that Herb to Ashes, and gives it him; then the Poison of the Loathing loses its Might; for these Ashes are a Death to the Poison of the living *Mercury*.

38. This we find very effectually in the Magic; this also the Physician must know, that all Sicknesses arise from the Loathing in the Form of Nature: As when one Form in the Life is superior, if then a contrary Thing quite opposite to its Property be by Force introduced into it, let it be either from the Stars, or from the Elements, or from the seven Forms of Life, then it deprives this superior [or chiefest] Form (which is the Leader and Ruler of the Life) of its Strength and Power in its Salt; then the *Mercury* of this superior Form begins effectually to work, that is, to hunger and loath; and if he gets not his own peculiar Property, understand the bodily Form, which is chief in the Body among the seven Properties or Forms, then he enkindles himself in his own Poison-Source according to his * vital Property, and does so forcibly strive so long, till he becomes fiery, and then he awakes his own *Mars*, and his own *Saturn*, which impress him, and consume the Flesh of the Body in the Poison-Fire, and wholly consume the Oil of Light; even then the Life's Light goes out, and it is past Recovery.

* Or Life's.

† Or whereby.

‡ Or Nausea.

§ Or Loathing.

39. But if the Form of Life, † wherein *Mercury* is inflamed in the ‡ Loathing in the Anguish and Poison-Source, may obtain that Property into its Hunger, of which the Spirit and Body is chief, then he obtains his own natural Food, of which he lives, and does again rejoice, and puts away the § Nauseate, and then the Nauseate dissipates [or dissolves] and is spewed out; but the Physician must have a Care, whether or no that Thing which he will administer to his Patient be in its Property strong also in the same Essence, from whence the Nauseate is risen in the Body.

40. As for Example; A jovial Man receives a Nauseate [or Loathing] from the Lunar Property; now if the Physician knew that he had so gotten his Nauseate, and prepared him a jovial Cure according to the Hunger of his own Spirit or *Mercury*, this now would be right; but if the Moon's Property be strong in the Salt which he would administer for the Nauseate, then he gives him a Nauseate; but if the jovial Cure be free from the Moon, then the jovial *Mercury* receives its own Food with great Desire, and quits the Nauseate: And thus it is likewise with Diseases which arise in the Salniter, viz. from Fear or Frightening; thereto belongs also such a Flagrat as the first was, and then there is a present Cure, or such an Herb, wherein the Salniter lies in such a Property as it lies in that Man.

¶ Unite, or give in.

41. I know, and it is shewn me, that the Sophister will cavil at me, because I write, that the divine Power is in the Fruit, that God's Power does ¶ appropriate itself into the

Generation of Nature: But hear, my dear Friend, become seeing, I ask thee, How was Paradise in this World? Was it also manifest in Nature? Was it also in the Fruit? Was it in the World, or without the World? Did Paradise stand in God's Power, or in the Elements? Was the Power of God manifest in the World, or hidden? Or what is the Curse of the Earth, and the putting of *Adam* and *Eve* out of Paradise? Then tell me, Does not God dwell also in Time? Is not God all in all? It is written, *Am not I he who filleth all Things?* Also, *Thine is the Kingdom, the Power, and Glory, from Eternity to Eternity.*

42. Here consider thyself, and leave me uncensured: I do not say, that the Nature is God, much less the Fruit proceeding from the Earth; but I say, God gives Power to every Life, be it good or bad, to each Thing according to its Desire, for he himself is All; and yet he is not called God according to every Being, but according to the Light wherewith he dwells in Himself and shines with his Power through all his Beings; He gives in his Power to all his Beings and Works, and each Thing receives his Power according to its Property; one takes Darkness, the other Light; each Hunger desires its Property, and yet the whole Essence [or Being] is all God's, be it Evil or Good, for from him and through him are all Things, what is not of his Love, that is of his Anger. Paradise is yet in the World, but Man is not therein, unless he be born again of God; then as to that new Regeneration he is therein, and not with the *Adam* of the four Elements. O that we would but once learn to know ourselves, and even understand it by the created Essence [or Being].

43. Lo! in *Saturn* there lies Gold shut up in a very disesteemed and contemptible Form and Manner, which indeed resembles no Metal; and though it be cast into the Fire and melted, yet a Man shall have nothing, but a contemptible Matter void of any Form of Virtue, till the Artist takes it in Hand, and uses the right Process about it, and then it is manifest what was therein.

44. So likewise God dwells in all Things, and the Thing knows nothing of God; he likewise is not manifest to the Thing, and yet it receives Power from him, but it receives the Power according to its Property from him, either from his Love, or from his Wrath; and from which it receives, so it has its ^c Signature externally; and the Good is also in it, but as it were wholly shut up [or hidden] to the Iniquity [or Evil;] an Example of which you have in Bushes, and other thorny and pricking Briars, out of which notwithstanding a fair well-smelling Blossom grows; and there lie two Properties therein, *viz.* a pleasant and unpleasant; which overcomes, that shapes [forms or marks] the Fruit.

45. Thus also it is with Man; he was created a fair Blossom and Fruit of Paradise, but the Devil raised up in him his thorny Property by the Serpent, understand the Center, the Property of the wrathful Nature, which in his paradisaical Source was not manifest in him; but when his Hunger entered into the thorny false Property of the Serpent, *viz.* into Death, then the Property of Death, and the false Serpent in the Devil's Desire, pressed into his Hunger, and filled Soul and Body, so that the Hunger of the false Serpent began effectually to work in him, and Death awaked in him, and then Paradise hid itself in him: For Paradise entered into itself, and the Poison of the Serpent in Death's Property dwelt also in itself; here was now the Enmity; then said God to him, *The Seed of the Woman shall bruise the Serpent's Head,* and thou shalt sting the Heel with Death's Poison.

46. Understand the paradisaical Image which is shut up, and captivated in the wrathful Death, in which the Word of the Deity, *viz.* the divine *Mercury* ruled and wrought, did disappear; as the Gold is disappeared in *Saturn*, so that nothing is seen but a contemptible Matter, till the right Artist sets upon it, and again awakens the *Mercury* in the inclosed Gold, and then the dead inclosed Body of the Gold does again revive in *Saturn*; for *Mercury* is its Life, who must be introduced into it again, and then the dead

^d Or puts it-
self forth,
Text. Glances
forth.

Body of the Gold ^d appears, and overcomes the gross *Saturn*, wherein it lay shut up, and changes its mean contemptible old Body into a fair glorious golden Body.

47. Thus likewise it is with Man; he lies now shut up after his Fall in a gross, deformed, bestial dead Image; he is not like an Angel, much less like unto Paradise; he is as the gross Ore in *Saturn*, wherein the Gold is couched and shut up; his paradisaical Image is in him as if it were not, and it is also not manifest, the outward Body is a stinking Carcase, while it yet lives in the Poison: He is a bad thorny Bush, from whence notwithstanding fair Rose-Buds may bloom forth, and grow out of the Thorns, and manifest that which lies hidden, and shut up in the wrathful poisonous *Mercury*, till the Artist who has made him takes him in Hand, and brings the living *Mercury* into his Gold or paradisaical Image disappeared and shut up in Death; so that the inclosed Image, which was created out of the divine Meekness and Love-Essentiality, may again bud and spring forth in the divine *Mercury*, viz. in the Word of the Deity, which entered into the Humanity shut up [and closed in the Death and Curse.]

48. And then the divine *Mercury* changes the wrathful *Mercury* into its Property, and Christ is born, who bruises the Head of the Serpent, viz. of the Poison and Death in the Anger of God, understand the Might of wrathful Death; and a new Man arises in Holiness and Righteousness, which lives before God, [and his divine Image] appears and puts forth its Lustre as the hidden Gold out of the earthly Property: And hereby it is clearly signified to the Artist chosen of God how he shall seek; no otherwise than as he has sought and found himself in the Property of the pure Gold; and so likewise is this Process, and not a whit otherwise; for Man and the Earth with its Secrets lie shut up in the like [or same] Curse and Death, and need one and the same Restitution.

49. But we tell the Seeker, and sincerely and faithfully warn him as he loves his temporal and eternal Welfare, that he do not first set upon this Way to try the Earth, and restore that which is shut up [in Death,] unless he himself be before born again through the divine *Mercury* out of the Curse and Death, and has the ^e full Knowledge of the divine Regeneration, else all that he does is to no Purpose, no Learning [or studying] avails; for that which he seeks lies shut in the Curse, in Death, in the Anger of God: If he will make it alive, and bring it into its first Life, then that Life must be before manifest in him, and then he may say to the Mountain, *Get thee hence, and be cast into the Sea*; and to the Fig-tree, *No Fruit grow on thee henceforth*; and it shall come to pass; for if the divine *Mercury* lives, and is manifest in the Spirit, then when the Spirit of the Soul's Will imagines into any Thing, *Mercury* also goes along with it in the Imagination, and enkindles the *Mercury* fast apprehended in Death, viz. the Similitude of God, or the Manifestation, with which the living God has made himself manifest.

50. I know and see, that the Mocker in the Devil's Vizard will yet bring my Writing into a Misapprehension, and make me more dark and doubtful, because I write of the inward and outward *Mercury*, and understand by the inward the Word of God, or the divine Voice, viz. the Manifestation of the Eternity of the Abyss; and by the outward [*Mercury*] I understand the Officer in Nature, viz. the Instrument, which the inward, ^f living, powerful Word, or divine Voice uses, wherewith it ^f forms and works. Now the Sophister will falsely interpret it, and say, that I mix them both together, making no ^g Difference, and ^h hold Nature for God, as *Babel* has already done to me: But I bid him view my Words well, and learn to understand them right; for I speak sometimes from the heavenly *Mercury*, and see that only, and then presently I name the Instrument of the heavenly, therefore let him have Regard to the Sense: I write not Heathenishly, but ⁱ Theosophically, from a higher Ground than the outward ^b *Faber* is, and then also from ^j the same.

^k Or Has the
New-Birth in
perfect
Knowledge.


^l Or makes.

^m Or take.

ⁿ Archeus, or
Separator.

The Ninth Chapter.

Of the Signature, shewing how the internal signs the external.

1.  HE whole outward visible World with all its Being is a Signature, or Figure of the inward spiritual World; whatever is internally, and however its Operation is, so likewise it has its Character externally; like as the Spirit of each Creature sets forth and manifests the internal Form of its Birthⁱ by its Body, so does the Eternal Being also. ^{i In, or with;}

2. The Being of all Beings is a wrestling Power; for the Kingdom of God consists in Power, and also the outward World, and it stands especially in seven Properties or Forms, where the one causes and makes the other, and none of them is the first or last, but it is the eternal Band; therefore God has appointed six Days for Man to work, and the seventh Day is the Perfection wherein the six do rest; it is the Center to which the Desire of the six Days tend; therefore God calls it the Sabbath or Resting-Day, for therein the six Forms of the working Power rest: It is the Divine^k Sound in the Power, or the Kingdom of Joy, wherein all the other Forms are manifest; for it is the formed World, or divine Corporality, by which all Things are generated and come forth to a^l Being. ^{k Voice, or Harmony.}

3. This formed World has manifested itself with the Motion of all Forms^m with this visible World, as with a visible Likeness, so that the spiritual Being might be manifest in a corporeal comprehensive Essence; as the Desire of the inward Forms has made itself external, and the internal Being is in the external; the internal holds the external before it as a Glass, wherein it beholds itself in the Property of the Generation of all Forms; the external is its Signature. ^{l Or Essence. m In, or by}

4. Thus every Thing which is generated out of the internal has its Signature; the superior Form, which is chief in the Spirit of the Working in the Power, does most especially sign the Body, and the other Forms hang to it; as it is to be seen in all living Creatures, in the Shape and Form of the Body, and in the Behaviour and Deportment, also in the Sound, Voice, and Speech; and likewise in Trees and Herbs, in Stones and Metals; all according as the Wrestling is in the Power of the Spirit, so is the Figure of the Body represented, and so likewise is its Will, so long as it so boils in the Life-Spirit.

5. But if the Artist takes it in Hand with the true *Mercury*, then he may turn the weakest Form to be uppermost, and the strongest undermost, and then the Spirit obtains another Will, according to the most superior Form; that which before must be Servant becomes now Lord and Master in the seven Forms; as Christ said to the Sick, *Arise, thy Faith hath made thee whole*, and they arose: And thus likewise it is here, each Form hungers after the Center, and the Center is the Voice of Life, *viz.* the *Mercury*, the same is the Faber or Former of the Power; if this Voice gives itself in to the Hunger of the meanest Form in the strongⁿ Combat, then it lifts up its Property (understand the Property of that Form,) and thus its Desire or Faith has saved it; for in the Desire ^{n Text, Wrestling Power.} *Mercury* lifts up [or sublimes] itself; and thus it was in Christ's Patients.

6. Sicknes had taken Possession of them, and the Poison of Death had gotten the upper Hand in *Mercury*; but now the Form of Life in the Center did set its Hunger as a famished and mean Property after the Liberty to be freed from the Abomination; but seeing the *Mercury* was revived in Christ the divine Property, therefore the weak Hunger

entered into Christ's strong Hunger after the Salvation of Man, and so the weak Hunger received the strong in the Power; and then the divine Voice in Christ said, *Arise, lift up thyself, thy Faith*, that is, thy Desire which thou hast introduced into me, *hath saved thee*.

7. Thus the Life prevails over the Death, the Good over the Evil; and on the contrary, the Evil over the Good, as came to pass in Lucifer and *Adam*, and still daily comes to pass: And thus every Thing is signed; that Form which is chief receives the Taste, and also the Sound in *Mercury*, and ^o figures the Body after its Property; the other Forms hang to it as Co-helpers, and also give their Signature thereto, but very weakly.

‡ Or shapes.

8. There are especially seven Forms in Nature, both in the eternal and external Nature; for the external proceed from the eternal: The ancient Philosophers have given Names to the seven Planets according to the seven Forms of Nature; but they have understood thereby another Thing, not only the seven Stars, but the seven-fold Properties in the Generation of all Essences: There is not any Thing in the Being of all Beings, but it has the seven Properties in it; for they are the Wheel of the Center, the Cause of *Sulphur*, in which *Mercury* makes the Boiling in the Anguish-Source.

‡ Or Original.

9. The seven Forms are these; *viz.* the Desire of the Impression is called *Saturn*, into which the free Lubet of Eternity gives itself; this in the Impression is called *Jupiter*, by Reason of its pleasant commendable Virtue; for the Saturnine Power incloses and makes hard, cold, and dark, and causes the *Sulphur*, *viz.* the vital Spirit, understand the moving vital Spirit, *viz.* the natural; and the free Lubet makes the Impression to long to be freed from the dark astringent Hardness, and it is very rightly called *Jupiter*, being a Desire of the ^p Understanding, which opens the Darkness, and manifests another Will therein.

10. In these two Properties is portrayed and exactly deciphered God's Kingdom, *viz.* the Original, and also the Kingdom of God's Anger, *viz.* the dark Abyss, which is a Cause of the Motion in *Saturn*, *viz.* in the Impression; the Impression, *viz.* *Saturn*, makes the Nothing, *viz.* the free Lubet moveable and sensible, and also opposite, for it causes it to be Essence; and *Jupiter* is the sensible Power proceeding from the free Lubet to Manifestation out of the Nothing into Something, in the Impression of *Saturn*; and they are two Properties in the Manifestation of God according to Love and Anger, *viz.* a Model of the Eternal Form, and are as a wrestling Combat, *viz.* an opposite Desire against each other; one makes Good, the other Evil, and yet it is all Good; only if we will speak of the Anguish-Source, and then also of the joyful Source, then we must distinguish, that the Cause of each Source may be understood.

11. The third Form is called *Mars*, which is the fiery Property in the Impression of *Saturn*, where the Impression introduces itself into great Anguish, *viz.* into a great Hunger; it is the Painfulness, or the Cause of Feeling, also the Cause of the Fire and Consuming, also of Enmity and Malignity; but in *Jupiter*, *viz.* in the free Lubet, in the Nothing, it causes the fiery Love-Desire, that the Liberty, *viz.* the Nothing, is desirous, and introduces itself into Sensibility, *viz.* into the Kingdom of Joy: In the Darkness it is a Devil, *viz.* God's Wrath, and in the Light it is an Angel of Joy, understand such a Property; for when this Source became dark in Lucifer, he was called a Devil, but while he was in the Light he was an Angel; and thus also it is to be understood in Man.

12. The fourth Property or Form is called *Sol*, *viz.* the Light of Nature, which has its Original in the Liberty, *viz.* in the Nothing, but without Splendor, and gives itself in with the Lubet into the Desire of the Impression of *Saturn*, even to the wrathful or fiery Property of *Mars*; and there the free Lubet, which has sharpened itself in the Impression, in the Property of *Mars*, in the consuming Anguish, and in the Hardness of *Saturn*, displays, or powerfully puts itself forth in *Jupiter*, as a Sharpness of the

Liberty, and an Original of the Nothing, and also of the ^a Sense; and the ^r Effluence ^a Perception, from the Heat and Anguish of *Mars*, and from *Saturn's* Hardness is the Shining of the ^r Light in Nature, which gives the Understanding in *Saturn*, *Jupiter*, and *Mars*, viz. a ^r Spirit, which knows what itself is in its Properties, which hinders or prevails against the Wrath, and brings it out of the Anguish, out of the Property of *Mars* into *Jupiter's*, viz. out of the Anguish into a Love-Desire.

13. In these four Forms the Spirit's Birth consists, viz. the true Spirit both in the inward and outward Being, viz. the Spirit of Power in the Essence; and the Essence or Corporality of this Spirit is *Sulphur*.

14. Ye Rabbies and Masters! that you could but understand, how faithfully that is given and revealed to you, which your Predecessors have intended and aimed at, wherein you have been a long Time blind, the Cause of which is your Pride: This God, the most high Understanding, sets before you by mean, and heretofore ungrounded Instruments, which he himself has grounded, if you would yet once see, and escape the tormenting Source.

15. The fifth Form is *Venus*, the Beginning of all Corporality, viz. of the Water, which arises in the Desire of *Jupiter* and *Mars*, viz. in the Love-Desire, out of the Liberty, and out of Nature, viz. out of the Impression's Desire in *Saturn*, in *Mars*, in the great Anguish, to be freed from the Anguish: And it carries two Forms in the Desire of its Property, viz. a fiery from *Mars*, and a watery [Property] from *Jupiter*, understand an heavenly and earthly Desire; the heavenly arises from the heavenly Impression of the Union [or free Effluence] of the Deity in Nature to its own Manifestation; and the earthly arises from the Impression of the Darkness in *Mars*, viz. in the wrathful Fire's Property; therefore the Essence of this Desire consists in two Things, viz. in the Water, from the Original of the Liberty, and in *Sulphur* from the Original of Nature according to the Impression.

16. The outward Similitude of the heavenly [Being] is Water and Oil; understand, according to the Sun it is Water, and according to *Jupiter* it is Oil, and according to the hard Impression of *Saturn* after the heavenly Being according to *Mars*, it is Copper, and according to *Sol* Gold, and according to the earthly Impression, according to the Property of the Darkness, it is in *Sulphur* Grit, Gravel and Sand; according to the Property of *Mars* a Cause of all Stones; for all Stones are *Sulphur* from the powerful Pre-eminence of *Saturn* and *Mars* in the Property of *Venus* according to the dark Impression, understand according to the earthly Part.

17. O ye dear wise Men! if you did but know what lies in *Venus*, you would not so sumptuously adorn your Roofs: The Potentate often loses his Life for the Servant's Sake, and he puts the Master upon his Roof, therefore he is blind; this his false *Venus*-Desire causes in him, that he forms it in *Saturn* and *Mars*, and brings it forth in *Sol*; if he formed his *Venus*-Desire in *Jupiter*, then he might rule over the fiery *Mars* which lies in *Venus*, and has put his Coat upon *Venus* in *Sulphur*.

18. Thus *Mars* clothes all his Servants which love him and *Saturn* with his Garment, that they only find the Copper of *Venus*, and not its Gold in the Copper; the Spirit of the Seeker enters into *Sol*, viz. into Pride, and supposes that he has *Venus*, but he has *Saturn*, viz. Covetousness; if he went forth in the Water, viz. in the resigned Humility of *Venus*, the Stone of the wise Men would be revealed to him.

19. The sixth Form is *Mercury*, viz. the Life and Separation, or the Form in the Love, and in the Anguish: In *Saturn* and *Mars*, on the one Part he is earthly according to the hard Impression, where his Motion and Hunger is a pricking, adverse, and (according to the Fire) a bitter Pain and Woe; and according to the Water in the earthly *Sulphur*, viz. in the Mortification, a Poison-Source.

20. And according to the other Part, according to the Lubet of the Liberty, he is the pleasant Property of Joy in *Jupiter* and *Venus*, also of springing and growing; and according to the Impression of the heavenly *Saturn*, and according to *Mars* in the Love-Desire, he is the Sound in the Spirit, understand, the Separator of the Sound, viz. of the Tone; also of all Pronunciations of Speeches, and all the severall Cries and Notes; all whatever sounds is distinguished by his Might; *Venus* and *Saturn* carry his Lute, and he is the Lutanist, he ³ strikes upon *Venus* and *Saturn*, and *Mars* gives him the Sound from the Fire; and thus *Jupiter* rejoices in *Sol*.

* Or plays.

† Or distinguishes the Senses.

21. Here lies the Pearl, dear Brethren: *Mercury* makes the Understanding in *Jupiter*, for he [†] separates the Thoughts, and makes them act and move; he takes the Infinity of the Thoughts into his Desire, and makes them essential; this he does in *Sulphur*, and his Essence is the manifold Power of the Smell and Taste, and *Saturn* gives his Sharpness thereinto, so that it is Salt.

‡ Viz. the Mercury.

22. But I understand here the virtual Salt in the vegetable Life: *Saturn* makes the common Salt in the Water: [‡] He is an heavenly and an earthly Labourer, and labours in each Form according to the Property of the Form; as it is written, *With the holy thou art holy, and with the perverse thou art perverse*. In the holy Angels the heavenly *Mercury* is holy and divine, and in the Devils he is the Poison and Wrath of the Eternal Nature according to the dark Impression's Property, and so on through all Things, as the Property of each Thing is, so is its *Mercury*, viz. its Life; in the Angels he is the Hymn of God's Praise, and in the Devils he is the Cursing and Awakening of the opposite Will of the bitter poisonous Enmity.

§ Viz. Mercury.

23. Thus likewise it is to be understood in Men and all Creatures, in all whatever lives and moves; for the outward *Mercury* is the outward Word in the outward World: [§] He is the outward *Verbum*, and *Saturn* with the Impression is his Fiat, which makes his Word corporeal; and in the inward Kingdom of the divine Power he is the eternal Word of the Father, whereby he has made all Things in the outward [Principle,] understand, with the Instrument of the outward *Mercury*.

24. The outward *Mercury* is the temporal Word, the expressed Word; and the inward [*Mercury*] is the Eternal Word, the speaking Word; the inward Word dwells in the outward, and makes through the outward all outward Things; and with the inward, inward Things: The inward *Mercury* is the Life of the Deity, and all divine Creatures; and the outward *Mercury* is the Life of the outward World, and all external Corporality in Men and Beasts, in Vegetables and Animals, and makes a peculiar Principle, viz. a Likeness of the divine World; and this is the Manifestation of the divine Wisdom.

25. The seventh Form is called *Luna*, the amassed Essence: What *Mercury* has comprized in *Sulphur*, that is a corporeal or substantial Hunger of all Forms; the Property of all the six Forms lies therein, and it is as a corporeal Being of all the rest; this Property is as a Wife of all the other Forms; for the other Forms do all cast their Desire through *Sol* into *Luna*; for in *Sol* they are spiritual, and in *Luna* corporeal: Therefore the Moon assumes to it the Sunshine, and shines from the Sun; whatever the Sun is, and makes in the Spirit-Life in itself, the same *Luna* is, and makes corporeal in itself.

¶ Thicken, or curdle.

26. It is heavenly and earthly, and rules the vegetative Life; it has the *Menstruum*, viz. the *Matrix* of *Venus* in it; all whatever is corporeal does [¶] congeal in its Property; *Saturn* is its Fiat, and *Mercury* is its Husband, which impregnates it, and *Mars* is its vegetable Soul, and the Sun is its Center in the Hunger, and yet not wholly in the Property; for it receives only the white Colour from the Sun, not the yellow, or the red, viz. the majestic; therefore in its Property lies Silver in Metals, and in the Property of *Sol* Gold; but seeing *Sol* is [¶] a Spirit without Essence, thereupon *Saturn* holds the Sun's corporeal Essence in himself to lodge in; for he is the Fiat of the Sun; he keeps it shut up in his dark Cabinet, and does only preserve and keep it; for it is not his own

Effence, till the Sun sends him his Faber *Mercury*, to whom he gives it, and to none else.

27. Observe this, ye wise Men! It is no Fiction or Fallacy; let the Artist but understand us right; he must bring the Jewel shut up in *Saturn* into the Mother of Generation, viz. into *Sulphur*, and take the Faber, and divide all Forms, and separate the Variety of Hungers, which the Faber himself does, when the Artist brings the Work into the first Mother, viz. into *Sulphur*: But he must first baptize the froward Child with the philosophical Baptism, lest he makes a Bastard of *Sol*; and then let him lead him into the Desert, and try whether *Mercury* will eat Manna in the Desert after the Baptism; or whether he will make Bread of Stones; or whether he will aspire aloft as an haughty Spirit, and precipitate himself from the Temple; or whether he will worship *Saturn*, in whom the Devil sits hidden: This the Artist must observe; whether *Mercury* the wicked poisonous Child receives the Baptism; whether he can feed of God's Bread or no.

28. If he now does eat, and stands out in the Temptation, then will the Angels appear to him after forty Days, and then let him go out of the Desert, and eat his own Food; and so the Artist is ready and fit for his Work; if not, then let him by all Means leave it, and as yet account himself unworthy of it.

29. He must have the Understanding of the Generation of Nature; else all his Labour and Pains are to no Purpose, except the Grace of the Most High has bestowed upon him some Particular, that so he is able to tincture *Venus* and *Mars*, which is the shortest [and most ready Way,] if God shews him such an *Herb* wherein the Tincture lies.

30. The Lunar Body of Metals lies in the Seething of the Earth, in *Sulphur* and *Mercury*, covered internally with the Coat of *Venus*, and cloathed externally with the Cloak of *Saturn*, as we see plainly, and is a Degree more external than the Solar Body: Next after *Luna*, *Jupiter's* Body is also a Degree more external; but *Venus* is a fly Bird, she has also the inward Solar Body; she takes the Coat of *Mars* upon her, and hides herself in *Saturn's* Cabinet; but she is manifest, and not hidden.

31. Next *Venus Mars* is likewise a Degree more external, and nearer to Earthlines; and next *Mars Mercury's* Body is a *particula* of all the rest; on one Part most nigh to the earthly Corporality, and on the other Part nearest the heavenly; and next *Mercury Luna* is on the earthly Part wholly earthly, and on the heavenly Part wholly heavenly; it ² carries an earthly and heavenly Face towards all Things; to the Evil it is Evil, and to the Good it is Good; to a pleasant Creature it gives its best in the Taste, and to a bad Creature it gives the Curse of the corrupted Earth.

² It gives a cursing or a blessing Aspect.

32. Now in all this, as the Property of each Thing is internally, so it has externally its Signature, both in Animals and Vegetables; and this you shall see in an *Herb*, so likewise in Trees and Beasts, and in Men also.

33. If the Saturnine Property be predominant, and chief in a Thing, then it is of a black, greyish Colour, hard and spare, sharp, sour, or salt in Taste; it gets a long lean ^a Body, grey ^b in the Eyes, of a dark blue, of a very slender Body, but of a hard Touch, though the Property of *Saturn* is very seldom alone Master in a Thing; for he soon awakens *Mars* with his hard Impression, who makes his Property bending and crooked, full of Knots, and hinders the Body from growing high, but is full of Branches and rugged; as is to be seen in Oak-Shrubs, and the like Trees.

^a Stalk, or Blossom.
^b Or of whitish Buds in Vegetables.

34. But if *Venus* be next to ^c *Saturn* in any Place in the Sude or Seething of the Earth, then the Sude in the *Sulphur* of *Saturn* causes a tall strong Body; for it gives its Sweetness into *Saturn's* Impression, whereby *Saturn* becomes strong and lusty, and if *Venus* be not hindered by *Mars*, it grows a great, tall, slender Tree, Herb, Beast, or Man, or whatever it be.

^c In Conjunction with *Saturn*.

35. But if *Jupiter* be next to him in the Property of *Venus*, so that *Jupiter* is stronger in *Saturn* than *Venus*; and *Mars* under *Venus*, then it falls out to be a very excellent fair

Body, full of Virtue and Power, also of a good Taste; its Eyes are blue, and somewhat whitish, of a meek Property, but very potent: If it falls out, that *Mercury* is between *Venus* and *Jupiter*, and *Mars* undermost, then is this Property in *Saturn* graduated in the highest Degree with all Power and Virtue, in Words and Works, with great Understanding.

36. If it be in Herbs, then they are long, of a middle sized Stature or Stalk, of a very curious Form, fair Blossoms, white, or blue; but if the Sun also casts the Influence of his Property into it, then does its Colour by Reason of the Sun incline to yellow; and if *Mars* hinders not, then is the Universal very sovereign in the Thing, be it either a Man, or other Creature, or an Herb of the Earth: This let the *Magus* well observe, it withstands all Malignity, and false Influences and Assaults from the Spirits, whatever they be, so far as a Man himself is not false and wicked, and inclines not his Desire to the Devil, as *Adam* did, in whom also the Universal was wholly complete.

37. With these Herbs a Man may cure, and heal without any Art of the Artist; but they are rarely and seldom found, yea not one among many sees them, for they are nigh to Paradise: The Curse of God hides the Eye-sight of the Wicked, that it does not see, although they should stand before his Eyes: Yet in such a Conjunction of the Planets they are manifest, and may not be hidden; therefore there lies a great Secret in many an Herb and Beast, if the Artist knew it, and had the true Skill to use it; the whole *Magia* lies therein: But I am bidden to be silent by Reason of the Wicked, who is not worthy of it, and is justly plagued with the Plague with which he plagues other honest people, and tumbles himself in the Mire.

38. But if *Mars* in his Property be next *Saturn*, and *Mercury* casts an opposite Aspect, and the Power of *Venus* be under *Mars*, and *Jupiter* under the Property of *Venus*, then out of this Property all is corrupted and poisoned; a poisonous Herb, Tree, Beast, or whatever it be; if it falls into the corrupt human Property, then it is fitted and prone to Evil, but if the Moon brings its powerful Influence thereinto, then is the false *Magia* ready in the Lunar *Menstruum*, and Witchcraft is manifest, of which I must here also be silent, and will only shew the Signature.

39. In an Herb, if the Blossom be somewhat reddish, and wreathed, or streaked, and inclined to white by the red, then is the Power of *Venus* there, which makes Resistance therein; but if it be only reddish, and of dark Wriths or Streaks, with a rough Peel or Skin on the Stalk, Branch, and Leaf, then does the *Basilisk* lodge there.

40. For *Mars* makes it rugged, and *Mercury* is poisonous therein, which gives a streaked Colour, and *Mars* the red, and *Saturn* the dark, which is a Pestilence in the Lunar *Menstruum*; but to the Artist it is an Herb against the Pestilence, if he takes the Poison from *Mercury*, and gives him *Venus* and *Jupiter* for Food, then *Mars* brings forth the vegetable Soul in *Sol*, and turns his wrathful Fire into a Love-Fire, which the Artist must know, if he will be called a Doctor.

41. This Property likewise signs the living Creatures both in their Voice and Visage; it gives a gross, dull Sound, somewhat inclining to a shrill Voice by Reason of *Mars*, soothing, flattering, and very false, lying, commonly red Pimples [or Streams] in the Eyes, or blinking, and rolling unsteady Eyes: In Herbs this Property likewise yields a Taste very loathsome, from whence in Man's Life, viz. in *Mercury*, if it takes it down, a stirring boiling Poison arises, which darkens and obscures the Life.

42. The Physician must have a Care of the Herbs of this Property; they are not to be taken into the Body, but they are poisonous, of what Name soever they be; for there often happens such a Conjunction of the Planets, which sometimes so prepares an Herb, which is good if it be subject to *Saturn* and *Mars*: So likewise it falls out sometimes, that an evil Herb by Reason of a good Conjunction, if in its Beginning it stands in the *Menstruum*, may be freed from the Malignity, which is to be known by the Signature;

therefore the Physician, who understands the Signature, may best of all gather the Herbs himself.

43. But if *Mars* be next *Saturn*, and *Mercury* very weak, and *Jupiter* also under *Mars* in the Property, and *Venus* casts an opposite Aspect or Dissent with its Desire, then it is good; for *Jupiter* and *Venus* change the Wrath of *Mars* into Joy, which produces hot wholesome sovereign Herbs, which are to be used in all hot Diseases and Hurts; the Herb is rough, and somewhat prickly the Leaves on the Branches; so likewise the Stalk is fine and thin, according to the Nature of *Venus*, but the Virtue and Power is of *Mars* and *Jupiter*, well mixed and tempered, commonly with brownish Blossoms forcing forth in the Property, and that because *Mars* is strong therein with his Wrath; but seeing his Wrath is changed by *Jupiter* and *Venus* into a pleasant Property, the Wrath becomes a Desire of Joy.

44. The Physician must not give *Saturn* without *Mars* in hot Diseases, not Cold without Heat, else he enkindles *Mars* in the Wrath, ^{d Text. That} and stirs up *Mercury* in the hard Im- ^{he stirs.}pression in the Property of Death; *Mars* belongs to the Cure of every *Mars*-like Sickness, which is of Heat, and pricking Pangs: But let the Physician know, that he must first correct and qualify *Mars*, which he intends to administer, with *Jupiter* and *Venus*, that the Wrath of *Mars* may be changed into Joy, and then he will also change the Sickness in the Body into Joy; Cold is quite contrary to it.

45. If the Physician administers *Saturn* only and by itself to a martial Disease or Hurt, then *Mars* is dismayed with Death, and falls down with his Force and Strength into Death's Property; and now seeing he is the Fire in the Body, the Life's Fire becomes thereupon deadly in the elemental Property; for he soon awakens *Mercury* in the Property of Cold: But yet the Physician must have a Care that he administers not in an hot Disease the raw undigested hot *Mars*, in which *Mercury* is wholly inflamed and burning; for he enkindles the Fire more vehemently in the Body; he must first mollify *Mars* and *Mercury*, and put ^{e Sublime} them into Joy, and then it is right and good. ^{them.}

46. The hotter an Herb is, the better it is hereunto; yet its wrathful Fire must be changed into Love, and then he can also change the Wrath in the Body into Joy; all according as the Property of the Disease is, that the Disease be able to bear it; for to a weak Fire in the Body, which is tired and languished by Reason of the Heat, and rather inclines to Cold, *viz.* to the Poison of *Mercury*, where the Life is in Danger, there belongs a Cure with a fine subtil Heat, wherein *Venus* is strong, and *Mars* very tender and mild by Reason of the Power of *Venus*; *Jupiter* need not be strong there, lest he make *Mars* and *Mercury* too strong, so that the weak Life, before it is quickened and refreshed, is overwhelmed, and brought into the Mercurial Poison.

47. An Herb in this aforefaid Property grows not high, it is somewhat rough in the Touch; the rougher it is, the stronger is *Mars* therein; it is better to be used outwardly to Wounds and Sores, than inwardly: The fine and subtil Part is to be taken into the Body, and is expulsive; the more subtil it is, the nigher it is to the Life in the Body, which the Physician may very well know by its Salt; for no rough wild Property is to be taken into the Body, unless the Body be inflamed with a sudden Poison, where the Life also is fresh and strong, then a vehement Resistance must be used; yet *Mercury* and *Mars* must not be administered in the Wrath, but in their strongest Power, *Mars* in the greatest Heat, but before changed into Joy; and then he also changes *Mercury* according to himself: *Jupiter* belongs to the Transmutation of wrathful *Mars*, but he must be first introduced into *Sol's* Property, and then he is rightly fit for it.

48. Every living Creature, according to its Kind in the foregoing Property, is friendly and pleasant, if you deal friendly and gently with it; but if it be dealt roughly with, then *Mercury* is stirred up in the Poison-Property, for *Mars* soon boils up, and gets aloft in the bitter Property, and then the Anger springs forth; for the Ground of all Malig-

nity lies therein ; but if it be not stirred up, then it is not manifest ; as a great Sickness which lies in the Body, but while the same is hid, and not enkindled, it is not manifest and apparent.

49. But if *Mercury* be next *Saturn* in the Property, and next him the Moon, and *Venus* and *Jupiter* beneath, and also weak, then let *Mars* stand where he will, yet all is earthly ; for *Mercury* is held in the austere Impression in the cold Property, viz. in Death's Form, and his *Sulphur* is earthly ; if *Mars* comes near to it, then it is poisonous also, but if *Venus* makes an Opposition therein, then the Poison is resisted, yet it is but earthly ; it gives a greenish Colour from the Power of *Venus*.

50. But if *Venus* be next *Saturn* in the Property, and the Moon not opposed by *Mars*, and *Jupiter* likewise goes in his own Power, then all is pleasant [and lovely under that Property or Constellation ;] the Herbs are slender, single, and soft in Touch, of white Blossoms, unless *Mercury* brings in a mixt Colour from the Power of the Sun, viz. from *Mars* half red, and from *Jupiter* bluish, and it is weak in the Property, and of little Use in Physic, yet not hurtful : In the Creature it gives a pleasant, courteous, humble Life, with no deep Reason, [Reach, or Capacity,] but if *Mars* comes thereunto, the Creature is small, or thin, of a white, weak, and effeminate Nature.

51. There are three special Salts which may be used to cure, which belong to the vegetable Life, viz. *Jupiter*, *Mars*, and *Mercury* ; these are the working Life, in which the Sun is the right Spirit, which makes these Salts operative.

† Working,
powerful, or
virtual.

52. The Salt or Power of *Jupiter* is of a pleasant good Smell and Taste from the inward Original [of the Property] of the Liberty of the divine Essence, and from the external [Principle or Original] of the Property of the Sun and *Venus*, but yet it is not alone of itself of sufficient Power in Nature ; for the outward Nature consists in Fire and Anguish, viz. in Poison, and ² *Jupiter's* Power is opposed to the fiery Poison Life, which makes a Temperature in the poisonous Nature, viz. a Desire of Meekness out of the Enmity.

• The jovial
Virtue.

53. The Salt of *Mars* is fiery, bitter, and austere, and the Mercurial Salt is anxious and raging, like a Poison, inclined both to Heat and Cold ; for it is the Life in *Sulphur*, and unites [or assimilates] itself, according to each Thing's Property ; for if it comes into *Jupiter's* Salt, it causes Joy and great Power ; but if it comes into *Mars's* Salt, it makes bitter Pangs, Stitches, Akins, and Woe ; but if it comes into *Saturn's* earthly Salt, it makes Swellings, Anguish, and Death, if it be not hindered by *Jupiter* and *Venus* : *Venus* and *Jupiter* are opposite to *Mars* and *Mercury*, that so they might temper them both ; and without the Power of *Mars* and *Mercury* there would be no Life in *Jupiter*, *Venus*, and *Sal*, but only a Stillness ; therefore the worst is as profitable as the best, and the one is the Cause of the other.

54. But the Physician is to heed and mind what he takes in Hand, lest he inflame the Mercurial Poison more and more in his Patient, or introduce it into another adverse Source : He ought indeed to use the Martial and Mercurial Salt for his Cure, but he must first reconcile *Mars* and *Mercury* with *Venus* and *Jupiter*, that so both these angry Adversaries may resign their Will into *Jupiter's* Will, so that *Jupiter*, *Mars*, and *Mercury*, may all three obtain one Will in the Power, and then the Cure is right, and the Sun of Life will again enkindle itself in this Union and Agreement, and also temper the Naufeate of the Disease in the Contrariety in the Salt of the Disease, and turn *Mercury's* Poison, and the bitter Fire of *Mars* into a pleasant *Jupiter*.

55. This is now to be understood only concerning the vegetable Soul, viz. concerning the outward Man, which lives in the four Elements, and concerning the sensible and feeling Property.

56. Reason likewise is to be cured with its Likeness ; for as Reason may be brought by Words into a sensible Sickness and Disease, so that Reason may vex, fret, and tor-

ment itself, and at last fall into an heavy sad Sickness and Death; so also it may be cured with the Application of the same Thing, [with its own Assimilate.]

57. As for Example: An honest Man falls into great Debts, Care, Trouble and Distress, which does even afflict him nigh to Death; but if a good Friend comes and pays his Debt for him, then is the Cure soon effected with its Likeness: Even thus it is in all Things; from whence the Disease is risen, even such a like Cure is requisite for the restoring its Health; and thus it is likewise in the mental Soul.

58. The Soul of the poor Sinner is poisoned in the Anger of God, and the *Mercury* (understand the eternal *Mercury* in the eternal Nature) is inflamed in the Soul's Property in the fiery *Mars* of God's Anger, which does now burn in the eternal *Saturn*, viz. in the horrible Impression of Darkness, and feels the Sting of the poisonous angry *Mars*; his *Venus* is imprisoned in the House of Misery, his Water is dried up, his *Jupiter* of Understanding is brought into the greatest Folly, his Sun is quenched, and his Moon turned to dark Night.

59. Now he cannot be cured and remedied any other Way, but with the Likeness; he must again appease the mental *Mercury*; he must take *Venus*, understand the Love of God, and introduce it into his poisonous *Mercury* and *Mars*, and tincture the *Mercury* in the Soul again with Love, and then his Sun will again shine in the Soul, and his *Jupiter* will rejoice.

60. Now if thou sayest, that thou canst not, and that thou art too strongly captivated; I say also, that I cannot; for it lies not in my willing, running, and toiling, but it lies in the Compassion of God; for I cannot by my own Strength and Ability overcome the wrathful Anger of God which is enkindled in me; but seeing his dear Heart has freely given itself again out of Love, and in Love, into the Humanity, viz. into the poisonous enkindled *Mercury* in the Soul, and tinctured the Soul, viz. the Poison-Source of the Eternal Nature in the Eternal Father's Nature's Property; therefore I will cast my Will into his Tincture, and I will go with my Will out of the enkindled Poison-Source, out of the evil *Mercury* in God's Anger into his Death, and with my corrupted Will I will die with him in his Death, and become a Nothing in him, and then he must be my Life.

61. For if my Will is a Nothing, then he is in me what he pleases, and then I know not myself any more, but him; and if he will that I shall be something, then let him effect it; but if he wills it not, then I am dead in him, and he lives in me as he pleases, and so then if I be a Nothing, then I am ¹ at the End, in the Essence out of which my Father ⁱ Or in. *Adam* was created; for out of Nothing God has created all Things.

62. The Nothing is the highest Good, for there is no *Turba* therein, and so nothing can touch [or annoy] my Soul; for I am a Nothing to myself, but I am God's, who knows what I am; I know it not, neither shall [or ought] I to know it.

63. And thus is the Cure of my Soul's Sickness; he that will adventure it with me shall find by Experience what God will make of him: As for Example; I here write, and I also do not do it; for I, as I, know nothing, and have also not learned or studied it; so then I do it not, but God does it in me as he pleases.

64. I am not known to my self, but I know to him what and how he pleases: Thus I live not to myself, but to him; and thus we are in Christ only one, as a Tree in many Boughs and Branches, and he begets and brings forth the Fruit in every Branch as he pleases, and thus I have brought his Life into mine, so that I am atoned with him in his Love; for his Will in Christ is entered into the Humanity in me, and now my Will in me enters into his Humanity; and thus his living *Mercury*, that is, his Word, viz. the speaking *Mercury*, tinctures my wrathful evil *Mercury*, and transforms it into his. And thus my *Mars* is become a Love-Fire of God, and his *Mercury* speaks through mine, as through his Instrument, what he pleases; and thus my *Jupiter* lives in the Divine Joy,

and I know it not; the true Sun shines to me, and I see it not; for I live not to my self, I see not to myself, and I know not to myself: I am a Thing, and I know not what; for God knows what I am; and so now I tend and run to and fro as a Thing, in which the Spirit drives [or actuates] me as he pleases; and thus I live according to my inward Will, which yet is not mine.

65. But yet I find in me another Life, which I am, not according to the Resignation [or Self-denial,] but according to the Creature of this World, viz. according to the Similitude of Eternity; this Life does yet stand in Poison and Strife, and shall yet be turned to Nothing, and then I am wholly perfect: Now in this same Life, wherein yet I find my Self-hood, is Sin and Death, and these likewise shall be brought to Nothing: In that Life, which God is in me, I ^k hate Sin and Death; and according to that Life which yet is in my Self-hood, I hate the Nothing, viz. the Deity: Thus one Life fights against the other, and there is a continual Contest in me; but seeing Christ is born again in me, and lives in my Nothingness, therefore Christ will, according to his Promise made in Paradise, bruise the Head of the Serpent, viz. of my Self-hood, and mortify the evil Man in myself, so that he himself may truly live [in me.]

* Or I am an
Enemy to.

66. But what shall Christ do with the evil Man? Shall he cast him away? No. For he is in Heaven, and does thereby accomplish and effect his Wonders in this World, which stands in the Curse: Now each labours in its own [Vineyard;] the outward Man labours in the cursed World, which is Evil and Good in the Wonders of God, viz. in the Mirror of Glory, which yet shall be revealed in him; and the inward Man is not its own, but God's Instrument, with whom God makes what he pleases, till the outward with its Wonders in the Mirror shall also be manifest in God; and even then is God all in all, and he alone in his Wisdom and Deeds of Wonder and nothing else besides; and this is the Beginning and the End, Eternity and Time.

‡ In, or by.

67. Now understand it right; to the outward Man there belongs a Cure from the outward, viz. from the outward Will of God, who has made himself external ¹ with this visible World; and for the inward Man there is a Cure from the inward World, in which God is all in all; only one, not many, one in all, and all in one: But if the inward penetrates the outward, and illustrates it with its Sunshine, and the outward receives the Sunshine of the inward, then it is tintured, cured, and healed by the inward, and the inward illustrates it, as the Sun shines through the Water, or as the Fire sets the Iron quite through of a light Glee; here now needs no other Cure.

68. But seeing the Devil in the Wrath of the eternal Nature opposes the Soul, as an Enemy of the Soul, and continually casts his poisonous Imagination at the Soul to tempt and try it, and the Anger or Wrath of the eternal Nature is manifest in the outward Man, which Adam awakened and stirred up; thereupon this Wrath is oftentimes stirred up by the Devil and his Servants, that it effectually works and burns in the outward Body, and even then the inward Love-Fire goes out in the outward Man, as a red hot Iron is quenched in the Water; yet not so soon in the internal, but in the external [Man,] unless the outward Man continues lying in the ^m Mire of Sin; so that the Soul, which had given itself into the Nothing, viz. into the Liberty, into the Life of God, does enter again with its Desire into the outward sinful Man, then it loses the inward Sun; for it goes again out of the Nothing into the Something, viz. into the Source.

‡ Or Water.

69. Thus the outward Body must then have an outward Cure; and though the inward Man yet lives in God, yet whereas the Soul has imagined into the outward Wrath, so that the divine Tincturation is no longer in the outward Man, the outward Mercury, viz. the ⁿ expressed Word, must have a Tincturation from the outward expressed Love and Light, unless the Will-Spirit of the Soul does wholly re-enter into the inward hidden Man, and be again ^o transmuted; and then the Cure may be again introduced into the

‡ Out-
spoken.

° Trans-
formed.

outward Man, being the ^p thorough-shining Love of God in the Light, which is exceeding precious.

^p The transforming Light of God in the dark Soul, such as shined in Enoch, Elijab, Paul, &c.


70. But now this Herb is rarely to be found upon the Earth; for Men eat only of the forbidden Tree; therefore the Poison of the Serpent does so spring up in them in the Wrath of the eternal and external Nature, so that they must also have an external Cure for their Serpent's Poison in the outward *Mercury*.

71. It is indeed possible for a Man to live without Sicknefs, but he must bring the divine Tincturation from the inward Man through the outward, which is very difficult [to do] in the World; for the outward Man lives among the Thorns of God's Wrath, which gall and sting him on every Side, and blow up the Wrath of God, so that it burns in the outward Man, and then the Tincturation of God's Love may not continue there: It is indeed there, but not in the outward enkindled Abominations, but it dwells in itself, like as the Light dwells in the Darknefs, and the Darknefs comprehends it not, alio knows nothing of it; but when the Light is manifest in the Darknefs, then is the Night changed into Day.

72. Thus it is likewise with Man; of what Light Man lives, of that also comes his Cure; if he lives in the outward World, then the outward Goodnefs and Love, viz. the outward *Jupiter* and *Venus* with the Sun must be his Cure, or he remains in the angry *Mars*, and in the poisonous *Mercury*, in the earthly Moon captivated in the Impression of *Saturn*, viz. in the earthly *Sulphur*; which however is made manifest, and awakened in the outward Man by *Adam*, for whose sake the outward Man must die, putrify, and so enter again into the Nothing, viz. into the End, or as I might better say, and signify it, into the Beginning of the Creation, into the Essence, out of which it went and departed with *Adam*.

The Tenth Chapter:

Of the inward and outward Cure of Man.

1.  ET the Lover of God understand us right; we do not go upon an historical heathenish Conjecture, nor only upon the Light of the outward Nature; both Suns shine to us. Understand us right, and see how God has cured Man when the Poison of the Serpent and Devil held him: imprisoned in Death, and how he yet still cures the poor Soul captivated in God's Anger; the like Procefs also must the Physician keep in curing the outward Body.

2. The divine Light and Love were extinguished in *Adam*, because he imagined into the Serpent's Property, viz. into Evil and Good, so that the Poison of Death began effectually to work in *Mercury*, and the Source of Anger was inflamed in the eternal *Mars*, and the dark Impression of the eternal Nature's Property took Possession of him: His Body became Earth in the dark Impression in the Poison of the enkindled *Mercury*, and was an Enmity against God: he was utterly undone, and there was no Remedy for him by any Creature, neither in Heaven, nor in this World; the wrathful Death captivated him in Soul and Body.

3. Now how did God do to cure him, and tincture him again? Did he take a strange Thing thereunto? No, he took the Likeness, and cured him with that which was cor-

rupted in him, *viz.* with the divine *Mercury*, and with the divine *Venus*, and with the divine *Jupiter*; understand; in Man was the expressed Word, which I call the eternal *Mercury* in Man; for it is the true ruling acting Life; it was inspired or in-spoken into Man's Image (which God created out of his Essence into an Image according to God) as into a creaturely Image, which was the Soul with the Property of all the three Worlds, *viz.* with the World of Light and Understanding, which is God; and with the Fire World, which is the Eternal Nature of the Father of all Beings; and with the Light, Love-World, which is heavenly Corporality; for in the Love-Desire is the Essence, *viz.* the Corporality.

4. The Desire of Love is Spirit, and is the Heart of God, *viz.* the right divine Understanding: In the Love-Essence *Mercury* is God's Word, and in the fiery Nature he is the Wrath of God, the Original of all Mobility and Enmity, also of Strength and Omnipotence; the fiery Property makes the Light, *viz.* the Liberty desirous; so that the Nothing is a Desire, and this Desire is the Love of God, which *Adam* extinguished in him: For he imagined after Evil and Good, that is, after Earthliness; the Earthliness came forth into a Being both out of the Wrath, and out of the Love-Being, and that through God's Motion, that the Wonders of the Abyss and Byss might be made manifest, that Good and Evil might be made known and manifest: And this *Adam*, being the Image of God, should not do, for God had created him to his Image: He should have tintured the Fire-World and outward World with the Word of Love, that so none of them should be manifest in him, like as the Day holds the Night swallowed up in itself.

5. But by false Imagination he has awakened and manifested the dark and poisonous Mercurial Fire-World in him, so that his bodily Essence of the dark Impression is fallen to the evil Part in the poisonous Mercurial Property, and the Soul is become manifest in the Eternal Nature in the Father's Fire-Property, *viz.* in the poisonous hateful *Mercury*; according to which God calls him an *angry and zealous God*, and a *consuming Fire*.

6. Now to help and restore this again, *viz.* the Image of God, God must take the right Cure, and even the same which Man was in his Innocence: But how did he effect it? Behold, O Man, behold and see, open thy Understanding; thou art called.

7. He introduced the holy *Mercury* in the Flame, *viz.* in the fiery Love with the Desire of the divine Essentiality, or after the divine Essentiality again (which Desire makes divine Corporality in itself) into the expressed Word, *viz.* into the Mercurial Fire-Soul, (understand, into the Soul's Essence in the Womb of *Mary*,) and became again that same Image of God: He tintured the Poison, *viz.* the Wrath of the Father of all Essences, with the Love-Fire: He took only that same *Mercury* which he had breathed into *Adam* for an Image, and formed into a Creature: He took only that same Property, yet not in the Fire's Property, but in the burning Love: He did with the Love introduce again the Light of the eternal Sun into the human Property, that he might tincture the Wrath of the enkindled *Mercury* in the human Property, and inflame it with Love, that the human *Jupiter*, *viz.* the divine Understanding, might again appear and be manifest.

8. Ye Physicians, if you here understand nothing, then you are captivated in the Poison of the Devil: Behold, I pray, the right Cure, with which the enkindled *Mercury* in Man's Life is to be remedied; it must be a *Mercury* again, but first enkindled in *Venus* and *Jupiter*; it must have the Sun's Property, which it attains to by *Jupiter* and *Venus*: As God deals with us poor Men, so must the outward poisonous sick *Mercury* be tintured with such an external Cure; not with the dark Impression of *Saturn*, with Cold, (unless it be first sweetly appeased and qualified with *Jupiter* and *Venus*, that the Sun does again shine in *Saturn*) but with meek Love; this is his right Physick, whereby the Death is changed into Life; yet this is only a common manual Cure, which the Vulgar may learn.

9. But it behoves the Doctor, if he will be called a Doctor, to study the whole Process, how God has restored the *Universal* in Man; which is fully clear and manifest in the Person of Christ, from his Entrance into the Humanity, even to his Ascension, and sending of the Holy Ghost.

10. Let him follow this entire Process, and then he may find the Universal, provided he be born again of God; but the selfish Pleasure, worldly Glory, Covetousness and Pride lie in the Way. Dear Doctors, I must tell you, the Coals are too black, you defile your white Hands therewith; the true unfeigned self-denying Humility before God and Man does not relish with you; therefore you are blind: I do not tell you this, but the Spirit of Wonders in its Manifestation.

11. But we will give Direction to the desirous Seeker, who would fain see, if he knew the Way fitly to attain his Intent; for the Time is at Hand, where *Moses* is called from the Sheep to be a Shepherd of the Lord, which shall shortly be manifest, notwithstanding all the raging and raving of the Devil: Let not the dear and worthy Christendom think, seeing now it seems as if she should go to Wrack and Ruin, that it is utterly undone; No: The Spirit of the Lord of Hosts has out of his Love planted a new Branch in the human Property, which shall root out the Thorns of the Devil, and make known his *Child Jesus* to all Nations, Tongues and Speeches, and that in the Morning of the eternal Day.

12. Dear Brethren, behold, I pray, the right Cure: What did God with us when we lay sick in Death? Did he quite cast away the created Image, understand the outward Part, *viz.* the outward corrupt Man, and make wholly another new Man? No. He did it not: For though he introduced Divine Property into our Humanity, yet he did not therefore cast away our Humanity, but brought it into the Way or Process to the New-Birth.

13. What did he? He suffered the outward Humanity, *viz.* the outward Water, understand the Essentiality of *Venus*, which was shut up in the Wrath of Death, to be baptized with the Water of the Eternal Essence, and with the Holy Ghost, that the Incentive of the outward Essentiality shut up in Death might again glow, as a Fire that falls into Tinder: Afterwards he withdrew his outward Food from the outward Body, and brought it into the Desert, and let it hunger, and then the Spark enkindled from the Fire of God must imagine into God, and eat Manna of divine Essentiality forty Days, of which *Israel* was a Type in the Wilderness of *Sinai* with their Manna: The Essence of Eternity must overcome the Essence of Time, therefore it is called a Temptation of the Devil; for the Devil as a Prince in the Wrath of God did there tempt the outward Humanity, and represented all that to it wherein *Adam* fell, and became disobedient to God.

Put its Desire, Hunger, and Imagination into the Nothing, the highest Good or Omnipotence, and eat of God's Bread.

14. There now it was tried whether the Image of God would stand, seeing internally there was God's Love-Fire, and externally the Baptism of the Water of eternal Life: Here the Soul was tempted, whether it would be a King, and an angelical *Throne* instead of the fallen Angel, and possess the elected Throne of God in the royal Office, from which Lucifer was taken, and thrust into the Darkness, *viz.* into the Throne of Poison and Death; but seeing he stood (in that the Soul did resign and submit its Will alone into God's Love-Fire, and desired no earthly Food, nor the earthly Kingdom Good and Evil for outward Dominion) the Process to the *Universal*, *viz.* to the Restoration of all that which *Adam* had lost, did further proceed and go on: *He turned Water into Wine.*

15. Ye Physicians, observe this, it concerns you in your Process, you must also go the same Way to work: *He healed the Sick*; so you must likewise make the Form in your poisonous *Mercury* whole and sound by the Power of the philosophical Baptism: He made the dead alive again, the dumb to speak, the deaf to hear, the blind to see, and cleaned

the Lepers; all this must go before, that all the Forms in *Mercury* may be pure, sound, and living, which *Mercury* himself does make after the Baptism and Temptation; as the living speaking *Mercury* did this in the Person of Christ; the Artist cannot do it, only there must be Faith; for Christ also testifies, that he could not do many Wonders at *Capernaum*, only heal a few diseased; for the Faith of those at *Capernaum* would not enter into the Divine *Mercury* of Christ.

16. So that we see there, that the Person of Christ, *viz.* the Creature, could not work the Wonders in its own Power, but the *Mercury*, *viz.* the living speaking Word in him; for the Person did cry and call into God, *viz.* into the speaking Word, and set its Desire thereinto; as we may see in the Mount of *Olives* where he prayed, that he sweat Drops of Blood; and by *Lazarus*, when he would raise him up, he said, *Father, bear me; but I know that thou always hearest me; yet because of those that stand by, I say it, that they may believe that thou workest by me.*

17. Thus the Artist must not arrogate any Thing to himself, the *Mercury* does itself, after the philosophical Baptism, work these Wonders before it manifests the *Universal*; for all the seven Forms of Nature must be crystallized and purified, if the *Universal* shall be revealed; and each Form carries a peculiar Process when it is to be brought out of the Property of the Wrath, and entered into the pure and clear Life; and it must transmute itself into the crystalline Sea which stands before the Throne of the Ancient in the *Revelation*, and change itself into Paradise; for the *Universal* is paradisaical; and Christ also came for that Reason into our Humanity, that he might again open or make manifest the *Universal*, *viz.* the Paradise again in Man: The speaking Word in Christ wrought Wonders through all the seven Properties or Forms, through the expressed Word in the Humanity, before the whole *Universal* was manifest in the Body of the human Property, and the Body glorified.

18. Even thus it is in the philosophical Work, when the *Mercury* shut up in Death receives into it the Baptism of its Refreshment in Love, then all the seven Forms manifest themselves in this Property, as it came to pass in the Process of Christ in his Miracles, but as yet they are not perfect in the Operation of the Manifestation of their Properties.

19. The *Universal* is not yet there, till all seven give their Will into one, and forsake their Property in the Wrath, and depart from it with their Will, and take into them the Love's-Property: They must take in the Will of the Nothing, that their Will be a Nothing, and then it can subsist in the Wrath of the Fire, and there is no further *Turba* therein; for so long as the Desire of the Wrath is in the Form, it is adverse and opposite to the second Form, and inflames the second Form with its wrathful Property, that is, it strikes the Signature of the second, and awakens it in the Wrath, and then the Voice or Sound of the second enkindles the first Form's Property in *Mercury*, and so no Form can attain to any Perfection, that it might enter into Love.

• Or other
Forms.

20. Therefore the Artist can effect nothing, unless he gives a Meat to the Forms, which they all desire, and love to eat, wherein there is no *Turba*: Now the Properties cannot eat, seeing their Mouth is frozen up in the Impression of *Saturn*; the Artist must first open their Mouth, and make them alive in their Zeal, that all the Forms may be hungry, and then if there be Manna, they all eat together of it, and so the precious Grain of Mustard-Seed is sown.

21. Now when *Mercury* does thus awake from the Death of the Impression of *Saturn*, and gets Manna into the Mouth of his Property of the poisonous Death's Source, then arises the Flagrat of the Kingdom of Joy, for it is as a Light which is enkindled in the Darkness, for the Joy or Love springs up in the Midst of the Anger: Now if *Mercury* apprehends the Glimpse or Aspect of the Love in *Mars*, then the Love dismays the

Wrath, and it is as a Transmutation, but it is not fixed and stedfast; and as soon as this comes to pass, the angelical Properties appear in View.

The Procefs in the Temptation.

22. Jesus was led by the Spirit into the Wilderness, and the Devil came to him, and tempted him. When the Soul of Christ did hunger, the Devil said to Jesus, Open the Center in the Stones, that is, the impressed *Mercury*, and make thee Bread, eat the Substance of the Soul's Property: What, wilt thou eat of nothing, *viz.* of the speaking Word? Eat of the expressed Word, *viz.* of the Property of Good and Evil, and then thou art Lord in both; this also was *Adam's* Bit, wherein he did eat Death: Then said Christ Jesus, *Man liveth not by Bread alone, but by every Word which proceedeth from the Mouth of God.*

23. Mark! Whence had the Person of Christ the Will, that he would not eat with the Soul's Hunger of the Bread which could have been made of Stones, which he could well have performed? Or how had it been, if the Hunger of the human Property had after the *Unction* of Baptism eaten in the Temptation of the *Mercury* in the Impression of Death, *viz.* of the *Sulphur* of the expressed Word, in which was the Anger, and from whence the Love was fled, as it is so in the earthly Property?

24. Observe! The Will and Desire to eat of the speaking Word came into the Soul's Property from the Motion of the Deity: When the same had moved itself in the Soulish Essence, shut up in Death in *Mary* his Mother in her Essence or Seed, and introduced the Aspect of the Eye of God in the Love into the dead Soul's Essence, and had manifested the Love in Death, then one divine Property desired the other; and the Desire of the bodily Hunger to eat of God's Bread or Essence came from the Baptism: When the Water of the Body, which in the Impression of the Substance was enclosed in Death, did taste the Water of eternal Life in the Holy Spirit, *viz.* the Holy Spirit's Corporality or Essentiality in the Baptism, then the Incentive of the divine Hunger of the ardent Desire after God's Essence did arise in the Flesh, as a divine Hunger, a glimmering or shining Incentive of divine Property.

25. Now the Man Christ must hereupon be tempted in Body and Soul, of which he would eat; on one Part the expressed Word of Love and Anger was represented before Body and Soul, in which the Devil would be Lord and Master, and rule therein omnipotently; and on the other Part the speaking Word in the Love-Property was only represented to the Soul and Body.

26. Here now began the Combat which *Adam* should have undergone in Paradise; for on one Side God's Love-Desire, which had manifested itself in the Soul, did eagerly attempt the soulish and bodily Property, and introduced its Desire into the Soul's Property, that the Soul should eat of it, and give the Body Manna thereof; and on the other Side the Devil in God's wrathful Property did assault in the Soul's Property, and brought his Imagination into the Property of the first Principle, *viz.* into the Center of the dark World, which is the Soul's Fire-Life.

27. Here was the Contest about the Image of God, whether it would live in God's Love or Anger, in the Fire or Light; for the Property of the Soul, as to its Fire-Life, was the Father's according to the Fire-World; and seeing the Soul in *Adam* had quenched the Light-World, the Light-World was again incorporated with the Name *Jesus*, which came to pass in the Conception of *Mary*.

28. Now it was here tried in the Temptation * of which Property Man would live; * Or 10. whether of the Father's in the Fire, or of the Son's in the Light of Love: Here the whole Property of Christ's Person was tempted: The Devil said, as he had also said to

Adam, Eat of the Evil and Good: Hast thou not Bread? Then make Bread of Stones: Why dost thou hunger so long in thy own Property? Then said the Divine Desire, *Man liveth not of Bread alone, but of every Word of God.*

29. Thus the Property of the fiery Soul resigned itself with its Desire into the Love, *viz.* into the speaking Word's Property, and the fiery Desire did eat Manna in the Love-Desire. O ye Philosphers! observe it well; when this was done, the Love transmuted the fiery Property into its Love-Property; here the Father gave the Fire-Soul to the Son, understand the fiery Property of the expressed *Mercury* to the speaking *Mercury* in the Light; for Christ also said so afterwards, *Father, the Men were thine, and thou hast given them me, and I give unto them eternal Life.*

30. Here God's Love gave the eternal Love-Life to the corrupted Humanity; the Love did wholly give itself in unto the Fire-Wrath, and transmuted the Wrath of the Soul into a triumphant joyful Love; but if the Soul's and Body's Property had obeyed the Devil in God's Wrath, and made Bread of the enclosed *Mercury*, and eaten thereof, then had the Will entered again into its Self-hood, and could not have been transmuted.

31. But seeing it entered into Resignation, into the speaking Word of God, and was willing to be and do whatever that pleased, then the Will went from its Self-hood, through the wrathful Death of God's Anger, *viz.* from the expressed Word, which the Devil had poisoned with his Imagination, quite through the Property of the Wrath, and sprang forth afresh with a new Love-Desire in God; here the Will was Paradise, *viz.* a divine Love budding in Death.

32. Thus now the Love-Will being set in Opposition to the poisonous *Mercury* of the Soul's Property in the Anger of God, then came the Devil, and said, Thou art the King, who hast overcome, come and shew thyself in thy Miracles and Deeds of Wonder; and he brought him upon the Pinnacle of the Temple, and said, *Fall down, that Men may see it; for it is written, He hath given his Angels Charge over thee, that they should bear thee up in their Hands, lest thou dash thy Foot against a Stone.* Here the Devil would fain that he should use again the Fire's Might, *viz.* the Soul's Self-hood in its own fiery Property, and depart out of the Resignation into an Arrogation of Self in its own Fire-Will, as he had done, and also *Adam*, when he went with the Desire in his own Might into Evil and Good, and would have his Eyes open in Evil and Good, as *Moses* writes thereof, that the Serpent did persuade them to it.

33. Here came the fine adorned Beast again, and tempted the second *Adam* also; for God gave him Leave, seeing he said the Fire's Matrix had drawn him, he could not stand: Here now that should be tried; for he was an Angel also, as well as the human Soul, which he had seduced: But the human Property in Body and Soul in the Person of Christ had once cast itself into the Resignation out of its Self-hood into God's Mercy, and stood still in the Resignation, *viz.* in the divine Will, and would not cast himself down, or do any Thing, but what God alone did by it, and said to the Devil, *It is written, Thou shalt not tempt the Lord thy God;* which is as much as if he had said, A Creature of God shall will nor do nothing but what God wills and does by it: There must be no other God besides the only one to rule and will, the Creature must go and do as the Will-Spirit of God leads it; it must be God's Instrument, with which he works, and does only what he pleases.

34. In this Proof *Adam* did not stand; for he went from the Resignation into an Arrogation of Self, into an own Self-will, and would try Evil and Good, Love and Anger, and prove how Evil and Good tasted. Here, dear Man, was the trying State before the Tree of Temptation in Paradise, and that was fulfilled which the first *Adam* could not, and would not do in divine Obedience in Resignation.

35. When the Devil saw that in this also he had no Success, that the Humanity would not give way to depart out of the Resignation, out of God's Will, he carried the Hu-

manity upon a high Mountain, and shewed it all the Riches of the World, all whatever does live and move in the *expressed Word*, all the Dominions and Might in the outward Nature, over which he calls himself a Prince, but has only the one Part in the Wrath of Death in Possession, and said to it (understand to the human Property) *If thou fallest down and worshippest me, I will give thee all this.*

36. The Humanity should again depart out of Resignation into a Desire of Propriety, and desire to possess something of its own in Arrogation of Self in the cursed Property, Evil and Good; this had been a dainty Dish and Delight to the Devil; then had he remained King, and his Lies had been Truth: In this *Adam* also was corrupted, and entered into selfish Propriety, and desired worldly Dominion and Covetousness (which may be seen in *Cain*) which is the Heart of the poisonous *Mercury*, viz. its Hunger's Desire, which makes itself Essence according to the Property of its Hunger, not Manna, but Earth; as we may see in the wild Earth, what he has made in the enkindling, or Motion of the Father in his Fire's Property, in which Inflammation (viz. in the poisonous Wrath of the expressed *Mercury*) the Devil thought to be a Prince, and is so in the same Property in the Wicked, and also in the Government of the World in the Wrath; but God holds him captive with the Water and Light of the third Principle, so that he is not Prince in the Dominion of the expressed Word, but the Judge's Executioner, he must look where *Turba magna* is enkindled in the Wrath, and there he is busy as far as *Turba magna* goes in the Wrath, further his Courage is cooled.

37. He would give the Humanity of Christ this whole Dominion to rule in, and above all in the Essence of all Things, as a mighty God, which notwithstanding he only possesses in the Part of the *Turba* in the Wrath of God, and has it not in his full Dominion: He should but set his Desire thereinto, and introduce his Will into him, and he would bring his *Mercury* of the Creature into the greatest Omnipotence, that he should be a Lord over Good and Evil, and have all Things at Command, to do therewith as he pleased, for so *Adam* had fooled it.

38. His *Mercury* went with the Desire into the Impression, whence Cold and Heat arise, and imagined thereinto, and so the Property of the cold and hot Fire did presently boil up in the *Mercury* of the Creature; and so also the outward Heat and Cold did soon pierce into the enkindled *Mercury* of the human Property, so that the Body now suffers Pain from the Heat and Cold, which Property before (when it stood in the free Will of God in the Resignation) was not manifest; and thus Evil and Good did rule and domineer in *Adam*.

39. For the Center of Wrath, viz. the dark World's Property, was manifest in him, in a poisonous Death's Property, as the *Mercury* in Man is yet to this Day so poisonous, and of a venomous Source; whereas indeed he is changed in the vital Light into a ^t Or Life's Solar Property, but yet the Poison and Property of Death hangs to it, and it is his Light. Root; as we plainly see, that as soon as the ready Instrument of his martial fiery Property's Signature or Form is a little struck or played upon, that his evil poisonous fiery Property comes forth, and shews itself, and inflames the Body, that it even trembles and shakes for the very Poison of Wrath, and will ever enter into the enkindled Poison-Source ^u in him who has awakened and enkindled the same, and assimilate in his Malice ^u Or of. with the malignant Fomenter's Malice, and wrestle in the poisonous Property's Right; and then must the Body set to its Strength as a Servant, and accomplish the Poison's Will, and wrangle and contest with his Adversary, and beat him, or be beaten by him; let it be either by Hand-Blows, or Words; it is all in this Property and Desire of this poisonous *Mercury*.

40. From hence arises all War and Contention, namely, from the Dominion of God's Anger in the corrupt and enkindled *Mercury* of the expressed Word, which does so act its Delight and Sport in the poisonous Wrath's and dark World's Property in Man.

41. Therefore the Warrior is a Servant of God's Anger : He is the Ax wherewith the angry Husbandman cuts up his Thorns and Briars from off his Ground : He is the chief Worker and Accomplisher of the wrathful Anger of God : God's Anger according to his Fire's Property will have it so, and not his Love ; and he that suffers himself to be made use of thereunto, he serves the Anger of God according to the dark and Fire-World's Desire and Property, which in the heavy Fall of *Adam* has manifested itself in the human Property, and brought Man, *viz.* the angelical Image, into an half devilish Vizard and Likeness ; in which Property and Image of his Will in the expressed creaturely *Mercury* or vital Word he cannot inherit God's Kingdom, but must be born anew in his *Mercury* and Will, with and in Christ, in God's Love, *viz.* in the holy speaking *Mercury* and Word of Life, that a new obedient Will wholly resigned into God's Love may proceed from his creaturely *Mercury*, which neither wills or acts any Thing but what the Will of the speaking divine *Mercury* wills, who in his Self-hood, and selfish Arrogation in his own Will, is as dead, that he may be the Instrument of the Great God, whereby he should act, work, and do how and what he pleases : And then is God all in all in him, his Will and Deed, and he is a Branch in the great Tree which draws Sap, Power and Life from the Tree of God, and grows and lives in him, and brings forth his Fruit ; then is the *Mercury* of the human Life a procreated or expressed Fruit, which grows upon the Paradise-Tree of God, and gives forth its Note and Sound, and strikes the Signature in the speaking Word of God, *viz.* God's Harp and Lute in his Praise, for which End Man is created, not that he should necessarily play upon the Instrument of Anger and Death according to the Devil's Will.

42. The Devil has given himself to be such a Lutanist who contrives and helps to act and drive on the Play in the Wrath, *viz.* in the Darknes : He is the Instrument and Actor in the Wrath of the eternal Nature, which has its Effects and Achievements with ^x him and in him, as its Instrument : The like also must the wicked Man do, as Saint *Paul* speaks thereof ; *The holy Man is unto God a sweet Savour unto Life, and the wicked a sweet Savour unto Death.* All whatever does live and move must enter ^y into the Glory of God ; one works in his Love, the other in his Anger : All is generated and created in the infinite Being to the Manifestation of the infinite great God ; out of all the Properties of Evil and Good, Creatures were brought forth by the Will of the speaking Word ; for the Property of the Darknes and the Fire was as well in the *Speaking* as the Property of the Light ; and therefore there are evil and good Creatures.

43. But the Angels and Men were spoken forth ^z in the Image of God's Love ; they ought not to speak and incline their Will into the Fire and dark World, and introduce their Desire thereinto ; also not at all will to be their own, but continue stedfast in the Resignation in the speaking Will of God, as a Form of the speaking Will, and bear no Inclination to any Thing, but only to the *Speaking* ; in which Figure they stand as an Image or Platform of the Expressing, as a spoken Word, wherewith the speaking Word beholds itself in its own Likeness, whereby it there manifests the eternal Knowledge of the Eternal Mind, and sets the Spirit's Will into a ^a Form, and plays therewith.

44. As a Limner that pourtrays his own Image, and does thereby behold what he is, and how his Form and Features are ; or as a Musician composes a curious Lesson or Song, and so plays and melodizes with his Life, and Will of Life, *viz.* with the Sound of his own Life's *Mercury*, in the Tune of the Song, or upon some musical Instrument, as it is agreeable to his Life's *Mercury*, wherewith his vital *Mercury* does rejoice and delight itself.

45. Thus likewise God created us to his ^b Love-Consort to his Joy and Glory, whereby he exalts his speaking eternal Word, or plays in the same with us as with his Instrument.

^x And all his
Legions of
evil Spirits.
^y Agree, or
make for.

^z Or to.

^a Image, or
Likeness.

^b Melody,
Harmony,
Delight, or
Play.

46. Therefore, when this melodious Instrument was broken in its Sound by the wrathful Might of his Anger, that is, when Man's Image would play in its own Might both in Evil and Good, in Love and Anger, *viz.* in its own Self-will, and would not yield itself to be used to what the *speaking Word* had created it, and departed out of Resignation into an Arrogation of Self, and would play as itself pleased, now good, then bad, then this Instrument was against the Love of God, in which no Voice, Breath, or smallest Degree of Anger is manifest or can be, as in the Light of the Fire no Pain of the Fire is manifest.

47. For the Will of the human *Mercury* went out from the Will of the divine speaking Word into its own Self-will: Thus it fell into the Center of the Pregnatefs of all Effences, *viz.* into the Anguish, Poison, and Death, where God's Anger, *viz.* the Speaking in the Wrath, took Possession of it.

*Here now was our Distress, we were forlorn,
Opprest in wrathful Death, and woeful Scorn;
If God had not restored us again,
We should have still been rowling in Death's Pain.*

48. Thus, dear Reader, it is clearly set before you wherein Christ was tempted; namely, whether the Soul, and the whole Man, *viz.* the Image of the speaking Word (after that God had introduced the Spark of his Love again into the human Property, and freely given itself again with the Love into it) would now again enter into its first Place, and be God's melodious Instrument in his Love, or not; or whether it would be a selfish Arrogator in its own Will, and do what its own Speaking would bring forth in the enkindled *Mercury* of its Life; whether it would suffer God's Will to strike the Signature upon its Instrument, or the Anger of God to strike it, as before came to pass, [*viz.* in the first *Adam.*]

49. Here it was tried: Therefore said the Devil, *viz.* the Organist in God's Anger, to Christ, that he should fall down and worship him, and then he would give him all Dominion, Power, and Glory; he should and might do what he pleased, he should live and delight in his own Self-will; he should only give the Devil his Will, and forego Resignation, and depart out of God's Mercy and Love-Will: And if this had come to pass, then had the fair Instrument been once again broken, and the human Melody in God's Love and Deeds of Wonder had ended; but Christ said, *Get thee hence, Satan: It is written, Thou shalt worship the Lord thy God, and serve him only. Then the Devil left him, and the Angels came and ministered unto him.*

The Magical Process.

50. Herein (as it is already mentioned at large) the *Magus* must well consider his Purpose and Intent; not desiring with the Covetousness of the Devil to possess the earthly Kingdom, also not to fly [or cast himself down] from the Temple, much less to work out his Intent from the Stones; he must think that he is God's Minister and Servant, not a selfish Lord, of whom becomes a Fool: If he will help the poor Captive shut up in the Anger of God out of the Bands of Darkñess, wherein he is swallowed up in the Curse of the Earth, and deliver him from the Anger of God, then he must think and well observe, how God with his Entrance [*viz.* into the Humanity] hath redeemed him; he must very exactly and intimately consider the Temptation of Christ, not blindly grope after it with outward manual Art, and think with himself, I have a dead Stone before-

me; it neither knows or feels any thing, I must by force set upon it, that I may compel it, and take its Jewel, which it has hidden in it.

51. He that does so is a Fool, and goes on in his own Self-will, and is altogether unfit for the *Work*; let him not meddle with it; we desire faithfully to admonish him, that if he will seek aright, then let him consider the Process of Christ, how God has again regenerated the *Universal* shut up in Death in the human Property.

52. For God did not take Man as he lay closed up in Death, and cast him into a Furnace, and melted him in the Wrath, as the false *Magus* does; but he gave his Love first into his human Essence, and baptized the Humanity; afterwards he brought him into the Wilderness, and set the Devil opposite to him, not into him; he let him first fast and hunger forty Days, and gave no outward Food to the Humanity: He must eat of his Life's *Mercury*, that God might see whether the Humanity would bring its Desire into God; and when the Humanity introduced its Desire into the Deity, and received the Manna, then he let the Devil set upon the Humanity, who introduced all his Subtlety and Desires into the Humanity, and tempted him: Dost thou not understand any Thing here? What shall I say more to thee? If thou art a Beast, then I give thee not my Pearl; it belongs to God's Children.

53. God must become Man, Man must become God; Heaven must become one Thing with the Earth, the Earth must be turned to Heaven: If you will make Heaven out of the Earth, then give the Earth the Heaven's Food, that the Earth may obtain the Will of Heaven, that the Will of the wrathful *Mercury* may give itself in unto the Will of the heavenly *Mercury*.

54. But what wilt thou do? Wilt thou introduce the poisonous *Mercury* (which has only a Death's Will in itself) into the Temptation, as the false *Magus* does? Will you send one Devil to another, and make an Angel of him? In Deed and in Truth I must needs laugh at such Folly: If thou wilt keep a corrupt black Devil, how dost thou think to turn the Earth by the Devil to Heaven? Is not God the Creator of all Beings? ⁵ Or change. Thou must eat of God's Bread, if thou wilt ^c transmute thy Body out of the earthly Property into the heavenly.

55. Christ said, *He that eateth not the Flesh of the Son of Man hath no Part in him*: And he says further, *He that shall drink of the Water that I shall give, it shall spring up in him to a Fountain of eternal Life*. Here lies the Pearl of the New-Birth: It is not enough to play the Sophister; the Grain of Wheat brings forth no Fruit, unless it falls into the Earth; all whatever will bring forth Fruit must enter into its Mother from whence it came first to be.

56. The Mother of all Beings is *Sulphur*, *Mercury* is her Life, *Mars* her Sense, *Venus* her Love, *Jupiter* her Understanding, *Luna* her corporeal Essence, *Saturn* her Husband: You must reconcile or lovingly betroth the Man with the Woman; for the Man is angry, yet give him his dear Spouse into his Arms; but see that the Spouse be a Virgin, wholly chaste and pure; for *the Woman's Seed shall break the Serpent's Head*, viz. the Man's Anger: The Virgin must be in real Love, without any Falshood or Unfaithfulness, a Virgin which never touched any Man in Anger according to his Manhood; for the pure Deity does so espouse itself in clear Love with the Humanity, even as *Mary* said, *Be it unto me as thou hast spoken, for I am the Lord's Handmaid*; and so the Humanity assumed the Deity, and also the Deity the Humanity.

57. The chaste Virgin signifies in the philosophic Work the clear Deity, the Humanity is *Mercury*, *Sulphur*, and *Salt*, both heavenly and earthly; the heavenly Property is disappeared, and as a Nothing; the deadly Property in the Wrath is stirred up, and lives to the Anger, and in the Properties of the Anger; the Humanity, both in *Adam* and in *Christ*, was tempted. Dost thou ask, wherewith? With the like Opposite in the

Wrath, even with such a Devil as had all these Properties in him, as a potent Prince [in all the Properties of the Anger.]

58. The Properties in *Sulphur* were tempted with the Likeness of the *Sulphur*; in the *Sulphur*, or from the *Sulphureous* Property the Temptation did come and arise, and its Forms ^d are three, as one in the Impression, which the Philosophers call *Saturn*, which ^d Or were. the human Spirit or Will should open in the Property of *Venus*, and therewith satiate or feed its Hunger, viz. the Fire; the other Property was, that he should live in his own awakened and opened *Venus* out of *Saturn*'s Property, and aspire in Self-will.

59. The third Property was, he should introduce his Will through the awakened Love-Desire again into the Center, viz. into the *Sulphurean* Mother, which arises in the Impression in the Anguish: And this he would not do, but the first *Adam* did it; and therefore God when he would help him tempted him in the *Sulphur*, viz. in the first Mother to the Humanity, and suffered a wrathful Devil, which was enkindled in the *Sulphur*, to tempt him with his enkindled Malignity and Malice in the *Sulphur*: Dost thou not understand this? What then shall I say more to thee?

60. *Sulphur* is the Womb whereinto we must enter, if we would be new born. *Nicodemus* said well; *How can one being old enter into his Mother's Womb, and be born again?* But *Christ* said, *Except you be converted, and become as Children, you cannot see the Kingdom of Heaven.* The Self-will must enter again into the first Mother which brought it forth, viz. into the *Sulphur*, by the Will understand *Mercury*.

61. But now who will persuade it to do so? For it is become a selfish Thing, and must enter again into the Mother, and become Nothing; this seemed a strange and wonderful Thing to *Nicodemus*, but the Lord said to him, *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but thou knowest not from whence it cometh, or whither it goeth; even so is every one that is born of God.* Behold, Who persuaded the Will of *Christ* in his Humanity, to enter again with the Will into the Filiation or Adoption, as it were in the Mother's Womb, and eat nothing forty Days, and would also [eat] nothing, but remained in full stedfast Resignation in the Mother? Did not the Deity do it, which was entered into the Humanity?

62. Thus likewise it goes in the philosophic Work, therefore let the Artist well observe, and rightly understand us: He must seek the evil stubborn Child (which is fled from the Mother, and entered into the Center, and would be a selfish Thing) in *Saturn*; for the Wrath of God has shut him up with its Impression in the Chamber of Death.

63. Not that he has made him to *Saturn*, but he holds him shut up in the *Saturnine* Death; the same he must again take and bring into the Mother's Womb, and then send the Angel with a Message to *Mary*, and tell her, *She shall bring forth a Son, whose Name shall be called Jesus*: And if the Mother shall yield her Consent thereunto, and receive the Name *Jesus*, then the new Humanity shall begin in the Mother, with the new Child in the old Apostate captivated in the Anger of God, and the Name *Jesus* will first give in itself to the dead Child which lay captivated in *Saturn*, and eagerly draw the Will of the evil dead Child to itself: This is the fair Bride, which shews her Crown of Pearl to her apostate Bridegroom; he should but again receive her, and she would again give him her Love. Now if the apostate Youth shut up in Death does again receive her, then is the Artist well prepared, and counted worthy by God to finish his Purpose: Now will the Bride love the Bridegroom, and a Virgin bring forth a Son, at which all the World will wonder; the Virgin shall embrace the Man; but he is a Man, and not a Woman, and has the Virgin's Heart.

64. Now he must be tempted, whether or no he will live in Virgin-like Chastity, and in full Resignation of his Will to God, for he must be a valiant Champion, and destroy the Devil's ^e Fortrefs of Prey (which he has in his Mother) in seven Kingdoms; then ^e Royal Fort, Fort rampant.

let the Devil set his Mother's House on Fire with his Wrath, and tempt him, he will now well enough defend himself with Christ against the Devil.

65. This being done, the young Man with his Virgin-like Heart will wholly give himself up to the Mother, when the Tempter comes and assaults him, and the Mother will wholly swallow him up into herself through the Devil's Wrath: He gives himself forth wholly out of his own Will into the Nothing. Now, thinks the Artist with himself, I have lost all; for he thinks that he has lost Heaven; for he seeks Nothing, and does not consider that a Virgin has now brought forth: But let him have Patience; that which is impossible to the Artist, that is possible to Nature; after the Night it is Day; when the Tempter has finished all his Temptations, then comes the Sign [or Appearance] of the Angels; then the Devil which has tempted him must depart.

66. Let the Artist well observe this, and pack away the Devil, and suffer the young Man with his Virgin-like Heart to lie in his Bed, and eat his former Food, for he is now ^c Or Kindred. become a Physician of his ^f Sisters in his Mother's House; he will do great Wonders in all the seven Kingdoms of his Mother (which are the seven Forms of Life) as Christ has done.

67. In *Saturn* he will raise the Dead, understand, he will awaken the dead Essence which held him captive in his former Prison; for he shall turn [or make] the Earth to Heaven: Even as the Virgin has raised up his Will out of the Anger in the Love, and made him a Wonder-Worker; so must he also awaken with his Will, which is united to the Virgin's Heart, the Form or Signature in his Mother's Womb, whence she has brought forth him and all her Children, and enkindle it with the Virgin's and his Love-^e ^{Text, bodily.} Desire: This is effected and done in the *Sulphur* of *Saturn* in the young Man's own ^e personal Property, and in his Mother; for before the espousing of the Virgin the heavenly Essence of the young Man lies shut up in Death: For when God cursed the Earth, then the heavenly paradisaical Body disappeared, and the Impression of *Saturn* took it in Possession, till the Restitution, where God shall restore that which is hidden, that Paradise does again spring forth afresh in the expressed Word, or that the Artist does open the ^h By Degrees. same in a ^h Part by God's Permission.

68. In the second Kingdom of the Mother, *viz.* in *Luna*, he shall also do Wonders; for Jesus fed with five Barley Loaves five thousand People; this is the working in the Essentiality or Corporality. *He turned Water to Wine*: These and the like do all belong to the Lunar Property, where the Champion with his Virgin opens Paradise, and feeds the Body, where nothing is, where the outward *Mercury* has not laboured and wrought: Thus the ⁱ Forms in the Lunar Property open themselves as if they are paradisaical, even ⁱ Or Signatures. then the Artist thinks I am nigh unto it; but he is yet far off from the End.

69. In the third Kingdom of the Mother, *viz.* in *Jupiter*, Christ did make the Babes and Ignorant, of a very weak and mean Capacity, Knowing and Understanding, *viz.* of poor Fishermen, Carpenters, and the like Mechanicks, he made Apostles, and the most understanding Men of all; and also of poor, disrespected, vilified People, as of Women, and simple ones, he made faithful, devout, dear, godly Children, who apprehended in themselves the Universal without any Art.

70. Thus likewise it goes in the philosophic Work; the Essentiality which lies disappeared in Death, where the *Mercury* is wholly earthly, cold, and impotent, does now arise in Power, as if the whole Being and Essence were become a new Life, at which the Artist wonders, and marvels what it is, or how it happens, and yet does also exceedingly rejoice that he sees the divine Power to spring forth before his Eyes in a half dead Essence, and that in the Curse of God: He sees all the four Elements, each apart, and ^{*} ^{or beholds.} ^{*} Speculates, sees how the Wisdom of God ^{*} represents itself therein, as an Harmony of Joy, and sees all Colours, and the Rainbow upon which Christ sits in Judgment in the expressed *Mercury*.

71. The Nature of this Splendor arises out of the Impression of *Saturn*; the good *Jupiter* gives himself forth to be seen in such a Manner, as God will change the World, and transform it again into Paradise; for this is the Understanding in the expressed Word, even as Christ has made the foolish, rude, ignorant People truly wise and knowing in divine, real, heavenly jovial Understanding and Knowledge.

72. In the fourth Kingdom of the Mother of all Beings, which is the *Mercurial* in the ^l Wheel of the Nature of Life, Christ made *the deaf to hear, the dumb to speak, and cleansed the Lepers* from the Poison of *Mercury*: All Apoplexies, the French or poisonous Pox and Sores arise from the *Saturnine* Water in *Mercury*, which [Water] is called *Pblegma*, all which Christ healed in the Form or Signature of the young Man and Virgin; for the eternal Virginity had espoused itself with the young Man, *viz.* with the Humanity.

^l Orb, Rotation, or Course.

73. This comes to pass also in the philosophic Work: The Artist will see how the Heaven separates itself from the Earth, and how the Heaven does again sink into the Earth, and changes the Earth into a heavenly Colour; he will see how *Mercury* purifies the Matter, and how the purified Colours will appear in Antimony in their Property, and how the Wonder proceeds.

74. In the fifth Kingdom of the Mother of all Beings, Christ expelled the Devils out of the possessed, and healed the Deaf in this Form and Property.

75. This likewise the Artist will see in the philosophic Work, how *Jupiter* in *Mercury* will drive up a black twinkling fiery Vapour out of the Matter, which sticks on like Soot; for it is a Hunger of the Poison in *Mercury*, and is very rightly compared to the Devil, for it is of his Property.

76. In the sixth Kingdom of the Mother of all Beings, *viz.* in the Wheel of Life, called *Venus*, Christ loved his Brethren and Sisters according to the Humanity, and washed his Disciples Feet, and loved them even to the deepest Exinanition, and gave his Life into the Wrath's Property even to Death for them, and manifested himself among them that he was Christ: And when they perceived, that the King was come that should deprive Self-will of its Might and Dominion, and destroy the Devil's Kingdom; then they cried out, and said, *We have no King but Cæsar*; they took him in the dark Night into their Power, bound him, and brought him before their ^m Council, *mocked him, whipped him, and beat him, stripped him of Clothes, and hung him on the Cross.*

^m Or Judgment Seat.

77. This also the Artist will see very powerfully in the philosophic Work; for as soon as the dark fiery Steam, *viz.* the material Devil goes from the Matter, then Virgin *Venus* appears in her Virginity very glorious and beautiful; for it betokens Christ's Love, who did so humble himself, and manifested his Love in our Humanity; then the Artist thinks that he has the philosophic Child, then he has now the fine Morfel: But he dances with the Jews, who thought, when they had taken Christ, Now we have him, we will keep him well enough. Thus he also thinks, it is finished, and receives the Child; and when he beholds it in the Trial, then he has *Venus*, a Woman, and not the Virgin with the Tincture of the Fire and Light, and is ⁿ deceived by the Woman.

ⁿ Or lets the Woman deceive him.

78. Now observe right, What do the Properties, *viz.* *Saturn*, *Mars*, and *Mercury*, when they see the Child, *viz.* the Champion in royal Colour, and find that he manages no external Dominion and Royalty with Power and Authority as they do, but will only rule with Love in their poisonous Fire-Might? They will not suffer him.

79. For *Saturn* signifies the worldly Dominion, and *Mercury* the spiritual Dominion, *viz.* the ^o Pharisees, and *Mars* signifies the Devil; these three would not endure Christ among them; for he said that he was a King of Love, and the Son of God, and was come to deliver his People from Sin: Then thought the Devil, sure this rhimes not well, thou wilt lose thy Kingdom: And the worldly Magistrate thought, Is this a King, and God's Son? Then he will take away our Might; this does not at all like us: And the

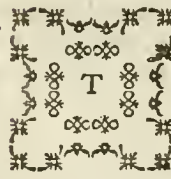
^o Or Priests who call themselves the Ministers of Christ, but are not.

Mercurial Priests thought; This Man is too mean for us, we will have a Messiah who may bring us to worldly Dominion, and make us to be high and rich in the World, that we may alone possess the Honour of the World; we will not receive him, he is too poor for us; we might so lose the Favour and Respect of the worldly Magistrate, and should be much damaged; we will rather abide in our Power, Respect, and Authority, and abandon this beggarly King with his Love-Kingdom: In like Manner as yet to this Day they are so minded, and serve his Messengers so whom he sends.

80. Thus likewise it goes in the philosophic Work, when *Venus* manifests herself with Love, *viz.* in her own Property in the three wrathful Forms, *viz.* in *Saturn*, *Mars*, and *Mercury*; they can by no means endure it, for it is wholly against their austere, dark, fiery Might, but especially against the Poison of *Mercury*, they flash and lighten against *Venus*, and shoot their Rays, *viz.* the *Mercurial* poisonous Rays upon her, as the Pharisees did upon Christ. In the mean while, *Jupiter* and *Luna* hold with *Venus*, and give their Power to *Venus*; for *Venus* does here stand forth in the Power of *Jupiter*; at this the Pharisees laugh, and think with themselves, We are wise enough already, what need we Knowledge and Understanding? We will have Might and Honour; and *Luna* signifies the Multitude of Laymen who stuck to Christ, while it went well with him; so does *Luna* in the philosophic Work to *Venus* in her Luster, so long as *Saturn*, *Mercury*, and *Mars* do not meddle with and assault her; but when the Power of Wrath comes, then *Luna* changes her Will, *viz.* the Colour, and looks, arises, and cries also with the rest the *Crucifige*: This the Artift will see, if he be chosen and accounted worthy of God for the Work.

The Eleventh Chapter.

*Of the Process of Christ in his Suffering, Death, and Resurrection:
Of the Wonder of the sixth Kingdom in the Mother of all Beings:
How the Consummatum est was finished, and how likewise it is
symbolically accomplished in the philosophic Work.*

1.  HIS now is thus to be considered; We are to know, that the Effence of this World, together with Man, consists in two Properties, *viz.* in Fire and Light, that is, in Love and Anger: Now the Fire is two-fold, and the Light is also two-fold, *viz.* a cold Fire from the Impression, and an hot Fire from the Power of *Mercury* in *Sulphur*; and so likewise there is a cold Light from the cold Fire, and a warming Light from the hot Fire; the cold Light is false, and the hot Light is good; not that it is false in its Property, only in the Impression, in the cold *Sulphur*; in the Sharpness of the Wrath it turns to a false Desire, *viz.* to a false Love, which is contrary to the Meekness; for its Desire is *Saturn* and *Mars*.

2. It puts forth its Sun (understand its Luster of Life) in *Mars*, and the warming Light (which also receives its fiery Sharpness in the Impression in *Sulphur* from *Mars*) brings its Desire again into the Liberty, *viz.* through the dying in the Fire, through the Anguish: It wholly and freely gives ^p itself forth in the dying of the Fire, and forsakes the Property of the Wrath.

^p It freely loses itself in the Nothing.

3. And so it becomes a general Joy, and not its own only, even like the Sun that gives forth its shining Luster universally: The Sunshine is neither hot nor cold; only *Mercury* in the Spirit of the great World makes in *Mars* and *Saturn's* Property a Heat therein; for the Sun enkindles their Desire, upon which they grow so very hungry, eager, desirous, and operative, that even a Fire is found to be in the Light, which Heat is not of the Light's own Property, but of the Soul of the great World, which does so sharpen the pleasant Light in its Splendor, that it is unfufferable to the Eye.

4. And we are highly to consider and know, that if another Fire-Desire, which is not like to the outward Life in *Mercury*, would rule in the austere Wrath of the outward Nature, that then it would be an Enmity contrary to the austere, cold, bitter, and fiery Dominion and Life, and that they would exalt [or exasperate] their Wrath, eagerly desiring to be rid of it: Even as it so came to pass when the divine Love-Desire did manifest itself with its great Meekness to the false, cold, proud, and austere Fire-Desire of the *Saturnians*, *Martialists*, and especially of the false *Mercurialites*: It was a great Opposition and Enmity to them, that Love should rule in the Death of Poison, and dwell therein, this they could not, nor would not endure; for Heaven was come into Hell, and would overcome the Hell with Love, and take away its Might; as it is to be seen in the Person of Christ; he loved them, and did them all Manner of Good, and healed their Plagues [or Diseases,] but in that he was not arisen from their wrathful Might, and that he said he was descended from above, and was God's Son; this was unfavoury to the cold, hot Fire's Might, that he should rule with Love over them.

5. Even thus it goes in the philosophic Work; when the wrathful Forms of the Earthliness, viz. the outward *Saturn*, *Mars*, and *Mercury* see the heavenly Champion with the Virgin's Property among them, and perceive that he has far another Desire than they, then they are angry in themselves; for the Love-Desire, when it casts a Glimpse on the Fire-Flagrat, awakes their Fire-Flagrat, and then the Wrath proceeds forth from the Anxiety into Love; from whence arises a Death's Flagrat in the Love; but seeing there can be no Death therein, the Love condescends in the Fire-Flagrat, and gives forth [or diffuses] itself into their Desire, and leaves its Essence; so that in their Desire they reach after its Property in the Death's Flagrat; this is a Poison to Death, and a Pestilence to Hell; and in this ^a Property Death was deprived of its Power in the Hu-^a Manner, or Condition.
 Even there the Fire-Desire in the enkindled Humanity was changed into a Love-Desire, and out of the Anguish of Death ^r proceeded a Joy and Strength of Divine Power. ^r Was born, or begotten.

6. But I will hereby give the Well-wisher fundamentally to understand how it went with Christ, and how in like Manner it goes with his philosophic Work; both have wholly one Process. Christ overcame the Wrath of Death in the human Property, and changed the Anger of the Father into Love in the human Property; the Philosopher likewise has even such a Will, he wills to turn the wrathful Earth to Heaven, and change the poisonous *Mercury* into Love; therefore observe us here right; we will not write here parabolically, but wholly clear as the Sunshine.

7. God would change the Humanity (after it was become earthly, and had awakened the poisonous *Mercury* in the Love-Property, which [poisonful *Mercury*] had devoured the Love, and changed it into itself) again into the divine heavenly Property, and make Heaven of the human Earth, of the four Elements only one in *one* Desire, and change the Wrath of God in the human Property into Love.

8. Now his Anger was a Might of the Fire and Wrath, and was inflamed in Man, and therefore there must he right Earnestness to withstand the same, and change it again into Love: The Love must enter into the Anger, and wholly give itself in unto the Wrath; it would not be enough that God should remain in Heaven, and only look

upon the Humanity with Love; it could not be, that the Anger and Wrath should thereby yield up its Might and Strength, and freely give itself unto the Love: As the Fire is not made better by the Light, it still holds its Wrath notwithstanding in itself; but when a meek Essence (as Water) comes into the Fire, then the Fire goes out.

9. Even so heavenly divine Essentiality (understand heavenly Water, which the Tincture of the Fire and Light changes into Blood) must enter into the wrathful Fire of God, and become the Fire's Food, so that the Fire of God might burn from another Essence; for Water could not have done it; the Fire does not burn in the Water, but the meek oleous Property of the Fire and Light in the Essence of divine Meekness in the Love-Desire, that did effect it.

10. The human Fire-Life consists in the Blood, and therein rules the Wrath of God; now another Blood, which was born out of God's Love-Essence, must enter into the angry human Blood; they must go both together into the Death of the Wrath, and the Wrath of God must be drowned in the divine Blood, and therefore the outward Humanity in Christ must die, that it might not any more live in the Wrath's Property, but that the heavenly Blood's *Mercury*, viz. the speaking Word, might alone live in the outward Humanity, and solely rule in peculiar Divine Power in the outward and inward Humanity; that the Self might cease in the Humanity, and God's Spirit might be all in all, and the Self only his Instrument, whereby he makes what he pleases; that (I say), the Self-hood might be solely God's Instrument, and wholly in Resignation; for God has not created Man to be his own Lord, but his Servant: He will have Angels under Obedience, and not Devils in their own Fire-Might.

11. Now when his Love would give itself into Death, and deprive Death of its Might, then the two Worlds, viz. the Father's Fire-World, with the outward visible World, and also the divine Love-World with the divine heavenly Essentiality, that is, with heavenly Flesh and Blood, and also with corrupted Flesh and Blood, were formed into one Person. God became Man, and made Man to God: The Seed of the Woman, viz. of the heavenly Virginity, which disappeared in *Adam*, and also the corrupted Man's Seed in the Anger, viz. *Mary's* Seed, were formed into one Person, which was Christ, and the Seed of the Woman, viz. of the Virgin of God, understand the heavenly Essentiality, should bruise the Head of the Serpent, understand, the Wrath of God in the corrupted Man; the Head is the Might of God's Anger; the divine Man, understand the divine Property, should change the earthly into itself, and turn the Earth to Heaven.

12. Now when the Person was born, Heaven stood in the Earth of Man. Now the Incarnation could not have done it alone, there must be yet after this another Earnestness; for as long as Christ walked on the Earth, the Humanity which was from *Mary's* Property was not almighty, but the Humanity from God [was omnipotent,] they were set opposite one against the other in two Principles, yet not shut up, but both manifest in each other, the Love against the Anger, and the Anger against the Love.

13. Here now was the Trial of the Combat one with another, from whence also proceeded the Temptation of Christ; and when the divine World overcame, then the great Wonders broke forth through the outward human World; but all this could not accomplish it, there must yet be a greater Earnestness, the human Property, viz. the expressed Word, was yet stirring in the inflameable Anger: The human *Sulphur* must be changed into the heavenly, viz. into the heavenly Part; and thereupon the human Self, viz. the expressed *Mercury* was astonished, when upon the Mount of Olives the heavenly World in the Love wrestles with the Anger in the human World, viz. with the Self-hood, so that the Person of Christ did sweat bloody Sweat; even there the one was dismayed at the other, the Love at the horrible Death, whereinto it should and must wholly yield and give in itself with the divine Essentiality, and be swallowed up by the Anger; and the Anger [was dismayed] at its Death, in that it must lose its Might in the Love.

14. Hence the whole Person of Christ said, *Father, if it be possible, let this Cup pass from me; yet not as I will, but thy Will be done.* The Love-World in Christ said, *Can it not be but that I must drink down the Cup of thy Anger? Then thy Will be done.* And the Anger said, *If it be possible, let this Cup of Love pass from me,* that I may revenge myself, and rage in the Wrath of Man for the Sake of his Disobedience; as God said to *Moses*, who stood in the Spirit of Christ as a Type of Christ before God, *Let me alone that I may devour this disobedient People:* But the Name *Jesus*, which had incorporated itself in Paradise with the Promise of the Woman's Seed in the Aim of the human and divine Covenant, would not suffer him; for the Humility of the Name *Jesus* has always interposed against the Wrath of the Father, against his Fire's Property, that his Fire might not enkindle the half poisonous *Mercury* in Man, except only sometimes when *Israel* walked wholly in the Wrath and Disobedience; as is to be seen by *Corah*, *Dathan*, and *Abiram*, and by *Elias*.

15. So it was here on the Mount of Olives, the Anger would live in the Fire's Might in Man, and the Name *Jesus* put itself into the Anger; and here there was no other Remedy, but that the Name *Jesus* in divine Love and heavenly Essentiality must wholly resign up itself to be devoured by the Anger: The Son must be, and was obedient to the angry Father, even to *the Death of the Cross*; as the Scripture says.

16. The dear Love-Humility and Meekness suffered itself to be *scorned, mocked, spit upon*, and judged by the Anger; that is, the Jews must execute the Justice of God; for by Man's Self-action Sin was committed, and by Man's Self-action, Death and Sin must be blotted out. *Adam* had introduced his Will into the Poison of the outward *Mercury*; so must Christ, *viz.* the Love, freely give up its Will also into the same poisonous *Mercury*. *Adam* did eat of the evil Tree, Christ must eat of God's Anger; and as it went inwardly in the Spirit, so likewise outwardly in the Flesh; and so also it goes in the philosophic Work.

17. *Mercury* in the philosophic Work denotes the Pharisees, he will not endure the Love-Child: When he sees it, he gives it Trembling and Anguish, and *Venus* also stands dismayed at the Poison of the angry *Mercury*; they are in one another as if Sweat did drop from them, as the Artist shall see.

18. *Mars* says, I am the Lord of Fire in the Body, *Saturn* is my Strength, and *Mercury* is my Life, I will have none of this Love, I will devour it in my Wrath; this denotes the Devil in the Anger of God; and seeing he cannot do it, he raises up *Saturn*, *viz.* the Impression, which signifies the worldly Magistracy, and reaches therewith after *Venus*, and yet cannot get her into him, for she is to him a Poison to Death: This *Mercury* also can much less endure, for the Love took away his Dominion; as the High Priests thought that Christ would take away their Government, because he said that he was God's Son.

19. Thus *Mercury* is vexed at the Child *Venus*, for *Venus* has wholly discovered herself, and freely given up herself; they may do now what they please, she will go even into the Dragon's Mouth, he shall only but open his Jaws; and this *Mars* in *Mercury* does not understand, but they take the fair Child, and shoot their venomous Darts against it, and bind it with *Saturn's* Might in their wicked Bands, as the Artist will see how they surround the Colour of *Venus*.

20. *Mars* brings it first to *Mercury*, seeing he is the Life, as before the High Priest, who must examine and prove the fair Child; but he hates it, he cannot reach into the Heart after its Love-Will, he only judges it externally, because it is not of his Property, that it stands forth with such a Form as the *Mercury* himself, and yet has another Power, Virtue and Will.

21. But seeing there is another *Mercury* which lives in its Love in the Child *Venus*, therefore he cannot kill it, but brings it to *Saturn*, as the Jews brought Christ from

Caiaphas to *Pilate*, who signifies *Saturn*, who also takes the Child : But seeing he is a Lord of the Impression, viz. of the Darkness, therefore he cares not at all for the Property of the Child, but for the Dominion only ; he seizes on the Child with the dark Impression, and strips it of its fair *Venus* Garment ; and when *Luna* with the white Splendor of the Sun sees this, then she hides herself ; as the Disciples of Christ fled, and the enraged [rude] Multitude also, who did highly presume to stand by him in the Cross and Persecution, but in the Earnestness they fly ; for *Luna* is inconstant, she has not *Sol's* Heart in the Love-Flame ; and *Saturn* with his thorny Impression puts the *Sulphur* upon the Child, viz. the Mother of all Beings with the purple-coloured Rayment of her own peculiar Property, in which the Wrath of *Mars* is contained and harboured.

* In the Heat of his Trial.

22. When *Mars*, viz. the Devil's Crew, and *Mercury* also, viz. the Self-Pride of Life see that *Venus* has her royal Garment on, understand the purple Robe of *Saturn* and *Mercury* in *Sol's* Colour mingled with fiery *Mars*, and adorned in *Mercury's* Sulphur-Colour in the open Blaze as a shining Luster, for so is the *Materia* according to the Colour of the venereal Property, which the Artist must well observe, he then will clearly see as it is mentioned.

23. When *Mars*, *Mercury*, and *Luna* also see this, then they cry *crucifige*, away with him, he is a false King in our Garment ; he is a Man as we are, and will be God, that is, they cast their poisonous Desire through the purple Garment upon the Child, and so the Artist will see that the Child will appear in his own Form, as if it were full of Streaks from the poisonous Rays of *Mercury* and *Mars*, which they lay upon the Child through the Impression of *Saturn* ; as *Pilate* whipped *Jesus* : The Artist will see the prickly Crown of Thorns standing very sharp with its Point upon the Property of the Child ; also he will see that *Venus* does not at all move herself, but stands still, and suffers herself to be so done unto.

24. Further we are to understand, how that *Adam* had taken on him a cold false Love, and therewith so shewed himself before God as if he were in peculiar Dominion and Will, and moreover God's Child, whereas he did but mock God therewith ; for so the Love-Desire appears when it is captivated in the Impression of Death.

25. Thus must the second *Adam* Christ take all this upon him, and enter into the same Ignominy and Scorn, and be clothed with a purple Garment as a King of this World, and be mocked therein ; for *Adam* had put on the purple Garment of the outward World's Self-Might in the Splendor of the Property of Self ; and here it was made open Shew of before the Anger of God : And the white Garment which *Herod* put upon Christ to mock him in signifies, and is the cold false Love as a Cloak of Falshood, wherein Man pranks up as if he were an Angel, and so puts upon himself Christ's purple Mantle with his white Robe, and covers himself with Christ's pure snow-white Garment, viz. with his Suffering and Death, and yet holds and harbours the Man of Falshood, viz. the false Love under a Vail.

26. Now Christ must set forth this Figure, and it was represented on his Body ; for he should overcome and slay the Man of Falshood which lay in the human Property, and so it was fully presented before God. Christ must be termed and reviled for such an one as *Adam* was ; the innocent must take the Blame upon him.

27. And thus it goes in the philosophic Work, when the Curse of God's Anger which is in the Earth is to be changed into Love ; for seeing *Mercury* sets the Child of Love before *Saturn*, and *Saturn* cannot, and may not try it, therefore he puts upon it the purple-coloured Garment with Stripes underneath, and sends it before *Sol's* Splendor, which glimmers in *Mars*, and the Sun puts upon it its white Colour, viz. the *Lunar*, and then the purple Colour vanishes, and the Child stands in the *Lunar* white simple Colour, very despicable without Luster : The Sun would fain see this Child shew forth its golden Colour, for it perceives there is a solar Virtue in the Child, therefore it gives

it the white Colour from the Property of the eternal Liberty; the Child should but give the Power of the Fire's Center thereunto, *viz.* the divine Might, and then it would be like the Sun, and would be a Lord over the *Sulphur* of *Mars* and *Mercury*, yet only a Lord over the outward World's Essence, a Governour in the Wrath, as *Sol* is the like.

28. But Christ said to *Pilate*, *My Kingdom is not of this World*, and would not answer *Herod* any Thing in this white Rayment when he put it on him, nor in the purple Robe; for the purple Robe and the white Rayment also were both false, and were put upon him to disgrace and mock him, because *Adam* had put them on, and proudly pranked up therein with Falshood; Christ might not do any Sign therein before *Herod*, though he desired it. Hereby the Shame of Man, who was an Image of God, and yet had made himself a false King, was represented before God's Face; as the poor Sinner confesses, and sets forth his Abominations before God, when he sets upon Abstinence and Repentance.

29. Thus Christ represented to his Father the Abominations [or Sins] of Man in this false Garment, and stood before him as an Ignominy, and confessed the Sins of Man to his Father in the Stead and Place of all Men: And when his Father beheld him through his Imagination in this Garment, he would have none of this Robe; therefore *Pilate* must pull it off from him again, and set him before the *Jews* in his own Form; but they cry, *Away, away with him, he must be put to Death*; for so his Father would, that he should give himself up to Death in his Wrath, and drown the same.

30. And *Pilate* condemned him to Death, for he would not acknowledge him for a King: So it also goes in the philosophic Work, *Saturn* will not receive the Child, for it is not of his Property; and *Mars* and *Mercury* likewise will not have it in its Property: But what do they do? The Child is among them, they would fain be rid of it, but yet cannot: They grow angry and enraged, as the *Jews* against *Jesus*, and take the Child into their Arms, *viz.* into their false poisonous angry Desire, and will murder it, and ^{'Text, Hold,} quite sting and pierce through the *Materia* of the Child with their sharp, fiery, and poisonous Rays, *viz.* with three sharp Nails.

31. One whereof is *Saturn*, *viz.* the Impression of the dark World, denoting the Wrath of the dark World. The other is *Mars*, which signifies the Devil, *viz.* the Serpent's Property in the Anger of God. The third is *Mercury*, which signifies the false Life, *viz.* how the Wrath of God is enkindled in the expressed Word in the human Property.

32. These three Nails pierce through the Property of the Child. Thus *Venus*, *viz.* the Essence of Love wholly yields itself to the three Murderers, and wholly foregoes its jovial Life as if it died; and the *Mercurial* Life of the human Property, understand the Child's Power, falls also to the three Murderers in its Mother's House, *viz.* into the corporeal Essence, wherein the young Man received his Virgin, wherein God became Man.

33. Now when the heavenly Body, and also the earthly, do thus yield unto these three Murderers, then appears the Image of *John* and *Mary* by the Cross as a Type; for the young Man's Life, and also the Virgin's in the young Man, has freely surrendered, and given forth itself: And now the two Properties, *viz.* the divine and human, divide themselves in the Form of each Power, which the Artist may see if he has the Eyes and Understanding thereunto.

34. And here, when *Saturn* with his Impression and dark Sharpness, and *Mars* with his Wrath, and *Mercury* with his Poison-Life do powerfully enter into the Property of *Venus*, then the Wrath forces itself into the Love, and the Love into the Wrath essentially mixed, as assimilating one with the other: Here the wrathful Death is dismayed at the Love, so that in dying he falls into Impotence [or a Swoon,] for it loses the Might of the Wrath; and the Love is, and stands also in the Source of the Wrath in Death's

Flagrat as impotent [or in a Swoon,] and gives itself forth wholly into the Flagrat [or Stroke] of Death, and even then the heavenly Essence, viz. the heavenly Blood flows forth from it into the Property of the third Principle, viz. of the young Man. Here the Virgin gives her Pearl to the young Man for a Propriety, and God and Man become one.

35. For the Virgin's Blood out of the divine Essentiality does here now drown with its Love-Essence the young Man's Blood, viz. the Self-hood, and the three Murderers surrender their Life in the Blood of the Virgin, and then the red Glee from the Fire, and also the white from the Life of the Champion arise up together, viz. from the Wrath the Life, and from the Love the Meekness: and both, viz. the Life of the Anger, and the Life of the Love, ascend together as one only Life; for in Death they become one: The Death dies away in the Love, and becomes in the Love the Life of the divine Kingdom of Joy; for it is not a dying, but a free surrendering of its Power, Might, and Will, a Transmutation; the Virgin's Blood changes the human, dead as to God, into an heavenly [Blood,] the Life of the young Man dies, and the Life of the Deity remains fixed and stedfast, for it stands in its Property in the *Nothing*.

36. And here, thou dear Seeker, when thou seest the crimson-coloured Blood of the young Man arise out of Death with the Virgin's white Blood, then know that thou hast the *Arcanum* of the whole World, and a Treasure in this Valley of Misery, which surpasses the Value of Gold; take it and esteem it more excellent and sovereign than that which shall again arise from Death: If thou beest born of God, then thou wilt understand what I mean.

37. For this is the Type of Christ, [shewing] how Christ has drowned Sin, and the enkindled Anger of God in the human Property; it is not only an Offering, for then *Moses* had accomplished it; it is not a bare verbal Forgiveness, as *Babel* teaches: No. The human Will must from all its Powers enter into this Death, into this Blood, viz. into the highest Tincture.

38. The purple Robe which Christ wore could not do it; the white hypocritical pharisaical Priests Coat could also not effect it, no Flattery or demure Hypocrisy avails here; no Comfortings, Soothings, or giving God good Words are effectual here; the crafty malignant Man must be mortified in Christ's Blood, he must be drowned in the Virgin's Blood: *The Seed of the Woman must bruise the Head of the Serpent*; the Will must wholly disclaim and depart from its selfish Property, and become as an ignorant Child, and wholly enter into God's Mercy, into the Virgin-like Blood of Christ, that Sin and the poisoned Mercury may be drowned in its Mars, that the white Lion may arise; for the Lion which now appears in the white Colour, in crimson red, is the Mercury of Life, viz. the expressed Word, viz. the Soul, which before was a wrathful Devil in its Self-hood, ruling and domineering in the Anger of God in the three Forms of the Poison-Source, viz. in Saturn, Mars, and Mercury: Now it is the white scarlet-coloured Lion from the House of David and Israel, fulfilled in the Covenant of Promise.

39. N. B. But that we may give Satisfaction to the Well-wisher, we will further shew him the whole Ground even to the Resurrection of Christ: When the Jews had hung Jesus upon the Cross, and he had shed his human and heavenly divine Blood, and drowned the Turba in the human [Blood,] then Jesus said, *Father forgive them, for they know not what they do*.

40. When Jesus had broken Death in the Humanity, and took away Self, he did not then wholly cast away the human Property, wherein Death and the Anger of God were, but then he did first truly assume it; understand, he even then did truly take the outward Kingdom into the inward; for the outward Kingdom was begotten as a Wonder out of the eternal Wisdom in the speaking Word, and spoken forth into a Form, as a Manifestation of the Deity in Love and Anger, in Good and Evil: So that Jesus would

not that the outward Type of the Wonders in the Likeness of God should perish [or quite vanish,] but the Wrath which had overpowered the Love in Man should be forgiven, that is, it should be given into the *Nothing*, viz. into the Liberty, that it might not be manifest in its own Self-Property; it must be Servant, and only a Cause of the fiery Love and divine Joyfulness; nothing should perish [or be lost] in Man, for God had created him to his Image.

41. Thus let the Philosopher observe, that when the three Murderers, viz. *Saturn*, *Mars*, and *Mercury* ^u sink in the crimson-coloured Blood of the Lion, they do not perish; ^u Are drown-
but they are pardoned, that is, their Wrath is changed into a Love-Desire, viz. out of ^{ed.}
Venus into *Sol*; for when the fiery Desire enters into the watery Desire, then a shining,
viz. a glorious Splendor, arises from and in the Fire; for *Venus* is white, and the Fire-
Desire is red.

42. Here now it is changed into one Colour, which is yellow, that is, white and red both in one Colour, which is the majestic [Luster;] for when *Mercury* is changed into the Power of Joy, then arises the Multiplication; he changes his Mother, wherein he lay shut up in Death, into *Sol*; he makes the earthly heavenly in one Property, as the Virgin was: For here the Virgin loses her Name, for she has given her Love and Pearl to the Champion, who is now called here the white Lion, as the Scripture speaks of the Lion of the House of *Israel* and *David*, who should demolish the Devil's Kingdom, and destroy Hell, that is, break the Anger of God, and change it into Love.

43. This Champion or Lion is no Man or Woman, but he is both; the Tincture of the Fire and Light must come into one, viz. of the Essence which is *Venus*, and of the Spirit which is *Mars* in *Mercury*; the Father's Love and Anger must become one Thing, and then this one Thing is called the Kingdom of Joy; so long as it is separated, there is in the Thing only Anguish and Torment, and mere Desire; but when it burns in one Will, it is a joyful proceeding forth from itself: And this egressive Property is called the Holy Ghost, viz. the Life of the Deity.

44. Therefore know that the Virgin's and young Man's Blood must be both shed together, that the Fire-Lion might die; which was manifest in the human Property, that the Love of the Virgin might change his Wrath in her dear Love-Blood into her Property, and obtain the Soul from the young Man; for in *Adam* the Virgin disappeared, for the Soul departed out of its Love-Will out of the Resignation into its own, and became disobedient to God.

45. Here the Virgin does again take the Soul into herself, and gives it her Crown of Pearl, as to a noble Champion, and calls him in his own Name the white Lion or Champion. O ye Children of Men, observe it, I beseech you; open the Gates of the World in your Heart; *Open them wide that the King of Glory may come in*, even the great Champion in Battle, who hath deprived Death of its Might, and destroyed the Hell in God's Anger, and made of the World Paradise.

46. O ye wise Seekers, how does the Lord open his Windows! Why do you sleep in the Desire of much Increase [in your Covetousness,] which is multiplied in the Wrath? Do but enter only into the divine Resignation; you may partake of that which the Powers of Heaven are able to afford: If you do but forsake your Selfishness, then the Earth shall become Heaven to you, says the Spirit of Wonders; but you shall not obtain it in your wicked Ways and covetous Doings.

47. And when Jesus through the shedding of his Blood had given the Wrath of God in Man to the Love, that the Father had received the Love in the human Property into the Wrath; then the Kingdom of the Devil in the Wrath, and the Kingdom of Love did immediately part asunder; they were divided: And this Figure did hang with Christ on the Cross, viz. the wicked Mocker at the left Hand, who reviled Jesus, and was

not capable of his Blood-Shedding; and the other at the right Hand, who was converted from his Sins to *Jesus*, and said, *Lord remember me when thou comest into thy Kingdom*; to whom *Jesus* answered, *Verily to-day thou shalt be with me in Paradise*.

48. Thus we are rightly to consider, that when the Wrath of God is drowned in the Blood of Christ, so that it changes its Might into Love, that even then Paradise is again open; for when *JESUS* had tinctured the human Blood which was corrupted in Sin with the Virgin's Blood in the Love, then the Virgin received the Manhood, viz. the Self-hood, into her Virgin's Love. This was the Paradise, and an Habitation of God, with and in Man, where God dwells in the Humanity, and is all in all in it.

49. Thus it falls out also in the philosophic Work, when *Mars* and *Mercury* die according to the Property of the dark Impression of *Saturn*, then *Venus* takes them into her Love-Blood, and *Venus* gives her Love into the poisonous Fire-Desire: She wholly gives herself in unto the Fire of *MARS* in *MERCURY*; and she yields herself fully to be their own; but seeing *Mars* and *Mercury* become impotent (as to the Might of the Fire and Poison) in the Love, the Love and Anger thereupon change themselves into one Essence, into one Desire; and here, when the Fire, viz. the Fire-Desire, gives in its Desire to the Love; then saith the Love, *To-day thou shalt be with me out of thy Fire-Anguish in Paradise*, viz. in Joy, that is, thou shalt be changed in me: And here *Venus* gets the Soul in the philosophic Work, so that *Mars* and *Mercury* become her Soul, and the Strife ceases; for the Enmity is appeased and quelled: And thus the Child subsists in the Fire immoveably without any Change; for *Mars* does not at all annoy it, and so likewise *Mercury* and *Saturn* hurt it not, for they are in the Child at the End of Nature, where there is no Turba any more.

50. *Mercury* is pure in *Saturn*, he has no more Poison, whereby to make Soil [or Rust] in the Water, viz. in the Salt of *Saturn*: And let the Philosopher and Divine also well observe this, that in *Paradise* there is a perfect Life without any Shadow of Change, also without any false evil Desire, and a continual Day, where the paradisaical Man is clear as a transparent Glass, in whom the divine Sun shines through and through, as Gold that is thoroughly bright and pure, without any Spot or Foulness.

51. And when *Jesus* knew that all was finished, he seeth his Mother and *John* his Disciple standing by under the Cross, and saith unto his Mother, *Woman, lo! this is thy Son*; and to the Disciple, *Behold thy Mother*, and forthwith the Disciple took her unto his own Home.

52. This is an excellent Type, how Christ has forsaken this World, viz. the human Self-hood, and is again gone to the Father; for he saw his Mother according to this World, and his Disciple, viz. his Uncle, according to the outward Humanity from his Mother's Side, and yet said to his Mother, *Woman, behold, there is thy Son*, I am no more thy Son according to my outward Humanity; it is changed into God's Son, and is no longer of the World, but it lives to God: But seeing thou art to be yet in the World, take *John*, who is not yet changed, to be thy Guardian; and thou *John* take thy Mother; and he presently took her to himself.

53. This is the Type of the Christian Church upon Earth: For we the poor Children of *Eve* are not presently wholly changed according to the outward Man; but we must also pass into Death, and putrify, that the Wrath also in the Flesh may rot and putrify, and the Spirit might rest in the Death of Christ till the general Resurrection and Transmutation of the outward Man; in which the Earth of Man shall be transformed into Heaven, and the Mirror [or Type] of the Wonders shall appear therein.

54. Thus he commanded his Disciple to take care of his Mother: His Mother is the Christian Church upon Earth, wherein the Children of God are begotten according to the Spirit, whom he should take care for, and guide and lead them, till the Number of the Humanity out of the Flesh shall be accomplished, and then the spiritual Body shall arise, and shall be proved in Christ's Death, in his Entrance into the Anger, where he

changed the Anger into Love; and the Kingdom with the Source of Darknefs shall be separated from it.

55. But in this Life-Time, though the Spirit be * changed in the Divine Power, and * Transformed. the Spirit be baptized with the Virgin's Baptism, and puts on the Image of Christ internally, viz. Venus's Body in the Love; yet Adam is not capable of it till he also enters into the Transmutation of Christ, which comes to pass in Death, [or in the dying to this mortal Life.]

56. But in the mean while, John, as the Teacher of Christ in Christ's Stead, must provide for the outward Mother according to the outward Man, and feed and teach the Lambs of Christ with Christ's Spirit: And it exactly shews us how the outward Man is not God's Mother; for Christ separates himself from his outward Mother, and gives her to John; he has ^v put on the eternal Mother, viz. the Father of the eternal Birth, and therefore they do very ill that honour and worship the outward Mother of Christ for God's Mother. ^{v Taken, or received.}

57. The whole true Christendom is Christ's Mother, which bears Christ in her: And John, viz. the Servants of Christ are her Nurses, which take Care for the Mother of Christ as John did; he presently received the Mother of Christ and provided for her, as her Son, and not as her Lord; for Christ said to him, Behold, she is thy Mother: So should all the Disciples and Teachers of Christ do, and take Care of the poor Christendom, as Sons, with great Humility towards the Mother, provide for, and cherish her with Diligence and Circumspection, and serve her with all discreet Modesty, Courtesy, and Humility; feed and comfort her with the Spirit of Christ, not as the Priests in Babel do, who ride over her as wealthy, rich, domineering Masters, and will be Lords over the Mother, and only seek Honours, and to fatten their Bellies in Pleasure, and live in Strife and Contention: These, one with the other, of what Name or Title soever they be, are not all Johannites, but they are the poisonous Mercurial Pharisees, in whom there is nothing but mere Anguish, Vexation, Pain and Torment, where one Property does continually torment, envy, and hate the other, and hold it out for false; and yet they are all only out of one Root, and have all only one Will, except that one Colour does not glister as the other.

58. For Saturn is not as Jupiter; Jupiter is not as Mars; Mars, viz. the Fire-Spirit is not as the Light of the Sun; and the Sun is not as Venus with her meek Water-Source; and Venus is not as Mercury with his Sound; for she is meek and still, and Mercury sounds and sets up his Note; and Mercury also is not as Luna, which as a simple Body does give Body to all the rest for Manifestation; one is far otherwise than another, and has not one Property and Will; and yet they are in the Center of the Essence, viz. in Luna and Saturn, in the Property of the Soul and Body, all of them one and the same Lump. Thus the partial Sectarian Mercurialites, and Baal's Servants, are divided in these Properties; they are the Pharisees which judge and condemn Jesus in his Members.

59. They wrangle and contend only about the Church, and yet none will take care of the poor forsaken Mother of Christ: They are mad in their Martial and ^z Mercurial ^{* In War for their proud unrighteous Mammon, and in bitter Strife about their outward Worship of Christ.} Contest, and are not Johannites, they enter not in Christ's Spirit at the Door of Christ into the Sheepfold; they are Wolves, Lions, and Bears, yea Foxes and fearful Hares, who fly from and forsake the Mother; their Rise and Original is out of Babel, where they continually contend, wrangle, grin, and bite one another for the Letter. Every one will be Lord and Master over the Letter, and transpose and place it as he pleases, only for the Honour, Applause, and Pleasure of this World: They consider not that the Mother is a Widow, and that Christ has left and ordained them that they should be such Curates for her as John.

60. O thou dear Mother of Christendom, let these Wolves, Bears and Lions go, and

shelter themselves where they please, regard no longer these evil Beasts; take the *John*, the Disciple of Christ, who teaches the Love and Humility.

61. O thou dear and worthy Mother, art thou not only one? Why dost thou suffer the Lions to rent and tear thee in Pieces? Christ is thy Husband, all these are Strangers and Hirelings, unless they walk in thy filial Love, and humble themselves towards the Mother, and provide for her as Ministers, else they be all Wolves, Bears, and tearing Lions; though there were many Thousands of them, yet one is not at all better than another, unless he comes forth in the Line of *John*, and takes Care of *Christ's* Mother, and provides for the Mother with Earnestness in *Christ's* Spirit: Which if he has not, he is not then called of *Christ* to be a Guardian or Curate to the Mother; but he is a Mercurialite, a Pharisee, such as *Christ* called the Seed of Serpents, and Generation of Vipers, who crucify Jesus in his Members.

62. And thus the Philosopher must consider of, and well observe *Christ's* Mother, whom he recommended to *John* to take Care of: He must likewise be a *John*, and know ^{Altogether.} that his Business is about the Mother, and that his Work in this World is not ^a wholly heavenly: He will not so manifest Paradise, that God will appear, and be manifest Face to Face in his Work: No, he remains in the Mother, yet he obtains the Universal in the Mother; for the Mother of *Christ* obtained it also, for it was said to her, *Thou art the blessed among all Women.*

63. So likewise the Philosopher reaches to the Blessing in this Valley of Misery, that he is able to bless his corrupt Body, that is, tincture it and free it from Sickness, even to the Limit of the highest Constellation according to *Saturn*; and therefore let him take heed of Covetousness, for so he introduces the *Turba*.

64. By the Type of *John* and the Mother of Christ, he is to know, that the Kingdom of God and the Kingdom of this World are two in his Work, and that God's Kingdom lies shut up in the Mother, *viz.* in his Work, of which he must take Care; and be a Minister thereunto, and not a Lord of the Mother, but an Alms-giver, and not a Gatherer of Treasure and Wealth, not a covetous Muck-worm; also none shall attain to it, or understand our Meaning, that will not be a Guardian of the Mother: The Most High has laid a Bar before the foolish ^{Understanding of Folly.} ^b Understanding, that it is blind, till it be weary with seeking; I speak in the Ground of Truth.

65. And when Jesus had commended his Mother to *John*, he again turned his Desire into the Mother of the human Property, and said, *I thirst*; he thirsted after the Members of human Property, and desired the Salvation of Mankind, *viz.* the Health of his Members, understand of his Children, which should be begotten in him; and the Jews gave his Humanity Gall and Vinegar to drink; and when he tasted it, he would not drink it.

66. Here is again the outward Type, shewing how it went inwardly: The Name *Jesus*, *viz.* the Love of God which was entered into the Humanity, and had espoused itself thereunto, did thirst in the Love-Desire after the corrupt Humanity, and would fain taste the pure Water of the Humanity in itself; but the wrathful Anger of God, which was enkindled in the human Property, gave itself in with the human Property to the Thirst of the Love-Desire: And when the Love-Desire tasted of it, it would not drink it, but sunk down into it as wholly resigned, or freely yielded up, and did unite and very essentially incline itself into the Anger of God as a full and perfect Obedience, and as fully and freely given over as a peculiar Propriety thereinto.

67. This was now the Flagrat of the Wrath, that the Love should so come into it; whereupon the Earth trembled, and the Rocks clave asunder; for so the Death was dismayed at the Life: And here the awakened Wrath's Property did separate itself into the Center, *viz.* into the first Principle, into the Fire-Root; and now from the Center there proceeded forth the Hunger to the New-Birth in the human Property; of the Hunger

unto Death was made a Hunger to Life; for the Love tinctured the Anger, that the Fire-Desire to the dark Impression became a Desire of Life.

68. Understand it here right; God the Father, who gave his dear Heart into the Humanity to help Mankind, did now thirst after the Humanity, *viz.* after his Heart or Word of Power; and the Deity in the Humanity, *viz.* the Heart of the Father, did thirst after the Father; and the Love or the Essence of the Light did thirst after the Fire's Essence: For the Fire's, or Soul's Essence in *Adam* was departed out of the Love-Essentiality (wherein the Paradise did consist) into a Selfishness, and was become disobedient to God; and thereupon the Essence, Life, and Being of the Light and Love died in its Growing, that is, it withered as to the vegetative Life, or heavenly Growth, Blooming, and Sense of the paradisaical Source, and awaked and arose to the earthly World.

69. Here the Father brought the Soul, which was entered into his Wrath, and had manifested itself in his Anger, again into the Love, *viz.* into the disappeared paradisaical Image: And here the dark World was dismayed in Death's Flagrat at the Fire-Flagrat, which arose up in Love in the Death as a joyful Flagrat; which Joy-Flagrat entered into the dead Bodies of those who had Hope in Israel (who did hope upon the Messiah) as a Sound of the Power of God, and awakened them from Death.

70. This Flagrat rent in twain the Veil in the Temple, *viz.* the Veil of *Moses*, which hung before the clear Face of God, so that Man could not see God, and therefore he must serve him with an Offering, and Type of this final Discovery, in which God did manifest himself again in the Humanity: This Flagrat broke the Type in the Offerings and Sacrifices, and manifested the clear Face of God, and united the human Time with Eternity.

71. All whatever the *Jews* did outwardly to Christ, the same was a Type of the inward, *viz.* how it went between God and the Humanity, *viz.* between the Eternity and Time: The *Jews* gave *Jesus* Gall and Vinegar in his Thirst, both these Properties are a *Mercury* in the *Sulphur of Saturn*, *viz.* in the Impression; this is even the Type and full Resemblance of the Soul's Property, as it is in itself alone void of the other Love-Properties.

72. God gave this Property of the Soul again into his Love, the Death into the Life, the disappeared Love-Essence (which the Word of God had assumed to itself in the Essence and Seed of *Mary*, and quickened to Life) into the Anger's Property, into the Soul's Essence, *viz.* into the Center of the Fire and dark World; whereupon the Soul-like Fire and dark World became an exceeding triumphant joyful paradisaical Life: And here the Champion upbraided Death and Hell, *viz.* the dark World in the Soul, and said, *Death! where is thy Sting now in Man? Hell! where is now thy Victory in the Wrath of the Poison-Source in the expressed Word or Mercury?* All is now dead: O Death, I am to thee a Death; Hell! I am to thee a Conqueror; thou must serve me for the Kingdom of Joy: Thou shalt be my Servant and Minister to the Kingdom of Joy; thou shalt enkindle the Flames of Love with thy Wrath, and be a Cause of the Spring in Paradise.

73. Thus we give the Philosopher to understand our Sense and deep Ground in Nature, who desires to seek and open the disappeared Essence of the Earth, which lies shut up in Death, *viz.* in the Curse of God: The Veil of *Moses* hangs also before him, and a very right Earnestness is requisite to rend the Veil in twain, that he may be able to see the Face of Nature, otherwise he is not fitted for it.

74. And as it went in the Humanity of Christ, betwixt God's Love and Anger, and both were transformed into one; so likewise it is in his Work of Nature, the poisonous *Mercury* in the *Sulphur of Mars and Saturn* gives its *Lunar Menstruum*, *viz.* the greatest Poison of the dark Source into *Venus's* Property; when *Venus* thirsts after the Fire of

Love, then *Mercury* gives his Poison into the Thirst of *Venus*, and *Venus's* Thirst gives itself wholly to the Poison, as if it died; it wholly yields up its desiring Life, whereupon arises the great Darknes in the philosophic Work: For the *Materia* becomes as black as a Raven, for *Venus* has resigned its Life, from whence the Glance [or Splendor] arises, as it is to be seen by Christ, that the Sun lost its Light, and there was a great Darknes contrary to the common Course of Nature.

75. For when the inward Sun gave in itself unto the Anger, viz. into the Darknes of God; then the outward Sun, which receives its Power and Luster from the inward, as a Glass or Resemblance of the inward, could not shine; for its Root from whence it shines was entered into the Darknes in the Place of this World, and would turn the Darknes in the Curse of God into Light, viz. it would make the Place of this World again Paradise.

76. Thus likewise the Sun of the outward World, which is a Figure of the inward all-essential Sun, must stand still with its Splendor in the Darknes, from the sixth Hour unto the ninth, which is even the Time of *Adam's* Sleep when he entered with the Desire into the Center of the Eternal Nature, viz. into the Birth, where the Love and Anger part themselves into two Centers, and would prove the cold and hot Fire, which took him, and did powerfully work in him. Here are three Hours according to the ^c Ternary, and in the Grave three Days according to the Time, viz. according to the Humanity.

77. When *Adam* was in the Image of God, and was neither Man nor Woman, but both; he stood forty Days in *Paradise* without wavering, and when he fell he stood even till the third Day, viz. forty Hours in the Sleep, even till God did make or build the Woman out of him. Thus *Israel* must be tempted forty Days on Mount *Sinai*, whether they would live in the Obedience of God under the Wonders and mighty Acts; and when it could not be, God gave them the Law of his Covenant as a Mirror of that which was promised in the Covenant; therefore the Temptation of the Body was upon them forty Years, that the Body must eat *Manna* to try whether Man could be remedied: And when the Body [or outward Person] could not stand, then *Joshua* brought them through the Water with the Covenant of the ^d Type, where *Israel* must serve with Sacrifices in the Covenant in the Type of the final Accomplishment, till the Time of Restitution came in: And then the valiant Champion in Battle stood forty Days in the Wilderness in the Temptation, and stood out the first Trial of *Adam* in Paradise; and the three Hours of Darknes on the Cross are the three Hours of Temptation of Christ, when the Devil tempted him: And again the forty Hours of Christ in the Grave are the forty Days of *Adam* in Paradise, and the forty Days of *Moses* upon the Mount; and the forty Years in the Wilderness, and the forty Days after the Resurrection before the Ascension, are even one and the same: And now when the Champion had stood out *Adam's* Trial, the Soul was tempted forty Days in the human Property, whether it would eat of God's Word, and live in full resigned Obedience in the Will of God, and be a true Image, Likeness, and Similitude of the Divine Power in the unsearchable Eternity, according to the Trinity of the Deity.

^c Or Number three.

^d Mirror, Resemblance.

78. In the like Manner let the Philosopher observe, that the Essence of Time does also stand in such a Property, for Man was created out of the Essence of Time into an Image, as an Extract of all Essences, a complete Image and Likeness according to Time and Eternity, ruling and standing in the Time and in the Eternity as an Instrument of the great infinite God, with whom, by and with his Spirit, he would make and do what he pleased.

79. Now Man is the Instrument of God, with [or by] whom he manifests his Hiddenness both in his own human Property, viz. in the Essence and Image of God; and

then also through Man, as with the Instrument in the Mother of all Beings, as in the grand Mystery, *viz.* in the Soul of the great World.

80. Man has Power so far as he goes, as an Instrument of God in Divine Obedience, as his Spirit guides and leads him, that he can introduce the Earth which stands in the Curse of God into the Benediction, and make of Death's-Anguish the highest triumphant Joy in the outward pregnant Mother; but he himself does it not, only his Will labours with the Understanding therein, and conjoins the ^d *Compakta*, which belong together, as ^d Things to be com-
Life and Death which stand opposite to one another: These he must join together, and ^{packed.}
bring them into one by such an Art as Time and Eternity are united by and in the Man
Christ, and by him all those which give their Will thereinto.

81. He will see in his Work all whatever God did ^e With. in the Humanity; when he brought it again into the Universal, *viz.* into Paradise, he will see how the Wrath devours and swallows up the fair *Venus* into his pricking thorny Essence, and how *Venus* does fully yield in herself; and how the Wrath also dies away in *Venus*, and becomes wholly dark and black as a Coal; for Death and Life lie together both in Death, *viz.* in the Obedience of God: They both hold still to him, and suffer the Spirit of God to make of and with them what it pleases, who introduces them again into the Eternal Will of God to which he at first created them: And thus the Essence stands again in the Beginning in the Order as God created it: It must only stand in its Impression, in the *Verbum Fiat*, *viz.* in the divine making, till the Day of God's Separation, when God will change the Time again into the Eternity.

82. And when Jesus had drank the Cup and tasted the Vinegar mixed with Gall in the outward [Man,] and inwardly in the Love-Property, *viz.* in the Virgin, the wrathful Anger of God; then said the whole Man Christ, *My God, my God, why hast thou forsaken me?* For God's speaking Word stood still now in the human Property, and the new-born Essentiality which was dead in *Adam*, and was again quickened in Christ, cried with the same, *My God, my God, why hast thou forsaken me?* For the Anger of God was by the Soul's Property entered into the Image of the Divine Essentiality, and had devoured the Image of God.

83. Here now the Image in the Creature of the Soul cried, *My God, my God, why hast thou forsaken me?* For the human Image which disappeared in *Adam*, and was again revived in Christ's Incarnation, should bruise the Head of God's Anger in the Fire Soul, and change its Fire-Might into ^f *Sol*: And now the speaking Word of God did here ^f Text, the
forsake it, and it fell into the Soul's Wrath, where it felt God's Anger; for the speaking ^{Sun.}
Word did so bring it through the Anger into Death, and out of the Death again into the solar Life, understand into the eternal Sun.

84. Like as the Candle dies in the Fire, and out of that Death the Light and Power proceed, *viz.* the great painless Life; so out of Christ's dying and Death the eternal divine Sun should and must arise in the human Property; but the Selfishness of the human Property, *viz.* the Soul's own Self-will to live in the Fire's Might must here die and be drowned in the Image of Love, and the Image of Love must also resign and give itself in unto the Wrath of Death, that so all might fall down into Death, and arise in God's Will and Mercy through Death in the Paradisial Source in the Resignation, that God's Spirit might be all in all. Hell's Eye must see through the Love, as the Light shines out of the Fire, and the Fire from the Darknefs, and the Darknefs takes its Original from the eternal Desire.

85. And as *Adam* changed the Likeness of God into the dark Death's Form, so God did again change the Likeness through his Fire-Wrath out of Death into the Light; he drew forth the Likeness again out of Death, as a Blossom grows from the ^g harsh ^g Or wild.
Earth.

86. Thus it goes likewise in the philosophic Work; *Venus* is forsaken when she receives the three wrathful Properties into herself in Wrath; their Wrath, *viz.* the Death devours her Life, whereupon she loses the Colour, and yet becomes a Death to the three Forms in the Wrath, for she drowns Death with Love. Thus the Life is made a Death to Death, *viz.* to the Wrath, and now they both lie in the Will of the Eternal Nature, *viz.* in the *Verbum Fiat*, which^h proceeds with them the divine Way, in Manner as it proceeded forth into Essence in the Beginning of the Creation: For in the Beginning Paradise, *viz.* the Universal was manifest, and the Love shined through the Death or Anger. Even so it must be again, *Venus* must become the Eye or Sight in the Wrath, and then of *Saturn*, *Mars*, and *Mercury* there will be a *Jupiter*: *Mars* becomes Sun, and *Saturn* Moon, and so *Mars* shines with the Sun out of *Saturn* in *Luna* from *Venus*'s Eye, and all seven are only one: Thus the Strife has an End, and all is accomplished till the Resurrection of the Body.

^h Goes out.

87. And when Jesus had drank the Cup, and said, *My God, why hast thou forsaken me?* Then he said, *All is finished*, understand the Work of Man's Redemption; and he said further, *Father, into thy Hands I commit my Spirit, and bowed his Head, and gave up the Ghost*. Here the whole Life of Christ resigned itself into the Father's Desire, *viz.* into the Will of the Eternal Nature, and fully gave in the Will of his Self-hood, *viz.* his creaturely Will again into the Center, *viz.* into the first Mother, from whence the Soul-like Creature was produced, that is, into the grand Mystery of Eternity: The Self-will must again enter into Nature's End, so that the Selfishness may wholly die, that God's eternal Will and Spirit may be and do only all in all in the Humanity, and that the Creature might afterwards be alone his Instrument, wherein he might do and work according to his good Pleasure: And thus God the Father has in Christ's Death and Entrance into our Humanity again received our Self-hood into his Will; and that this might be, he first tintured the Humanity with the Deity, that the Humanity might be a pleasant sweet Savour and Offering to him in his Power, for before Death lay before it.

88. Here the Love destroyed Death, and opened the fast Seal, that the Will might again enter into that which it was before [it was] the Creature; and so we all must follow him upon the Path which he has made open for us; none can see God, unless God become first Man in him, which is brought to pass in Faith's Desire, and even then the corrupt Will (which is apprehended in the Death and Anger of God, and which blooms in the earthly Essence, and brings forth Fruit unto Death) be wholly mortified, and fall into the free Resignation, into the Will and Mercy of God: And then the own Will is with and in Christ at Nature's End in the grand Mystery of God, *viz.* in God's Hands. God's Hands are the Eternal Desire, or the Eternal Will, which is unchangeable; thus the creaturely Self-will dies; it enters wholly into the *Nothing*, that it might no more live to itself, but to God.

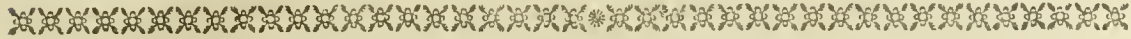
89. Thus it falls out also in the philosophic Work; when the Artift has first seen great Wonders, which the creaturely and natural Will has wrought in the Power [of] *Venus*, insomuch that he supposes that he is nigh thereunto; even then Nature does first die in his Work, and becomes a dark Night unto him; the Property and Power of all the Forms must^h give forth themselves from their Center, and fall upon Nature's End; all do freely yield over themselves as one dead Essence, and there is no longer any effectual Working therein, all is divided in the Crown into the thousandth Number, and then it is again in the Mystery as Nature's End as it was before it came into the creaturely Being; understand, the essential Desire, *viz.* the expressed *Mercury*, must again come unto the End of its Selfishness, and resign itself into the speaking Word.

^h Must go out of their Center.

90. The corporal Essence remains in the Center of the four Elements till the Judgment of God, which now at Death stands in the Center of *Sol*, *viz.* in the Compaction


of Venus and Mercury, which Compaction at Death falls wholly into one [Thing,] viz. into ^k one Power of Jupiter, that is, into the Center of the Liberty; for here the Desire to Cold and Heat goes out, all earthly Will and Desire of the Properties dies, and there is no more any Hunger after the earthly, or Death's Property.

^k Into the sole Power and Virtue of Jupiter.



The Twelfth Chapter.

Of the seventh Form in the Kingdom of the Mother; how the seventh Kingdom, viz. the Kingdom of the Sun, is again opened and made alive; set forth in Parable, or by way of Similitude of Christ's Resurrection.

1.  We are not to think that when Christ died the natural Death in the human Property, that he died as to his ^l creaturely Soul, much less as to the ¹ Soulifh Creature. Deity; also he did not disappear or die in the heavenly Essentiality and in the heavenly Tincture: This cannot be; only the Will and Dominion of Self, viz. of the outward World, which domineered in Man unto the own Will and own Powers of the selfish Creature (wherein Man

was disobedient to God) he gave that wholly into the Father's Hands, viz. into the End of Nature, into the Father's great Mystery; not that it should be dead, but that God's Spirit might alone be the Life thereof, that the divine Dominion might be in Christ's Person, that the Eternal Father might rule and reign with his eternal Spirit in his Image; and therefore God has determined to keep the last Judgment by this Jesus.

2. Now the Creature of Christ does it not alone, but God in his Image through the Creature in the Dominion of his eternal Spirit of all the three Principles, which is the Life and Dominion of every Being, in each Thing according to its Property.

3. And understand us right, when Christ died on the Cross, the Name Jesus did not also die, which destroyed Death, and tintured the expressed Word, viz. the Form of the Deity (or the formed Word) viz. the Soul with Love: No, it cannot be, the Eternity does not die, only the spoken Word, which stands again in the Desire of the Speaking, viz. in the Fiat, which changes itself in its own Speaking, viz. in the Self-Desire, and brings its own Sound into another Form and Source than the speaking Word had spoken it, and set it forth with the Verbum Fiat into a Form, Signature, and Will; as Lucifer with his royal Throne, and Adam also did, when they both departed out of Resignation into Self-hood; the Instrument would be Master.

4. The outward working sensitive Life wherein the Anger of God was set on Fire did wholly die away, not that it should be a Nothing, but it fell into the Nothing, viz. into God's Will, into God's Working and Feeling, quite from the Will of the outward World, which is Evil and Good, so that it might no longer live to the World, viz. to the Astrum in the Walm, the boiling or seething Power of the four Elements; but to the Eternal Father's Nature in the Walm of the pure divine Element the Life of the outward World died.

5. Thus the true human Life fell immediately again into that Place from whence Adam had brought it, viz. into Paradise, upon which Christ said to the Thief, To-day thou shalt be with me in Paradise; it fell into Adam's Death, whereby he died to Paradise, and

spring up in *Adam's* Death as a new Creature out of the old, like as the Branch springs from the Corn: And this it did from the Might and Power of the speaking Word, which of Grace was entered with living Essentiality into the disappeared heavenly Essentiality of Man, and had freely given itself into the Center of the Soul-like Nature, and also into the Wrath of the Anger and Death in the Flesh, and changed the Anger into Love, and tintured the corrupt Blood in the Anger with the Love.

6. The divine Tincture tintured the human; the divine Sun entered into the human; the divine Sun entered into *Adam's* Night, *viz.* into *Adam's* Sleep; God's Sun with the Name *Jesus* entered with *Adam's* Soul and Humanity in *Christ's* Person into Death, understand into *Adam's* Sleep.

7. When *Christ* died, then *Adam* died also to his Self-hood in *Christ's* Death; the Name *Jesus* was in *Christ* the Serpent-Destroyer in *Adam's* Humanity; *Christ* entered into the Image of the first *Adam*, so that the first *Adam* in the Humanity of *Christ* became the same *Christ*, and Serpent-Destroyer, indeed not in the same Creature, but in the same Soul's and Body's Property.

8. The first *Adam* fell into Sleep, *viz.* into the Impotence of the divine World, and died in the Death of Death; the second *Adam* entered into the Death of Death; and took the Death of Death captive in himself, *viz.* in the Humanity of *Adam*: He was a Death to Death, and brought forth the Life out of Death into the eternal Liberty: He arose in the Divine Omnipotence in the Essence of the first *Adam*: God's Spirit in the speaking eternal Word brought forth *Adam* out of Death in *Christ's* Humanity. *Adam* arose in *Christ's* Humanity, and all the Children of *Adam*, which are Partakers of *Christ's* Kingdom, arise in *Christ*; all in *Christ's* Flesh and Blood, Soul and Spirit, but every one in his Creature which he has had here, and mortified in *Christ's* Death.

9. Every one is a particular Twig; but there is only one Tree, which is *Christ* in *Adam*, and *Adam* in *Christ*, only one, not two; only one *Christ* in all Christians; so that I may say, *If I be dead in Christ to the World, I am the same Christ, viz. a Branch on the same Tree.*

10. But seeing that I in the outward Man do yet live in my Self-hood, therefore I must also die with the outward Man in *Christ's* Death, and arise and live in him. Now therefore I live with the Will of Faith in the Mind in *Christ*, and am a Christian in the Will of the Mind in the Desire of Faith, and receive *Christ* with his Humanity into my Will, and cast my Will into his Death; and thus my inward Man is also dead in *Christ's* Death, and lives no longer to Self-hood; but I am resigned in him, and lie buried in his Death: But seeing he is risen in God's Will, I also live in his Resurrection in him; but my Earthliness in its selfish Property lives to the earthly World, until it also dies quite to Self-hood, and enters into the Resignation and Putrefaction, and then *Christ* will awaken it through my inward Man, which now lives in him.

11. Like as he is risen from the Dead, even so shall I, who shall die to the Earthliness in him, *viz.* in my first Father *Adam*, in the Name *Jesus* as a Christian in *Christ*; my Twig, withered in Sin on the Tree, shall obtain Strength and Sap in the Name *Jesus* to Life. I shall and must spring forth afresh with my Humanity in him as in my Stem who is become a Heart and Power in my Father *Adam*, and bring forth Fruit to the Praise of God.

12. My Will-Spirit, which now is in *Christ's* Humanity, and lives in *Christ's* Spirit, that shall in *Christ's* Power give Sap to the dry Tree, that it shall again arise at the last Day in the Sound of the Trumpet of the Divine Breath in *Christ's* Voice, which also is my Voice in his Breath, and spring afresh in the Tree *Christ*, *viz.* in Paradise: The Paradise shall be in me; all whatever God has and is shall appear in me as a Form and Image of the divine World's Being; all Colours, Powers, and Virtues of his Eternal Wisdom shall be manifest in me, and on me, as on his Likeness: I shall be the mani-

festation of the spiritual divine World, and an Instrument of God's Spirit, wherein he makes Melody with himself, with this Voice, which I myself am, as with his Signature: I shall be his Instrument, and Organ of his expressed Word and Voice; and not only I, but all my Fellow-Members in the glorious tuned Instrument of God: We are all Strings in his joyful Consort; the Spirit of his Mouth strikes the Tune and Note on our Strings.

13. And therefore God became Man, that he might again repair his glorious Instrument which he had made for his Praise, which perished as to him, and would not sound according to the Desire of his Joy and Love, and introduce again the true Love-Sound into the Strings: He has introduced the Voice which sounds in his Presence again into us, *viz.* into his Instrument, he is become that which I am, and has made me that which he is, so that I may say, that I am in my Resignation in him his Trumpet, and the Sound of his Instrument and divine ^m Voice, at which now I rejoice in all my Fellow-Strings ^m Breath, and Voices, which with me are tuned and set as an eternal Work, to the Praise and ⁿ Air, Tune, Glory of God.

14. Thus know ye now my Fellow-Voices in the Praise of God, that I sound with my String played upon in the Spirit upon and in your Note, and thus sing I to you; that whatever Jesus has done through the Christ, *viz.* through his and my Humanity, the same he does yet to-day in me and in all my Fellow-Members. He died to my Self-hood in his Death, and I also die to my Self-hood in his Death: He is given up to his Resignation in God his Father, and God his Father has raised him up with the Spirit of his Mouth in him, and set him forth for the royal Image according to the Holy Trinity, through and with whom God will judge all Things in the Place of this World.

15. Thus God also has awakened in him my Spirit and Soul through his Spirit in the great Name Jesus in Christ, so that I in my Resignation in him need not to die, for he died in me and for me; his Death, in that he is risen from Death, is become my eternal Life, so that now I live in his Death, as one dying; and yet there is no more any Death in him, but thus I die to myself and Sin in him, seeing that my Desire and Will presses forth from my Self-hood into it, so that I die daily to myself, till once I shall obtain the Limit of my Self-hood, and my Self-hood with the earthly Will and Desire does wholly die to its Selfishness; then shall my Self-hood, and all whatever is in me which seeks and loves itself, fall into the Death of Christ, *viz.* into the first Mother, from whence God created me, and my Self-hood shall become a Nothing; and even then my Self-hood lies in Christ's Death in the Resignation as an Instrument of God, who then will make it his Instrument as he pleases.

16. But seeing now my Soul and Spirit lives in his Resurrection, and his Voice [Air or Breath] is in me, according to the Resignation in him; as St. Paul says, *Our Conversation is in Heaven, from whence we wait for the Saviour Jesus Christ*; therefore also his Voice, which is in me in that I am [or live] no longer to my Self-hood, but he alone [is and lives in me,] shall raise up my dead Body, which I resign to him, and bring it into his first Image, to which he created it.

17. Thus now I live in God, and my Self-hood does not know it, for it lives not in God, but in itself (God is indeed in it, but it does not apprehend him) and hides the Pearl which I am in Christ; not I, but he in his Humanity in my Creature in himself: And thus I speak and write of the great Mystery of all Beings, not that I have apprehended it in my Self-hood, but he strikes my Signature in my Desire, which presses into him, as he pleases.

18. I am known to myself, but not in my Self-hood, but in his Mirror which of Grace he has put into me, thereby to allure my Self-hood to him, *viz.* into the Resignation; and so likewise, dear Brethren, it shall again be represented to you out of his Glafs ⁿ, ⁿ Mirror, which he has set forth through my Capacity in him, as his Instrument.

19. Thus it goes also in the philosophic Work ; *Sulphur*, *Mercury*, and *Sal* are entered by the Curse of God into their Self-hood, *viz.* into a Self-working and Living ; all does now work in the Curse and Anger of God according to the Property of the first Principle ; if God had not placed the Sun as a Nature-God of the outward visible World therein, which tinctures every working Life, even every Thing which grows and moves, all would be in the dark Death's Impression, *viz.* in the Abyſs of Hell.

20. Now if any Thing shall be freed from this Self-hood, *viz.* from the wrathful Death, and be again brought into the Universal, *viz.* into the highest Perfection, then it must die wholly to its Self-hood, and enter into the Stillness, *viz.* into the Death of the Resignation at Nature's End : *Mars* must wholly lose the Might of the Fire and Wrath, and *Mercury* also his Poison-Life ; *Saturn* must be a Death to himself, inſomuch that the Artist sees nothing but the great Darkness, and even then the Light appears in the Resignation ; for St. *John* says, *The Light shineth in the Darkness, and the Darkness apprehended it not* ; that is, in its Self-hood, *viz.* in its own Will and Working it cannot apprehend it ; but in the Resignation the Nothing, *viz.* the Liberty of God shines in it.

21. For the Nothing manifests itself in its Lubet out of the Liberty in the Darkness of Death ; for the Nothing will not be a Nothing, and also cannot be a Nothing, and likewise it cannot otherwise manifest itself, but according to the Property of the free Lubet, which is now fixed [or stedfast,] and in it also as a Nothing, for there is no *Turba* therein ; the Self-will and Hunger is dead, and in the Nothing, and the Lubet of the eternal Liberty is its Life : Now seeing that the highest Being has once moved itself, and come into a visible comprehensible Essence, it does again figure [or form] that same Essence, which departs from its Self-hood, and enters into the Nothing, into such a Being [or Essence] as it was before the Times of the World : But seeing the *Verbum Fiat* stands yet to this Day creating of the corporal Essence, it does again make a fixed perfect Essence ; as the like is brought to pass in the philosophic Work, where a new Life arises out of Death, as God does raise us up in himself in Christ, if we die to Self-hood, and wholly resign up ourselves to him.

22. And thus when the expressed *Mercury* in the *Sulphur* of *Saturn* resigns its Self-hood into *Venus*, then the *Verbum Fiat* changes it again into such an Essence according to the Lubet of the Liberty ; the Death arises in a new Body out of the Darkness of Death, in a white fair Colour, but as an hidden Luster, wherein the Colour is not rightly and distinctly known, till it dissolves itself, and the *Materia* becomes desiring ; then the Sun arises in the Center, and *Saturn* in the Property of *Jupiter* and *Venus* in all the seven Forms (that is in the *Verbum Fiat*) as a new Creation, and the Desire of all the seven Forms tend to *Sol's* Luster, *viz.* to the white and red Colour from the Fire and Light, which is the majestic [Colour, Luster, or Glory.]

• Or converted.

23. CHRIST after his Resurrection ⁿ walked forty Days in the Mystery of all the three Principles at once, in the Property of the first *Adam* after his Creation before his Sleep, and before his *Eve* was formed, and appeared to his Disciples in his Property which he had here from the outward World, and did eat with them, and shewed them his assumed Humanity, and that he had in no wise wholly put it off.

• Or was.

24. Even so let the Artist understand us, that in the philosophic Work the first Matter does not wholly pass away or vanish, but it enters into the Death of the Life of its wrathful Property, and dies in the Curse of God, but rises again in its former Being, which it ^o had before the Curse of God : The Curse only is destroyed therein, and the first Life does again rise up therein, and therefore it is fixed, and subsists in the Fire, for it is dead to the Dominion of the four Elements, and lives in the fifth Essence ; not that it has that same Life, but it stands still therein ; yet the Spirit of the new-born Es-

ence is a vegetative Life with its growing therein; its Luster stands therein, it shews the first *Adam* in Innocence, who stood likewise in such Perfection.

25. And as Christ tinctured our corrupt Humanity, in which *Mercury* was turned to Poison, with the heavenly Blood of the eternal divine Virginity and Essentiality, whereby the human Self-hood died in the Poison, and the resigned Life did again arise; so the poisonous *Mercurial*, *Martial*, and *Saturnine* Will and Desire die in the Blood of *Venus* in the philosophic Work, and both enter together into Death, and arise both together in one Love, in one Will.

26. Therefore let the Artist observe the Tincture; it is more noble and precious for Man's Use in this Valley of Misery than the Body which arises in the Tincture; for the Spirit is the Life; the Body is only a Figure of the Life, and the Blood is a Mansion of the Spirit.

27. The Artist must well observe this; in the Blood of the young Man, when his Pearl gives itself to the three Murderers, that it also sheds its Blood in and with the young Man's, then the Champion stands in Hell, and disclaims the human Self-hood: Then the white Lion appears upon his Crimson-coloured Beast; even there lies the Cure of Sickness, and the Death of Death.

28. The Body is dissolved in the Blood of Love in the Death out of the earthly into an heavenly [Property.] The Tincture gives itself into the new Body; and afterwards, when the Body rises in *Sol's* Splendor, it also forsakes its Will; it resigns itself wholly into the Body's Essence, and becomes its Beauty, Splendor, and Colour, which the Artist can never separate; for they are together in the fifth Essence, *viz.* in the Mystery of the *Verbum Fiat*, and belong to God's Motion of the final Day of Separation; in this Time to his own Manifestation unto his Honour, and Deeds of Wonder; but after this Time to the crystalline World in the glassy Sea before the Ancient in the *Apocalypse*.

A brief Summary of the Philosophic Work.

29. Our Meaning might seem very difficult to the Reader, in that we go so far about and shew Christ all along therein; at which let no Man wonder, we do not seek Gold, or any temporal Goods thereby, and drive Man into vain Curiosities; we speak only with the Children whom God has chosen thereunto; for the Time is born, where that which is lost shall be again found; yea not only the Universal for the Body of this World, but also for the Soul.

30. The Process is very short in both, and it is only of one Property which is thus: The Tree, understand the Life, is divided into seven Forms; now the Curse of God is come into the seven Forms, so that they are in Strife and Enmity, and one Form annoys the other, and can never agree unless they all seven enter into Death, and die to the Self-will. Now this cannot be, unless a Death comes into them, which breaks all their Will, and be a Death to them; as the Deity in Christ was a Death to the human Self-hood, and the seven Forms in the human Life; thus it is here also: The human Will was changed in Christ into the eternal Sun, *viz.* into the Resignation in God; so must all the Forms in the philosophic Work be changed into one, *viz.* into *Sol*: Seven must become one, and yet remain in seven, but in one Desire, where each Form desires the other in Love, and then there is no more any Strife and Contest.

31. Therefore let the Artist but consider how he may give Death to the Death with the pure Life, and how he may awaken the dead and disappeared Life, which is heavenly, and lies hidden and captivated in the Curse, so that it may again receive the Fire-Soul; and if he does but bring it so far, it ^a works of itself.

^a It makes itself, or it has its own Faber in itself.

32. When the Virgin again receives her Bridegroom, who has been faithless, then he is prepared and fitted to the Work ; otherwise he is no Way at all fitted ; but all is in vain and to no Purpose [which he attempts.] There is not any Possibility for the heavenly Image according to God's Likeness in Man to be otherwise helped and restored after that the Fire-Soul had entered into its Self-hood, unless the Spirit of God introduced itself into the disappeared Image, *viz.* into the heavenly Essentiality, and gave itself in with the Image awakened in it into the Soul's Fire, *viz.* into the Wrath of Death, and be a Death to Death, *viz.* to the wrathful Anger of God, that it might be drowned in the Love, in the Blood of the heavenly Essentiality ; and though there could be no parting nor dying, yet there was a dying of the Wrath, so that the Wrath was changed into a Joy and Love.

33. Thus the Artist's Work is exactly and throughout no otherwise : For Man was created out of all Beings, out of the Heaven and Earth ; but when he became wholly earthly, and the Curse seized on him, the Curse also came over the earthly Being, from whence Man was made : Thus the Heaven was shut up from Man, and the Heaven also was shut up in the Earth, as Metals, Trees, and Herbs, in the Food of Man, and what-ever belonged to his Ornament and Delight.

^s From.

34. The Soul of the Earth, *viz.* the Property ^a of the Fire of the first Principle is entered into its Self-hood, *viz.* into God's Anger ; now the Heaven is hidden in it ; therefore the Artist must in his Work reduce the Soul in the Curse and the Heaven again into one : He must introduce the Soul again into Heaven, or else there is no Possibility : Now he cannot bring the Soul in its Iniquity into Heaven, for it will not, and therefore he must bring the Heaven into the Soul, and wholly give in the Heaven to the Soul, that the Soul may eat of Heaven, whether she will or no ; the Heaven must be as ^t Death in the Soul, so that the Soul cannot get rid of it, how angry soever she be, and vehemently rages against it, till she be overcome in her Wrath, and enters with the Desire into Heaven, *viz.* into the disappeared Essence, and wills to murder it, as the *Jews* did Christ ; and if she so enters into the heavenly Essence, then the Image of the heavenly Essence falls into the Jaws of the Murderer.

^r Or, as dead.

35. Thus when the heavenly Essence gives its Desire to the Murderer, the Murderer is dismayed at the dear Love-life, and arises in the Flagrat in the heavenly Essentiality ; thus the disappeared Essence does again receive the Fire Flagrat into itself, and wholly unites itself with the Fire-life ; and so the Fire must burn in Love and Meekness, and ^s forego its Right in the Center, as the Light which shines from the Fire ; thus and no otherwise the heavenly Essence obtains its Life ; and as a Fire does thoroughly heat an Iron that it appears as if it were meer Fire, and it is so, but the Iron does still retain its Substance ; so the disappeared Essence, *viz.* the Heaven is manifest in the poisonous *mercurial* and *martial* Fire-soul, and makes of seven Wills only one, and yet seven remain, but the Enmity ceases.

^r Or, Leave.

36. This is an Universal, which also changes the ^t Enmity or Malignity of all Differences in the human Body into one Will, [into Unity ;] so that the raging and raving, *viz.* the seven Forms of Life in their Enmity become unanimous ; and then the Hunger of the Disease ceases, and the Process to the Universal is as has been already mentioned. It is not my Intention to mention a clear Declaration thereof ; it is clear enough ; he that will not seek thereby a new Man born in God, and apply himself diligently thereto, let him not meddle with my Writings.

^t Contra-
ziety.


37. I have not written any Thing for such a Seeker, and also he shall not be able to apprehend our Meaning fundamentally, though he strives never so much about it, unless he enters into the Resignation in Christ ; there he may apprehend the Spirit of the Universal, otherwise all is to no Purpose ; and we faithfully warn the curious Critic not to

amuse himself, for he will not effect any thing in this Way, unless he himself enters there-into, and then it will be shewn him without much seeking; for the Way is Child-like, [plain and easy.]



The Thirteenth Chapter.

Of the ^u Enmity of the Spirit and of the Body, and of their CURE ^u Contrary Will, Contra-
and REMEDY. ^{riety.}

1.  VERY Thing is in itself a senseless, and as a dead Thing or Being; it is only a Manifestation of the Spirit, which is in the Body: The Spirit is signed ^x with the Body; whatever the Spirit is in itself in an incom- ^x Or, signs and marks
prehensible [imperceptible] Operation, the same is the Body in the com- ^{Body.}
prehensible and visible working. There is one Form of the seven Forms of Nature superiour and chief; the other hang to it, and give their Signs also, according as each of them is strong in the Essence; and as the Forms stand in their Order in each Thing, so they sign the Body of every Thing and Creature in its Generation, [or Kind:] This is the Manifestation of the Divine Wisdom in the expressed Word of Love and Anger.

2. There is not any Thing but it has its Soul in it according to its Property, and the Soul is a Kernel to another Body: Whatever lives and grows has its Seed in it; God has comprehended all Things in his Word, and spoken them forth into a Form, as the Will had ^v formed itself in the Desire, the expressed Word is a Platform of the speak- ^v Or compre-
ing, and has again the speaking in it; this same speaking is a Seed to another Image ^{hended, or}
according to the first, for both work, *viz.* the speaking, and the spoken [Word.] ^{conceived.}

3. The speaking works in itself, *viz.* in the Eternity, and the spoken also in itself, *viz.* in the Time; the speaking is the Matter, and the spoken is the Instrument; the speaking makes the Nature of Eternity, and the spoken makes the Nature of Time; each makes in its Comprehension ¹ two Properties, *viz.* Light and Darknes, wherein the Element of all Beings consists, which in the expressed Word operates itself into four Elements, but in the speaking Word there is but one: The Element in itself is neither hot nor cold, also neither dry, nor moist; but it is a Lubet, *viz.* a desiring Will, wherein the Divine Wisdom makes the ² different and various Colours; all according to ² Colours of
the Desire's Property, in ³ which there is neither Number nor End: But in the four Ele- ^{Distinction.}
ments there is Number and End; for with the expressing (in that they are become self- ³ Element.
full) they have taken a Beginning, and have formed themselves into a Model or Platform of a Time, which runneth as a Watch-work; it forms, frames, and destroys.

4. This Watch-work consists of seven Forms, or Properties (as is before mentioned) which make in themselves a threefold Spirit, *viz.* a vegetative, sensitive, and rational: The vegetative consists in the four Elements; the sensitive in the seven Forms of Nature, and the reasoning Power in the Constellation; but the Understanding proceeds only from God, for it rises out of the eternal Nature; all Life whatever, which has its Limit in the expressed Word, consists in *Sal, Sulphur,* and *Mercury*; for therein consist the seven Properties of every Life of this World; and also the Spirit of Vegetation, Sensation, and Reason.

5. *Sulphur* is the Mother of all Spirituality and Corporality; *Mercury* manages the Dominion therein; and *Sal* is the House of its Habitation, which *Mercury* itself makes in *Sulphur*: Reason arises in the Oil of the *Sulphur*, whereinto the Constellation gives its Desire, viz. the Essence of its Property, from whence immediately the Senses and Thoughts arise; but the Understanding proceeds from the Oil of the Element, viz. in the free Lubet in the speaking *Mercury*.

6. Now then, seeing it is very necessary for us poor Children of *Eve* to know from whence the Disease and Enmity of our Life arise, and what that is in us which makes us our own Enemies, and vex, perplex, and plague us in ourselves; much more necessary it is to know the Cure, whereby we may cure ourselves in our Self-hood, and bring ourselves into the ^b Limit of Rest.

^b Into the defired End or Perfection of Rest.

7. This we will delineate and declare, if there be any one that has a Mind to enter upon it, and truly prove and try it; and we will set forth from whence Evil and Good arise originally, and how they arise, and give Occasion to the understanding Searcher to seek: And we will shew how the Will to Evil and Good arises, and how the Evil is the Death of the Good, and on the contrary the Good the Death of the Evil.

8. When we consider what the *Mercurial* Life is, then we find that it consists in *Sulphur*; for *Sulphur* is a dry Hunger after Matter, which makes an austere Impression, and in its austere Impression it has the Fire, and also in its Impression the Oil, from whence the Life burns. Now the Impression makes Coldness, and its Compunction or Attraction makes Heat, ^c so that now there is a cold Fire, and an hot Fire in one Thing; the Cold makes in itself Hardness and Darkness, and the Heat makes in itself the Light, and yet there could be no Light, if the Oil in the *Sulphur* did not die in hot Anguish, as the Candle in the Fire.

^c Thus now.

9. Now there is a two-fold dying in *Sulphur*, from whence also a two-fold Life is generated: First, the Impression or Desire does draw in, contract, inclose, make hard, cold, thick; and the Hardness, viz. the inclosed, causes a Death in the inclosed Being, and yet in that Spirit there is no Death, but a pricking, raging, and anxious cold Fire-Life, which is generated with the Impression, and is the Life of the Darkness.

10. Secondly, in the same Anguish, in the austere Desire, the hot Fire is generated, which consumes the Substance, which the Coldness, viz. the Impression of the Desire to Nature makes: Thus there remains in the Fire the Contention betwixt the Cold and Heat; the Cold will have its Life according to its Property, and in that it strives for Life, it enkindles the Heat in its Impression, and immediately the Heat deprives the Cold of its Might, and consumes the cold Substance, and then also the Fire-Spirit cannot subsist; for unless it has Substance it goes out, therefore it must continually, and without Intermission, die in itself in the fiery anxious Desire: So long as it has the Cold's Substance to live upon, its Life arises, and yet it is nothing but a constant Dying and Consuming, and in its Devouring is the greatest Hunger after Substance; this same [Hunger] passes forth through and with the Devouring out of the dying of the Fire, and dwells in the Nothing; yet it may not be a Nothing, and also it cannot be a Nothing, therefore it draws the Fire again into itself; for its own Desire is bent towards its Mother: But seeing it is once dead to the Fire-Source, it cannot die any more in the Fire of the Heat or Cold, but it continually proceeds forth from the Fire, and the Fire draws it again continually into itself, and so it is the Life of the Fire; and this is the Air, which in the Fire is rightly called Wind, by Reason of the Strength and Force; and in that ^d which is proceeded forth it is properly called Air, by Reason of its Life of Meekness.

^d In the outward Principle in the expressed formed Word.

11. And in the dying of the Fire we are to understand the Oil, whence the Fire receives its shining Light, in which the true Life is understood; for that which proceeds forth in the Fire-Death with the Desire to be delivered and freed from the Fire-Source,

that is a Desire of Meekness, and takes its Original in the first Will to Nature, in which the eternal Nothing brings itself with its Lubet into a Desire.

12. This Lubet brings forth itself through the cold and hot Death (through both the Dyings) again into the Liberty, *viz.* into the *NOTHING*; and so it is manifested in the austere Impression through the Fire, and brought into a Principle, and yet it is not either of the Fire or of the Cold, but so is its Manifestation.

13. But seeing the eternal Lubet to Nature introduces itself with Nature into a Desire; thereupon this Desire cannot die either in the Cold or Heat, for it takes its Origin neither in the Heat or Cold, but in the *Nothing*; and so it is, after it proceeds from the dying in the Fire, again desiring, namely of its own Property, and impresses itself, for in the Fire it has taken the Impression.

14. Now it cannot conceive any thing in its Impression but an Essence according to its Desire, which is now Water; understand according to the dark Impression's Property it is Water, and according to the Fire it is Oil; and that which in the cold Impression is wholly inclosed in the Hardness; as a Conception according to the Wrath's Property, is Earth.

15. Thus the wrathful fiery Desire draws continually the same Air, Water, and Oil into itself, and devours it, and so the Fire-Wrath is changed in the Air, and Oil, and Water, into a shining Light; for the *Nothing* desires *nothing* else but Power and Luster, and so it makes itself manifest, and brings itself into Essence: And the Spirit which proceeds forth out of the Fire burning in the Oil, *viz.* in the Light from the Fire and Light, gives Reason and Understanding; for it has originally taken its Rise in the *Nothing*, and was the Desire to Nature; and has brought itself through all the Properties of Nature, through Heat and Cold, through the dying in the Fire through the Light, and dwells again in the *Nothing*.

16. It is a Prover and Knower of all the Properties, for it is generated through all, and proceeded forth from all; it is as a *NOTHING*, and yet has all Things, and passes through Heat and Cold, and yet none of them apprehend it; as we see, that the Life of the Creature dwells in Heat and Cold, and yet the right Life is neither hot nor cold.

17. Now therefore understand us right: This Birth in the Eternity is spiritual, but in the Time it is material; for I cannot say of God that he is Darkness and Fire, much less Air, Water, or Earth; but in his eternal Desire he has so formed himself with the Time in the Place of this World into such an Essence, which he formed in the speaking *MERCURY* according to the Properties of the Will, and brought with the expressed Word into such a Formation according to the Properties of the Desire in the Eternal Nature, *viz.* in the *Verbum Fiat*.

18. Now the expressed Word, *viz.* the Eternal Nature's Property is understood in *Sulphur*; for therein is the seven-fold Wheel of the Birth, which in the Spirit, *viz.* in the first Conception to Nature, is a Constellation, and divides itself out of the Constellation in its own peculiar Birth into seven Properties, and out of the seven Properties into four Elements.

19. This Constellation is a Chaos, wherein all Things lie, but hidden; and it is the first Body, but spiritual; and the seven-fold Wheel is the first Explication [or working forth] of the Chaos, and makes the second Body, *viz.* the Reason; the second manifests the first, and it is also a spiritual Body; the third Body is elementary, a Cabinet of both the first, and is a visible tangible Body.

20. The first Body, *viz.* the Chaos, or the first Constellation, seeing it is spiritual, is the Word expressed out of the eternal Conception; the same has again its Speaking in itself, which is the Mercurial Wheel in the *Sulphur* with the seven Forms, which speaks forth again from itself the four Elements.

° Constella-
tion.

21. Thus the one proceeds forth from the other; the first before the Chaos is the Lubet of Eternity in the Abyſs, which takes in itself a Will to its own Manifestation; this is all God; and the Will conceives in itself a Desire in the Lubet; this is the Chaos, or first ° *Astrum*, wherein consists the Eternal Nature, which with the Desire to Nature introduces itself into seven Forms, as is before mentioned, and so manifests the Chaos, viz. the eternal hidden Wisdom of God; and with the Desire in the Mercurial Wheel the Element is formed, being a spiritual Body of the Mercurial Life.

22. Now all this is two-fold, viz. the Desire makes in itself in its Impression the Darkneſs, wherein is the strong Might of the Enkindling of Nature, and it is painful; and the free Lubet to the Desire makes in itself through the Enkindling of the Desire Light and pleasing Motion; the Light is the Power and Luster, and the Element is its Body, or Essence; whereas yet it is only spiritual: Thus the Fire-Desire is a Joyfulness in the free Lubet, and in the Darkneſs it is an aking painful Source.

† Sphere.

23. Out of this whole Essence Man was created to the Image of God, and understand us right, he stood after and in the Creation in the Dominion of the Element; the Mercurial † Wheel in *Sulphur* stood in the Light, and in the free Lubet of Eternity; but he departed further with his Desire into the four Elements, viz. into the Center of Darkneſs, from whence Heat and Cold arise.

24. His Desire in the Beginning was bent [inclined] into the Liberty of God, viz. into the Element, where he was resigned in God; and then God's Love-Will ruled him with the free Lubet's Property, but he departed out of the free Lubet of God, out of the Resignation into a Self-will, which he forged in the Center to Nature, from whence the Pain and Torture arise, viz. Heat and Cold, so also Astringency, sour Bitterneſs, and all the Properties of the dark Impression.

‡ Or then.

25. Even there he fell into the eternal Death, viz. into the dying Source, in which the Mercurial Life in the *Sulphur* rules in the Poison, where one Form in the Mercurial Sphere does envy, hate, annoy, and destroy the other, where there is meer Anguish, Aking, Tormenting, and Enmity; for the free Lubet was quenched in him, wherein the holy Element, viz. the divine Body consists, and there arose in the same pure Element the four Elements of the outward Source; § there the Image of God was cursed, which is nothing else but that God's Love-will, which ruled in the Image of his Likeneſs, withdrew from Man, and so Man fell into the Dominion of Nature: And seeing the four Elements have a temporal Beginning and End, and must again enter into the End, therefore also the human Body, which is now become wholly earthly in the four Elements, must fall again into the four Elements, and be destroyed therein: And therefore now we are to consider of his Cure and Restoration, how he may again be delivered from Death, and be again introduced with the Body into the pure Element, and with the Spirit into the Dominion of God's Will.

26. Now there is no other Remedy but that he with the Spirit which arises in the Chaos, and was inspired by God's Will-Spirit into the created Image, does again depart out of his Self-hood, viz. out of his natural Will, and resign himself up fully and freely into the first Will, which in the Beginning formed him into an Image: He must wholly die to his Self-hood in himself in the Death of the dark Impression (as far as he lives therein to his own Will in the Self-Desire of the outward Life of the four Elements) and cast himself with total Resignation into God's Will, viz. into God's Mercy, that he may no longer live and will to himself, but to God, viz. to the first Will of God, which created him in its Image, whereby God manifested himself in an Image; and so he is with the first *Astrum*, viz. with the Chaos of the Soul, again in the same Comprehension wherein God created him to his Image.

27. But seeing the Self-hood, viz. the Self-Will, strives against this, and will in no wise die to its Self-hood (understand the Will of the outward World, which is from

the outward Stars and four Elements) therefore God's Food must be given to the inward Will of the Spirit to eat of, that it may live without Need and Hunger as to the outward Being, that it may continually mortify and break the Will of the earthly Self-hood, till the Earthliness, *viz.* the earthly Body, does freely unloose or dissolve itself in Death, and also enter again into the Mother, from whence it was created, and forsake its Self-hood, that the pure Body of the Element (in which ^h the true Life in God's Will-Spirit does again enkindle the Soul in the resigned Will) and the disappeared Body from the pure Element may become a Mansion of the Soul, *viz.* a paradisaical Budding, [or bloomy Renovation in the eternal Spring-time of Paradise.]

28. And that the own Will of the Soul might be able to do this, *viz.* that it might break itself off from its Self-hood, and willingly enter into the Death of its Self-hood, and become a Nothing in its Self-hood, the free Will of God, *viz.* the eternal Lubet to the Chaos of the Soul, which is the eternal *Mercury* in the Power of the Majesty, is again entered into the disappeared Image of God proceeded from the pure Element, *viz.* into the Virgin-like Life, and draws the Will of the Soul to itself, and gives it again out of Love and Grace the heavenly Corporality of the pure Element for Food, and the Water in that Element in the Tincture of the Fire and Light, *viz.* of the eternal Life, for Drink: And it has incorporated itself in the Humanity, and freely tenders itself to all Souls with full Desire: That Soul which dies to its Self-hood, and brings its Hunger again into God's Mercy, may enjoy this Food, whereby it again becomes the ⁱ first Creature in God's Love.

^h Or in which the Soul in the resigned Will does again enkindle by its Desire the true Life in God's Will-Spirit, *viz.* in the eternal Light or Liberty.

29. Now we are to consider how the poor Soul captivated in God's Anger, being void of the heavenly Food, lives in meer Anguish, and Distress, and restless Pain; as the outward earthly Body in its Properties lives in its Hunger in meer Anguish, Distress, and oppressing Pain, unless the Soul with the pure Element does so overpower and keep it under, that it does not fully domineer in its own Dominion of the outward *Astrum* and four Elements in the poisonous Mercurial Wheel, according to the dark Impression, by Reason of the Influence of the Element: If the Universal does withstand it, then it may stand in quiet Rest, but yet no longer than the inward penetrates the outward [Body,] and tinctures it: There is in the four Elements no Perfection, till the Body is changed again into the pure Element; therefore it must enter again into that from whence the four Elements arise.

ⁱ Such a Creature as it was at first, before it fell.

30. Now in this Time of the four Elements there is mere Pain and ^k Vexation; the Soul amuses itself on the outward *Astrum*, which forces into it, from whence its false Imagination arises, and the Body stirs up the poisonous Mercurial Wheel, from whence Sickness and Pains befall it; therefore the Soul must be cured with the inward Perfection, *viz.* by the speaking Word, wherein it stands in God's Hand, which alone is able to tincture the Soul, and bring it into Rest: The outward Body must be tinctured and healed with the expressed *Mercury*; and if the outward *Mercury* does also stand in the Curse as a Poison-Wheel, then he must be tinctured with his own Light in his Mother in the Body [or Womb] of *Sulphur*: *Mercury's* own Will and Hunger must be broken, that the envious odious Hunger may become a Love Desire.

^k Source.

31. And now to know how this may be brought to pass, we must consider the Generation in *Sulphur*, from whence Joy and Sorrow do arise; for the poisonous *Mercury* may not otherwise be resisted, and also nothing can resist it, but its own Mother which brings it forth, in whose Womb it is couched: As nothing can resist the Cold but the Heat only, and yet the Heat is the Cold's Son; so also the poisonous *Mercury* must be resisted with its own Child, which he himself generates in his Mother's Womb out of Heat and Cold out of himself.

32. As the Love proceeding from the Heart of the Father, which is his Son, with-

stands the Anger of the Father, whereby the Father is merciful; so likewise it is in the expressed Word or *Mercury*.

33. Now understand it thus: I do not mean that the cold Poison of *Mercury* should be, or could be resisted with the enkindled Heat; no, but if the cold Poison be enkindled, then the Remedy must be from the same Likeness; but it must be first freed from the Coldness, viz. from the inflamed cold Wrath, and brought into Meekness, and then it does also still and appease the Hunger of the Cold's Desire in the Disease of the Body: For if enkindled Heat be administered to the enkindled Cold, then the Cold is dismayed at the Heat, and falls into a Swoond, viz. into Death's Property; and so the Heat becomes in this Death's Property a Poison-Life, viz. an anxious Sting; and the *Mercurial* Wheel runs into Sadness, viz. into Sickness, or a crazy Dotage, wherein all Joy is forgotten.

¹ Equal Effence.
^m Or Departure.

34. For if the Life shall subsist in its own Right, then the Heat and Cold must stand in ¹ Equality, that so they may accord one with another, and no Enmity or ^m Disaffection be at all in any of them; the one must not exceed or over-top the other, but they must stand in one Will; for the enkindled Cold desires no Heat, but only Likeness: Every Hunger desires only Likeness for its Food, but if the Hunger be too strongly enkindled in the Cold, such a Cure is not to be given it which is so enkindled; indeed it must be in as high a Degree in the Cold; but the violent Force must be first taken away from it; so that it may be only as the Mother which generates it, not according to the enkindled Poison-Source, but according to the Mother's Joy; and so the Sickness, viz. the Poison in the Anguish, will be likewise changed into such a Joy, and so the Life receives again its first Property.

35. The raw opposite Body does not belong to the Cure, but its Oil, which must be mollified with its own Love, understand with a meek Essence, which also belongs to the same Property; for the seven Forms of Nature are only one in the Center: Therefore that Oil must be brought so far in the Wheel, till it enters into its highest Love-Desire, and then it is rightly fit for Cure; for there is nothing so evil but it has a Good in it, and that very Good resists its Evil, [or poisonous Malignity.]

ⁿ Into a Swoon, or Impotency.

^o Or Assimilate.

36. Thus also in the same Sickness it may withstand the enkindled Wrath in the Body; for if the cold Poison be enkindled in the Body, then its Good falls into ⁿ Faintness; and if it cannot obtain the Likeness of its Essence for its Help, it remains in Faintness; and then the enkindled Wrath also does immediately consume itself, and falls also into Faintness; and so the natural Death is in both, and the moving Life in the Body ceases; but if it attains the ^o Likeness, then it gathers Strength again, and the enkindled Hunger of the Disease must cease.

^p Or vehemently, by Force.

37. In like Manner also we are to consider of the Heat, which needs no cold Property, but the Likeness; yet it must be first freed from the Wrath of the same Likeness, and brought into its own highest Joy and Good, so that this Likeness does not ^p effectually operate either in Heat or Cold, but in its own Love-Desire, viz. in its best Relish, and so it will bring the Heat in the Body into such a Desire: All Corruptions in the Body proceed from the Cold; if the Brimstone be too vehemently enkindled by the Heat, then the Right and Property of the Cold dies, and enters into Sorrow.

^q Stirring, active.

38. *Mercury* is the ^q moving Life in all, and his Mother is *Sulphur*; now the Life and Death lie in *Sulphur*, viz. in the wrestling *Mercurial* Wheel. In the *Sulphur* there is Fire, Light, and Darkness; the Impression causes Darkness, Coldness, and Hardness, and also great Anguish: and from the Impression of the Attraction *Mercury* takes his Rise, and he is the Sting of the Attraction, viz. the Motion or Disquietude, and arises in the great Anguish of the Impression, where Coldness, viz. a dark cold Fire, by Reason of the Hardness, arises in the Impression; and in the Sting of Anguish, viz. in the Disquietude, an hot Fire arises.

39. Now *Mercury* is the Wheel of Motion, and a stirring up of the Cold and Heat; and in this Place it is only a painful aking Source in Heat and Cold, *viz.* a cold and hot fiery Poison-Anguish, and forces forward as a Wheel, and yet it is a Cause of Joy, and all Life and Motion; but if it shall be freed from the Anguish, and introduced into the Joy, then it must be brought forth through Death.

40. Now every Sickness and Malady is a Death's Property; for *Mercury* has too much enkindled and enflamed himself either in Heat or Cold, whereby the Essence or Flesh, which he has attracted to himself in his Desire, *viz.* in his Mother in the *Sulphur*, is burnt, whereby the Earthliness arises both in the Water and Flesh: Even as the Matter of the Earth and Stones, *viz.* the Grossness of the same, is nothing else but a burnt *Sulphur*, and Water in *Mercury* is his Property, where the Sal Niter in the Flagrat of the Mercurial Wheel, from whence the manifold Salts arise, is burnt [or too vehemently enflamed,] from whence come the Stink and evil Taste.

41. Otherwise if the *Mercury* did so effectually operate therein in the Oil of *Sulphur*, that he might be brought through the Death of the Impression from the Heat and Cold, then the Earth would be again in Paradise, and the Joy-Desire would again spring [or bloom afresh] through the Anguish of the Cold's Impression: And this is the Cause that God laid the Curse upon the Earth; for the Mercurial Wheel was deprived of its Good, (*viz.* the Love-Desire, which arises in the eternal Liberty, and manifests itself with this Mercurial Wheel through Cold and Heat, and proceeds forth through the Fire, and makes a shining of the Light) and the Curse was brought thereinto, which is a withdrawing of the Love-Desire.

42. Now this *Mercury*, being a Life in the *Sulphur* of its Mother, stands in the Curse, *viz.* in the Anguish of Heat and Cold, and makes in his Flagrat, or Sal-nitral Walm, continually Salts, according to such Property as he is in each Place, and as he is enkindled in each Body; these Salts are only the Taste in the seven Properties.

43. Now if the *Mercury* be too vehemently enkindled in the Cold, then he makes in the Sal-nitral Flagrat in his Mother in the *Sulphur* a cold hard impressive Salt, from whence Melancholy, Darkness, and Sadness arise in the Life of *Sulphur*; for observe what Salt is in each Thing, such a Luster of the Fire, and such a vital Shining from the Fire is also therein; but if *Mercury* be enkindled in immoderate Heat, he then burns up the cold Essence, and makes raging Pains and Achings according to the Impression, and according to the Sting's Property, from whence arises in the *Sulphur* great Heat and Inflammation; he dries up and consumes the Water, so that the Desire's Hunger or Sting has then no Food to satisfy its wrathful Hunger, upon which he rages and tears in the Salt, as it is the Poison's Property [so to do,] from whence the painful Distemper in the Flesh arises.

45. But if he obtains the Likeness again in the Property as he stands in the Center of his Mother, *viz.* in the *Sulphur*, understand as she has generated him in the Beginning, *viz.* as he at first came forth to the natural Life in both Tinctures of Man and Woman, understand in the Child where his Life did enkindle, then he is freed from all Anguish, and enters again into the Likeness of the Heat and Cold; and though the Strife arises in many even from the very Womb, yet the Combat is first raised up after the Beginning of the Life: In the Life's Beginning the Life enters into its highest Joy; for the Gates of the three Principles are opened in equal Accord; but the Strife soon begins about the Conquest between the Darkness and Light.

46. But now we are to consider what is to be done to *Mercury*, if he be 'enkindled' Enraged, either in Heat or Cold, whereby he raises up Sickness and Pains: Now it were very good that Men had the right Cure; but alas! it will remain hidden and covered by Reason of the Curse of the Earth, and the Abominations and Sins of Men, because they awaken this Poison in *Mercury* with their immoderate 'Bestiality.

' With their
bestial lustful
Excess or
Disorder.

47. Yet the poor Captive has Need of Deliverance; and though Men have not the high Universal, which reaches the Center, and brings the Wheel of Life into its first Property, yet Men must take from the Mercurial^t Walm of the Earth its Fruits thereunto, seeing the Body is also become earthly: A Man must accord (or assimilate) one Likeness with another, one Salt with another, according as the Inflammation is in the Salt of the Body: For observe, in what Property the Brimstone is enkindled, either in Heat or Cold, in Melancholy or falling Sickness (whether the Brimstone be burnt too in the Body and putrified, or whether it be yet fresh and burning) even such an Herb, such a Brimstone belongs to the Cure, lest the Heat or Cold be terrified in the Salniter, where
 † Seething.
 * Mortifying. the Salt arises, by a strange Might which comes into it, and generates a " mort Salt, and sets open more and more the House of Sadness: But it is not sufficient and powerful
 * Seething. enough in its wild Nature and Property as it grows out of the * Walm of the Earth; it is not able to master the Root of the enkindled *Mercury* in the Brimstone, but it does more vehemently enkindle it in such a Source and Property.

48. That which thou desirest should happen to the Body, the same must first happen to that which shall cure the Body: To the Cure of a foul Sickness there belongs a foul Brimstone, and so to a cold or hot Sickness the like is to be understood; for look in what Degree of the Fire or Cold *Mercury* is enkindled, and in what Form among the seven Properties of Nature; that is, what Salt soever among the seven Salts is enkindled, such a Salt belongs to the Cure: For Sickness is nothing else but an Hunger; now the Hunger desires nothing else but its Likeness; but now the Property of that Life, which in its Beginning of its Rise stood in Joy, is the Root; and the Sickness is its immoderate enkindling, whereby the Order [or Temperature] is broken and divided: Thus the Root desires in its Hunger the Likeness, but the Inflammation has taken it away; now the Inflammation is stronger than the Root, therefore the Hunger of the Inflammation must be appeased, and that which itself is must be administered to it.

49. But as God cured us with his Love, and restored to us the Salvation of the Soul, when we had enkindled the same in the poisonous *Mercury* of his Anger; in like Manner also this Likeness must be first cured and circulated in the Mercurial Wheel, and freed from the Heat and Cold; indeed not taken away from them, (this cannot be, and it were also unprofitable) but it must be brought into his highest Joy, and then it will make such a Property in the Body in the *Mercury* of the Brimstone and Salt; for the Root of Life does again quicken itself therein, and lifts up the first Desire, so that now the Hunger vanishes in the Fall of the Inflammation.

50. Now it behoves the Physician to know how he may deal with the Medicaments in the Likeness, so that he does not enrage them, and bring them into another Property; for in their Property they are even as a Man's Life is: He must take Care that they remain in their Degree, as they are originally brought forth in their Mother; for nothing can come higher than it is in the Center of its Original according to the Hiddenness; but if it shall come higher, then it must assume another Property to itself; and so it is not in its own Degree, and has not its proper Virtue, but an improper one; which indeed may very well be, but it has lost its Nature-Right, wherein it stands in Joy, and is not able to effect any proper Operation in the Assimilate of its own Nature.

51. Therefore there is nothing better than to let every Thing remain in its innate genuine Virtue; only its Wrath must be changed into its own Joy, that so its own Virtue according to the good Part may be advanced into its Dominion, and then in the Likeness it is powerful enough in all Sicknesses without any other Mixture: For the Original in the Life desires no other Multiplicity, but only its Likeness, that it may stand, live, and burn in its own Power and Property.

52. The Power of the Most High has given to all Things (to every one according to its Property) a fixed Perfection; for *all was very good*, as *Moses* says, but with the


Curse the *Turba* is introduced, so that the Properties stand in the Strife of *Mercury*; yet in each Property, in every Herb, or whatever is, in whatever grows or arises out of the ⁷ Walm of the four Elements, there is a Fixity hidden; for all Things which are in ⁷ Seething. the four Elements are originally sprung forth out of the eternal Element, in which there is no Strife, neither Heat nor Cold, but all Things were in equal Weight of all the Properties in a Love-Play, as it is so now in Paradise; and the same [Paradise] sprung forth in the Beginning of this World before the Curse through the Earth: Thus it is also yet hidden in all Things, and may be opened by Understanding and Art, so that the first Virtue may overcome the enflamed Malignity.

53. Though we Men have not full Power to do it in Self-Might, yet it may be done in God's Permission, who has again ^z turned his Mercy towards us, and again opened ^z Or put his Paradise and its Comprehension in Man: Hath God given us Power to become his Children, and to rule over the World? Why then not over the Curse of the Earth? Let none hold it for impossible; there is required only a divine Understanding and Knowledge thereunto, which shall blossom in the Time of the Lily, and not in *Babel*, for whom we also have not written. ^{us.}



The Fourteenth Chapter.

Of the Wheel of Sulphur, Mercury, and Salt; of the Generation of Good and Evil; shewing how the one is changed into the other, and how one manifests its Property in the other, and yet both remain in the first Creation in the Wonder of GOD to his own Manifestation and Glory.

1.  HIS is an open Gate of the foregoing Description: Every one says, *Shew me the Way to the Manifestation of the Good.* Hear and observe well, dear Reason; thou must thyself be the Way, the Understanding must be born in thee, otherwise I cannot shew it thee; thou must enter into it, so that the understanding of the Work in its practic Art, wherein I deal not, may be opened to thee; I write only in the Spirit of Contemplation; how the Generation of Good and Evil is, and open the Fountain: He shall draw the Water whom God has appointed thereunto; I will here only describe the Wheel of Life ^a as it is in itself.

2. When I speak of *Sulphur, Mercury, and Salt*, I speak of one only Thing, be it either spiritual or corporeal; all created Things are that one Thing, but the Properties in the Generation of this only Thing make a Difference [or give various gradual Distinctions;] for when I name a Man, or Lion, Bear, Wolf, Hare, or any other Beast; yea also a Root, Herb, Tree, or whatever may be named, it is the same only Thing. ^{a Or what it is.}

3. All whatever is corporeal is the same Being; the Herbs and Trees, and also the Animals, but each Thing in its Difference of the first Beginning: According as the Property in the *Verbum Fiat* has imprinted itself in each Thing, so is that Kind in its Propagation, and all Things stand in the Seed and Procreation; and there is not any Thing but has a Fixity in it, be it either hidden or manifest, for all shall stand to the Glory of God.

4. Whatever is risen from the eternal Fixity, as Angels and the Souls of Men, remains indestructible in its fixt Being; but whatever is risen in the unfixt Being, viz. with the Motion of Time, that does again enter into the first Motion from whence it has taken its Original, and is a Map of its Form which it had here, like a Picture, or as an Image in a Glass without Life; for so it was from Eternity before the Times of this World, which the Most High has introduced into an Image, into the comprehensible natural Life in Time, to behold the great Wonders of his Wisdom in a creaturely Being, as we plainly see.

5. Now we are to consider the only Mother, how the same is in her Property, from whence the innumerable Multiplicity arises, and has continually risen; and how she generates Life and Death, Evil and Good; and how all Things may be brought into their first [Ens,] viz. into the Place where they originally arise, to which the Death, or the Dying, is the greatest Mystery.

6. For nothing, which is departed out of its first Order, as the Mother brought it forth, can go back again, and enter with its assumed Order into its Root, unless it dies again with its assumed Order in its Mother; and even then it is again in the End, and in the Place whence it was created, and so it stands again in the *Verbum Fiat*, viz. in the Bound of its Order in the expressed Word, and may enter again into that which it was in the Beginning before it was corporeal; and there it is Good, for it stands again in that from whence it proceeded.

7. Now therefore we are to consider the Beginnings of all Things, for we cannot say that this World was made out of something, it was only and barely a Desire out of the free Lubet, that the Abyfs, viz. the highest Good or Being, viz. the Eternal Will, would behold itself in the Lubet as in a Glass; therefore the Eternal Will has conceived the Lubet, and brought it into a Desire, which has impressed itself, and figurized, and corporised itself both to a Body and Spirit according to the same Impression's Property, according as the Impression has introduced itself into Forms, whereby the Possibilities [or Powers] are risen in the Impression as a Nature.

8. This Impression is the only Mother of the Manifestation of the Mystery, and it is called Nature and Essence, for it manifests what has been from Eternity in the Eternal Will; yet we are to conceive that there was in Eternity a Nature in the Eternal Will, as an Eternal Mind in the Will; but it was only a Spirit in the Will, and the Essence of its Ability was not made manifest, but only in the ^b Looking-glass of the Will, which is the Eternal Wisdom, wherein all Things which are in this World were known in two Centers, viz. according to the Fire and Light, and then according to the Darkness and Essence; all which came with the Motion of the Eternal Will through the Desire in the Will into a manifest Mystery, and so introduced itself into a manifest Possibility.

9. This is now the Essence expressed or made manifest out of Eternity into a Time; and consists in the fore-mentioned Forms in *Sulphur*, *Mercury*, and *Salt*, where the one is not divided or parted asunder from the other: It is one eternal Essence, and ^c shapes itself into the Properties of the Desire according to the Possibility of the Manifestation; and we are to understand that one Property is not, nor cannot be without the other; they are altogether the same only Possibility: And now we will speak of their Differences, viz. how this only Possibility introduces itself into Good and Evil, viz. into still Peace and constant Unquietness.

10. We find seven especial Properties in Nature, whereby this only Mother works all Things, which are these, viz. First, the Desire, which is astringent, cold, hard, and dark. Secondly, bitter, which is the Sting of the astringent hard ^d Enclosure; this is the Cause of all Motion and Life. Thirdly, the Anguish, by Reason of the raging in

the Impression, where the impressed Hardness falls into a tearing Anguish and Pain by Reason of the Sting:

11. Fourthly, The Fire, where the Eternal Will in this anxious Desire introduces itself into an anxious darting Flash [or twinkling Lightening,] viz. into Strength and devouring of the Darkness, with which the Hardness is again consumed, and introduced into a corporeal moving Spirit.

12. Fifthly, The ^e Egress of the free Will out of the Darkness and out of the Fire, and dwelling in itself, where the free Will has received the Luster, so that it enlightens and shines as a Light out of the Fire, and the potent Desire of the free Will, which it has sharpened in the Fire (in that it is dead in the Fire to the Essence of the Darkness of the first Form, and consumed) does now in the Light's Desire draw into itself the Essence from the dying of the Fire, according to its Hunger, which is now Water; and in the Luster it is a Tincture from the Fire and Light, viz. a Love-Desire, or a ^f Beauty of Colours; and here all Colours arise; as we have fully set it down in our other Books, but especially in the *Three fold Life of Man*. ^g Or fair Complexion.

13. Sixthly, The Voice or Sound, which in the first Form is only a Noise from the Hardness, and is dead or mortified as to that [Hardness] in the Fire, and yet in the fifth Form, in the Love-Desire, viz. in the pleasant Property, it is again received as a clear Sound out of the dying of the Fire in the Luster of the Light in the Tincture, wherein all the five Senses, viz. *Hearing, Seeing, Feeling, Smelling, and Tasting*, arise in the Tincture of the Light from the Fire.

14. Seventhly, The *Menstruum*, or the Seed of all these Forms which the Desire impresses into a comprehensive Body or Essence wherein all lies; whatever the six Forms are spiritually, that the seventh is essentially.

15. Thus these are the seven Forms of the Mother of all Beings, from whence all whatever is in this World is generated; and moreover the Most High has, according to this Mother, introduced and created such Properties as this Mother is in her wrestling Forms (understand, as she brings herself with the wrestling into Properties) into a ^e Wheel, which is as a Mind of the Mother, from whence she continually creates and works; and these are the Stars with the planetary Orb according to the Platform of the eternal *Astrum*, which is only a Spirit, and the Eternal Mind in the Wisdom of God, viz. the Eternal Nature, from whence the eternal Spirits are proceeded and entered into a creaturely Being. ^g Orb, or Rotation.

16. And moreover the Most High has introduced the Property of this Wheel in the Motion, as a Life into the four Officers, which manage the Dominion in the pregnant Mother; and these are the four Elements to which the Wheel of the Mind, viz. the *Astrum* affords Will and Desire; so that this whole Being is but one only Thing, and yet is so proportioned [or composed] as a Mind of a Man: Even as he is in Soul and Body, so also is this only Essence; for ^h it was created out of this whole Essence into an Image according to Eternity and Time; out of Eternity according to the Soul, and out of Time according to the outward Essence, as a Similitude and Image of Eternity and Time, both according to the Eternal Will and Mind and its Essence, and also according to the Mind of Time and its Essence: And therefore now we are rightly to consider of this *Sulphurean* Wheel of all Essences, how the Properties introduce themselves into Good and Evil, and again bring themselves out of Good and Evil. ^h Or he.

17. The Impression or Desire, viz. the first Form to Nature, which is called, and is also the *Fiat*, receives the Desire's Property according to the Property of all the seven Forms into itself, and impresses them, so that out of the Nothing proceeds forth an Essence according to the Properties of the Will: Now its own Property, seeing it is only a Desire, and impresses itself, is dark, and causes Hardness, viz. a strong ⁱ Pulsation, which is a Cause of the Tone or Sound, which becomes yet more hard in the Fire, viz. ⁱ Or Noise.

in the fourth Form, where then the Grossness dies away, and it is received again in the fifth Form, *viz.* in the Love-Desire; and again it proceeds forth in its own Property in the Love-Desire, and makes the sixth Form, *viz.* the Sound, Voice, or Tone out of the Fire and Water.

18. Now this Tone or Sound, which is called *Mercury*, arises in the first Form, *viz.* in the Impression, by Reason of the Will and attractive Desire; for the Attraction makes the Motions and the Compunction in the Hardness, which we distinguish, and call the second Form, but it is a Son of the first, and in the first.

^k Or the first Property.

^l Or the Sting in the Hardness, *viz.* the Hardness itself.

19. This second Form or Property is the raging, stinging, and bitter Pain; for the first is astringent, and the second is drawing, *viz.* the Desire into an Essence; this same Essence is the ^k Property of the first, and the Attraction makes therein the second Property, *viz.* a bitter stinging which the Hardness cannot endure; for it would be still, and thereupon it does more vehemently impress itself to withhold the Sting, and yet the Sting does thereby only grow the greater: Now the Hardness, *viz.* the Astringency draws inwards, and the Sting ^l from the Hardness upwards: Hence arises the first Enmity and Opposition; for the two Forms, which yet are but one, make themselves their own Enemies; and yet if this were not, there would not be any Essence, neither Body nor Spirit, also no Manifestation of the Eternity of the Abyss.

^m Understand the Mother of Sulphur.

20. But now seeing the bitter Sting cannot ascend, and the Hardness also cannot hold or inclose it, they fall into a turning or breaking through like a Wheel, which runs into itself as an horrible Essence, where both Properties are known only as one, and yet each remains in itself unaltered, and produce the third Property between both, *viz.* the great Anguish; out of which the Will, understand the fixt Will to Nature, desires to go forth again into the Liberty, *viz.* into the Nothing, into the eternal Rest; for here it has thus found itself, and manifested itself, and yet there is no separating or departing: and this anxious Form is the Mother of *Sulphur*, for the Sting makes ^m it painful, and the Hardness impresses it, that it is as a dying Source, and yet it is the true Original to Life.

21. It has two Properties in itself, *viz.* according to the Impression or Desire it is dark and hard; and according to the Desire of the Will, which wills to be free from the Anguish, and enters again into the Liberty, it is spiritual and light; and the Sting breaks in Pieces its conceived Essence which the astringent Desire conceives in itself, so that its Essence is hard and spalt, and wholly darting as a Flash of Lightning from the Darkness, and from the Desire of the Light, understand to the Liberty.

ⁿ Prima Materia.

22. Now these three Forms are in one Essence as a raging Spirit; and the Desire impresses these Properties, so that an Essence is made according to their Property, *viz.* according to the astringent dark Desire, *viz.* according to the first Original: There is an earthly Essence, out of which in the Beginning of the great Motion the Earth was made, and according to the bitter raging Spirit there is the Instigation in the Essence, *viz.* a Poison, and it also imprints [or impresses] itself in the Essence, from whence the Earthliness is so wholly loathsome and bitter; and the third Form, *viz.* the Anguish gives a fiery Property thereto; and yet here there cannot be as yet any Essence, but it is only a spiritual Essence, and the ⁿ Mother to the Essence.

23. The fourth form in this *Essence* is the Fire, which as to one Part takes its Original out of the dark hard Impression, *viz.* from the Hardness, and from the raging Sting in the Anguish, which is the cold black Fire, and the Pain of the great Anguish; and as to the other Part it takes its Original in the Will's Spirit to Nature, which goes again out of this hard dark Coldness into itself, *viz.* into the Liberty without the Nature of the austere Motion, and enkindles the Liberty, *viz.* the eternal Lubet to the Desire of Nature, with its Sharpness, which it has conceived in the Impression, whereby it is a moving and stirring Luster: For the Liberty is neither dark nor light; but by Reason

of the Motion it is light, for its Lubet brings itself into the Desire to Light, that it may be manifest in the Light and Luster; and yet it cannot be otherwise brought to pass but through Darknes, so that the Light might be made known and manifest, and the Eternal Mind might find and manifest itself; for a Will is only one Thing and *Essence*, but through the Multiplicity its Form is made manifest, that it is infinite, and a meer Wonder, of which we speak with a Babe's Tongue, being only as a little Spark out of these great infinite Wonders.

24. Now understand us thus; the Liberty is, and stands in the Darknes (and ^o inclining to the dark Desire after the Desire of the Light) it attains with the Eternal Will the Darknes; and the Darknes reaches after the Light of the Liberty, and cannot attain it; for it incloses itself with the Desire in itself, and makes itself Darknes in itself; and out of both these, *viz.* out of the dark Impression, and out of the Desire of the Light or Liberty towards the Impression, there is a twinkling [or darting] Flash in the Impression, *viz.* the Original of the Fire; for the Liberty shines in the Impression, but the Impression in the Anguish comprehends it into itself, and so it is now as a Flash: But seeing the Liberty is incomprehensible, and as a Nothing, and moreover without and before the Impression, and ^p abyssal, therefore the Impression cannot conceive or hold it; but it gives itself into the Liberty, and the Liberty devours its dark Property and *Essence*, and rules with the assumed Mobility in the Darknes, unapprehensible to the Darknes.

^o Or opposite to the dark Desire, or dark Impression, which is after the Light's Desire.

^p Or without any Ground.

25. Thus understand us right: There is in the Fire a Devouring; the Sharpness of the Fire is from the austere Impression of the Coldness and Bitterness, from the Anguish; and the Devouring is from the Liberty, which makes out of the Something again a Nothing according to its Property.

26. And understand us very exactly and well: The Liberty will not be a Nothing, for therefore the Lubet of the Liberty introduces itself into Nature and *Essence*, that it might be manifest in Power, Wonder, and Being; it likewise assumes to itself through the Sharpness in the cold and dark Impression the Properties, that it might manifest the Power of the Liberty: For it consumes the dark *Essence* in the Fire, and proceeds forth out of the Fire, out of the Anguish of the Impression, with the spiritual Properties in the Light; as you see, that the outward Light so shines forth out of the Fire, and has not the Source and Pain of the Fire in it, but only the Property; the Light manifests the Properties of the Darknes, and that only in itself; the Darknes remains in itself dark, and the Light continues in itself light.

27. The Liberty (which is called God) is the Cause of the Light; and the Impression of the Desire is the Cause of the Darknes and painful Source: Now herein understand two eternal Beginnings, *viz.* two Principles, one in the Liberty in the Light, the other in the Impression in the Pain and Source of the Darknes, each dwelling in itself.

28. And understand us farther concerning their opening *Essence* and Will, how Nature is introduced into seven Properties; for we speak not of a Beginning, for there is none in Eternity; but thus the eternal Generation is from Eternity to Eternity in itself; and this same eternal Generation has according to the Property of Eternity through its own Desire and Motion introduced itself with this visible World (as with a Likeness of the Eternal Spirit into such a creaturely Being which is a Type or Platform of the Eternal Being) into a Time, of which we will speak afterwards, and shew what the Creature is, namely a Similitude of the Operation of Eternity, and how it has also this same working temporally in itself.

29. Now concerning the Fire understand us thus: The Fire is the Principle of every Life; to the Darknes it gives *Essence* and Source, else there would be no Sensibility in the Darknes, also no Spirit, but meer Hardness, a hard, sharp, bitter, galling Sting, as it is really so in the eternal Darknes; but so far as the hot Fire may be ^q obtained, ^q Or reached.


the dark compunctive Property stands in the aspiring covetous Greediness like to a horrible Madness, that it may be known what Wisdom and Folly is.

30. Now the Fire gives also Desire, Source and Properties to the Light, *viz.* to the Liberty; yet know this, the Liberty, *viz.* the Nothing, has no Essence in itself, but the Impression of the austere Desire makes the first Essence, which the Will-Spirit of the Liberty (which has manifested itself through the Nature of the Desire) receives into itself, and brings it forth through the Fire, where the Grossness, *viz.* the Rawness, does then die in the Fire.



* Becomes
impotent.

* The Caput
mortuum.

31. Understand it thus: When the Flash of Fire reaches the dark Essentiality, then it becomes a great Flagrat, where the cold Fire is dismayed, and does as it were die; falls into a Swoon, and sinks down: And this Flagrat is effected in the Enkindling of the Fire in the Essence of the Anguish, which has two Properties in it; *viz.* the one goes downwards into the Death's Property, being a Mortification of the cold Fire, from whence the Water arises, and according to the Grossness the Earth is risen; and the other Part ascends in the Will of the Liberty, in the Lubet, as a Flagrat of Joyfulness; and this same Essence is also mortified in the Flagrat in the Fire, understand the cold Fire's Property, and gives also a Water-Source, understand such a Property.

32. Now the Flash, when it is enkindled by the Liberty, and by the cold Fire, makes in its Rising a Cross with the Comprehension of all Properties; for here arises the Spirit in the Essence, and it stands thus: 

If thou hast here Understanding, thou needest ask no more; it is Eternity and Time, God in Love and Anger, moreover Heaven and Hell.

33. The lower Part, which is thus marked , is the first Principle, and is the Eternal Nature in the Anger, *viz.* the Kingdom of Darkness dwelling in itself; and the upper Part, with this Figure  is the Salniter: The upper Cross above the Circle is the Kingdom of Glory, which proceeds forth in the Flagrat of Joy in the Will of the free Lubet in itself out of the Fire in the Luster of the Light into the Power of the Liberty; and this spiritual Water, which also arises in the Flagrat of Joy, is the Corporality, or Essentiality, in which the Luster from the Fire and Light makes a Tincture, *viz.* a budding and growing, and a Manifestation of Colours from the Fire and Light.

34. And this Form of Separation between the living and the dead Essentiality is the fifth Form, and is called the Love-Desire; its Original is from the Liberty, which in the Fire has introduced itself into a Desire, *viz.* out of the Lubet of the Liberty into the fair and fiery Elevation of Joy, being a Flame of Love, which also imprints in its Love-Desire the Property of that which it has conceived in the Will of the Eternal Mind, which brings itself through the Fire's Sharpness again into itself, *viz.* into the first Properties, which arise in the first Impression, *viz.* from the Motion and Stirring; and the Joyfulness arises out of the Anguish: For this is Joy, that the Will to Nature is delivered and freed from the dark Anguish, for else there would be no Knowledge of what Joy was, if there was not a painful Source; and in its Love-Desire it conceives the first Properties in the first Impression, which divide themselves in this Desire into five Forms; *viz.* from the Fire Flash into Seeing, for the Water of Love reaches the Luster of the Tincture, wherein the Sight consists; and from the Hardness, *viz.* from the Penetration of the Sting in the Hardness, into Hearing, so that in this same Nothing, *viz.* in the Liberty, there is a Sound, which the Tincture catches, and brings it forth in the Water of the Desire: and from the raging Sting into Feeling, so that one Property feels another; for if all Properties were only one, there would be no Seeing, Hearing, or Feeling, also no Understanding: And from the Assimilation, that one Property arises in the other, but with another Property, comes the Taste; and from the

egressive Spirit of the Properties (in that the Egreffs of each Property enters into the other) arifes the Smell.

35. Now these five Forms do all of them together make in the Love-Desire, *viz.* in the fifth Form, the sixth, that is, the Sound or Voice, as a Manifestation of all the Forms in the Spirit's Property, which the fiery Light's Desire incloses with the spiritual Water as one only Essence, which is now the fiery Will's own Essence, which has brought itself forth in the Light, wherein it works and makes the seventh Form, as an Habitation of the sixth, from whence the Essence and Dominion of this World were generated, and introduced into a Form according to the ' Right of the eternal Birth.

' Law, or Appointment.

36. Now understand us right; we do not hereby understand a Beginning of the Deity, but the Manifestation of the Deity: The Deity is herein known and manifested in Trinity; the Deity is the eternal Liberty without all Nature, *viz.* the eternal Abyfs; but thus it brings itself into Byfs for its own Manifestation, eternal Wisdom, and Deeds of Wonder.

37. The Eternal Father is manifested in the Fire, and the Son in the Light of the Fire, and the Holy Spirit in the Power of the Life and Motion proceeding from the Fire in the Light of the Kingdom of Joy, being the egressive Power in the Love-Flame; we speak only by Parts of the Universal " as a Creature.

" Or in a creaturely Manner.

38. The Deity is wholly every where all in all; but he is only called God according to the Light of Love, and according to the proceeding Spirit of Joy; but according to the dark Impression he is called God's Anger and the dark World; and according to the eternal Fire-Spirit he is called a consuming Fire.

39. We give you only to understand the Being of all Beings, whose Original in itself is only one eternal Essence; but with its own Manifestation it comes into many Beings; to its own Honour and Glory; and now we will shew you what the Creature's Life and Dominion is in this all-essential Being.

40. Now therefore understand us right what we mean by these three Words, *Sulphur*, *Mercury*, and *Sal*: In the Eternity all is Spirit; but when God moved himself with the eternal Nature, wherein his own Manifestation consists, he produced out of the spiritual Essence a palpable and manifest Essence, and introduced it into a creaturely Being according to the eternal Properties, which also consists of Spirit and Essence, according to the * Right [or Law] of Eternity.

* Or genuine Property.

41. And now I will speak of the outward Kingdom, *viz.* of the third Principle or Beginning; for in this World there is also Light and Darkness in each other as in the Eternity: God has given this World a Sun, as a Nature-God of the outward Powers, but he rules therein as Lord; the outward [Kingdom] is only his prepared Work, which he rules and makes with the Assimulate, as a Master makes his Work with an Instrument.

42. *Sulphur* is in the outward World, *viz.* in the Mystery of the great God's Manifestation, the first Mother of the Creatures; for it arifes out of Darkness, Fire, and Light; it is on one Part, according to the dark Impression, astringent, bitter, and anxious; and on the other Part, towards the Deity, as a Similitude of the Deity, it is Fire, Light, and Water, which in the Fire separates itself into two Forms, *viz.* according to the Mortification into Water, and according to the Life into Oil, in which the true Life of all the Creatures of the outward World consists.

43. *Mercury* is the Wheel of Motion in the *Sulphur*; he is on one Part according to the dark Impression the stinging Rager, and the great Unquietness, and separates itself also in the Fire in its Mother, *viz.* in the *Sulphur*, into two Properties, *viz.* into a two-fold Water; for in the Mortification of the Fire all is turned to Water, understand into a living pleasant Water according to the Light, which produces Silver in the Brimstone, *viz.* in the seventh Property of Nature, which is the powerful Body, and in the Fire

Or fly from
thence as a
Smoke.

its Water is Quicksilver, and in the Astringency, viz. in the Anguish of the Darknes, it is a Rust or Smoke; therefore if its outward Water-Body be cast into the Fire, understand [that Body] which it receives in Sulphur from the watery Property, then it does evaporate, for in the Fire every Property separates itself again into the first Essence, from whence it came originally, where all Things were only a Spirit.

44. And then secondly it separates itself according to the Water of the dark Impression into a Poison-Source, which yet cannot be understood to be a Water, but only a corporeal Essence of the Spirit; for as the Spirit's Property is, so is also its Water; and even so it is in the Fire-Flagrat.

45. Further understand us in the fiery Flagrat concerning the Salniter, from whence the manifold Salts and Powers arise; for all the Properties of the Spirit are become corporeal in the great Motion of the Essence of all Essences, and entered into a visible and comprehensible Being: This Flagrat is effected in the enkindling of the Fire; and in the Mortification of the Fire it impresses into itself from the Water's Original a Water, according to the Property of the Flagrat, which yet is rather Fire than Water, but its mortal Essence is a Water according to the Property of the Flagrat; it is the Comprisal of all Properties, it brings forth in its Comprehension, viz. in the fiery Flagrat all Properties in itself, and apprehends the Property of the Light in its Powers, and also the Property of the dark Impression in its Powers, and makes all fiery; one Part according to the Coldness, and one Part according to the Heat; but the most Part according to the endless Mercury, which is the Life of all Essences in Evil and Good, in Light and Darknes.

46. This Salniter is the Mother of all Salts in Vegetables and Animals, viz. in Herbs and Trees and every Thing; he is in all Things, which give a Taste and Smell, the first Root according to each Thing's Property; in the Good (which grow in the Love-Desire in the Oil of Brimstone) he is good, powerful, and pleasant; and in the Evil he is evil in the Anguish of Brimstone; and in the Darknes he is the eternal Horror and Despair, continually desiring in the Flagrat to aspire above the Gates in the Fire, from whence arises the Will of all Devils, and of all Pride, to ascend above the Humility of the Love-Desire; and in the Fire is the Trial of his Essence, as we see how he clashes and consumes himself in the Flash as a sudden Thought.

47. For its Essence arises not in the Essence of Eternity, also it cannot inherit it, but in the enkindling of the temporal Fire, yet it is perceived in the Eternal Spirit by Reason of the Elevation of the Joy; but according to the Essence of Mortification, viz. according to the Salt of the Fire it subsists in the Fire: For this Property arises out of the first Desire, viz. in the Essence of the first Impression, which Property the Philosophers call Saturn, therefore the Salt is manifold: All Sharpness in the Taste is Salt, the good Taste arises out of the oleous Salt, and so also the Smell, which is the egressive Spirit in which the Tincture appears as a Luster [or fair Complexion] of Colours.

48. Thus understand us right; the Salniter in the Fire-Flagrat is the Separation of the Properties, where Death and Life separate themselves, viz. the Life which enters with the Love-Desire into an Essence and Dominion; and then the Life which in the Flagrat of Death, according to the Property of the cold, sinks down in the Mortification of the Flagrat as an Impotency, and gives Weight; and according to the Subtility it gives Water, and according to the Grossness of the Austereness Earth; and according to Sulphur and Mercury, Sand and Stones; and according to the Subtility in Sulphur and Mercury, understand according to the Water of the same, it makes Fleth, and according to the anxious Darknes a Smoke or Rust; but according to the oleous Property, viz. according to the Love-Desire, a sweet spiritual Essence; and according to the Spirit a pleasant Smell; and according to the moving of the Fire and Light the [one] Element;

and from the Luster in the Fire-Flagrat with Aspect of the Light the precious Tincture, which tinctures all oily Salts, from whence the pleasant Taste and Smell arise.

49. The Salnitral Flagrat is the α Sude in the Essence, from whence the Growth and ^a Seething. Pullulation arise, that there is a growing in the Impression of the Essence; the *Salt* is the Preservation, or Upholding of the Essence, so that a Thing subsists in a Body or Comprehension; it holds the *Sulphur* and *Mercury*, else they would part from each other in the Fire-Flagrat.

50. All Things consist of *Sulphur*, *Mercury*, and *Salt*: In the Salnitral Flagrat the Element separates itself into four Properties, viz. into *Fire*, *Air*, *Water*, and *Earth*, which in itself is none of these, but only a moving and gentle ^a Walming, not as the ^a Seething. *Air*, but as a moving of the Will in the Body, a Cause of Life in the Essence; for as the eternal Spirit of God proceeds from the Father, who is a Spirit from the Fire and Light, and is the Motion and Life of the Eternity; so likewise the *Air* proceeds forth continually out of all the Properties in the Salnitral Flagrat in the Fire, from the Anguish in *Sulphur* in the forcing *Mercurial* Wheel, as an impetuous aspiring Motion; it is a Son of all the Properties, and also the Life of the same; the Fire of all the Forms affords it, and also receives it again for its Life; the Water is its Body, wherein it makes the Seething in the Salniter, and the Earth is its Power, wherein it enkindles its Strength and Fire-Soul.

51. There is but one only Element, and that unfolds itself in the Salnitral Flagrat into four Parts, viz. with the enkindling it gives a consuming Fire of the Darkneſs, and its Essence; and in the Flagrat of the dying of the Cold and the Darkneſs it parts itself into Essences, viz. according to the Subtility into Water, and according to the Grossness into Earth; and then according to the Motion in the Flagrat's Walming into Air, which does most resemble the Element, but not wholly essentially; for the [one] Element is neither hot nor cold, also not forcing or compulsive, but gently moving.

Of the Desire of the Properties.

52. Every Property keeps its own Desire; for a Property is nothing else but an Hunger, and the Hunger forms itself into such an Essence as itself is, and in the Salnitral Sude it gives such a Spirit into the four Elements; for the Original of the Sude is in the Element, from whence four Elements proceed in this Flagrat.

53. Each Body stands ^b in the inward Motion in the Element, and in the Growth and ^b Or As to α Life in the four *Elements*; but every Creature has not the true Life of the *Element*, but inward ^b inward α only the high Spirits, as Angels and Souls of Men, which stand in the first Principle; ^b tion. in them the Element is incitable: In the Life of the third Principle it stands still, and is as a Hand of God, where he holds and governs the four Elements as an *Exit*, or Instrument with which he works, and builds.

54. Now every Property of Nature does in its Hunger take its Food out of the four *Elements*; as the Hunger is, so it takes a Property out of the *Elements*; for the four *Elements* are the Body of the Properties, and each Spirit eats of its own Body.

55. First, There are the *Sulphurean* Properties according to the first and second Impression, viz. according to the dark, astringent, and anxious Impression; and then according to the Love-Impression in the Light, viz. according to Evil and Good.

56. The dark Hunger desires Essence according to its Property, viz. earthly Things, all whatever resembles the Earth; and the bitter Hunger desires bitter raging, stinging and Pain; it receives into itself such an Essence (as the Poison-Source) out of the Elements: And the Hunger of Anguish desires anxious Hunger, viz. the Anguish in the Brimstone; also the melancholy [takes] the Desire to die, and continual Sadness; and

the Fire-Flash receives into it Anger, Aspiring, Ambition, Pride, a desiring to destroy all, and make it subject to it, a Desire to domineer in and above all, to consume all, and to be peculiar; and it takes the Bitterness from whence the Flash arises to Envy and Hatred, and the Astringency to Covetousness, and the Fire to Anger and Indignation.

57. Here is the true Desire of God's Anger and all Devils, and of all whatever is against God and Love; and this Hunger draws such an Essence into Self; as it is to be known and searched out in the Creatures, and also in the Herbs.

58. Now the Fire-Flash is the End of the first Desire, viz. of the dark Nature, and in the Fire the dying of the first Hunger and Will begins; for the Fire consumes all Grossness of the first Forms, and casts them into Death; and here is the Separation of both Wills, viz. the one which enters back again into the Property of Death, and is a Will in the Life of the dark Desire; as the Devils have done, who would domineer in the Fire-Flash in the Salnitral Sude over Time and Eternity; but they were driven back by the Spirit of God, and spewed forth out of the Love-Desire as an Abomination: And thus also it happens here to the wicked Soul of Man, upon which the Election follows. Here is the [Aim] or Scope of the Election of Grace, of which the Scripture speaks, that God knows his; and here the eternal Lubet of God's Liberty apprehends the Will-Spirit, which is arisen in the dark Center, and brings it through the dying in the Fire into the Element.

59. In the Salnitral Flagrat lies the Possibility backwards and forwards; if the Will of the Desire goes back, then it is as to the Kingdom of this World [earthly,] and as to the Kingdom of the eternal World it is in God's Anger, and cannot see God unless it be converted, and enters into the dying in the Fire, and wholly dies to its Selfness, and enters into the Resignation of the Eternal Will in the Salnitral Flagrat into the Element, viz. into the heavenly Essentiality and Corporality, so that the Hunger may eat of the pure Element; and then it has further no other Desire; for it is in the Fire dead to the austere dark Hunger, which is Evil; thus from the dying in the Fire arises the Light, for here the Liberty is enkindled, that it becomes also an Hunger, and a Desire; this is now a Love-Desire, a Love-Hunger.

60. In the outward World it is the Light of the Sun in the four Elements; and it is the bestial Love-Desire, viz. after the Sulphurean Body and Essence, from whence the Copulation and Multiplication arise, viz. the vegetative Life; and from the Mercury in the Salniter (in which the sensible Life is) therein the *Astrum* gives the Reason in the Animals from the Properties of the Salniter.

61. For the whole *Astrum* is nothing else but a *Salniter* in the *Verbum Fiat* in the Motion of the Being of all Beings in the fiery Flagrat, comprehended in the Properties of the Salts, wherein all the Powers of the Element stand as an external Birth, which continually ° boil in the four Elements as a *Salnitral* Salt, and introduce their Property in their Desire in the four *Elements* into the Essence of Bodies, as is to be seen in Trees, Herbs, Grass, and all growing Things.

° Or rather.

62. Thus understand us farther concerning the second Center, which is manifest in the dying of the Fire in the Light, whereby the Abyss of God's Liberty introduces itself into the Byss of Nature, both with the inward World in the Kingdom of Heaven in the Eternity; and then also with the outward Kingdom in the Time.

63. Now all this has also the Properties of the Desire, and takes its Original from the first Principle, viz. from the first Center, and there is yet no right dying in the Fire; the dark Essence only dies, and the Will-Spirit goes forth with the eternal Will to Nature again out of the fiery Death in the Light; it is only a Transmutation of the Spirit, so that an Hunger arises out of the Liberty, and this Hunger is a Love-Desire; as to the Soul of Man it draws Essence from the Element of God, viz. in the *Divine Salniter* it [takes] the divine Salts or Powers into itself; and as to the outward World's

Desire it draws the Oil out of the *Sulphur* into itself, in which [Oil] the outward Life burns; and so it is likewise in the Vegetables and Metals, and other Things.

64. The Sun makes the outward Transmutation, and the divine Light in the Soul's Property makes the inward; according as each Thing stands in its Degree, so does its Hunger reach a Property: Those which are in the Time [receive a Property] from the Time, and those in Eternity likewise out of Eternity: The Hunger which proceeds from Eternity eats of the Eternity, and that which is of the Time eats of the Time. The true Life of all Creatures eats of the spiritual *Mercury*, viz. of the sixth Form, where all Salts are essentially; the Spirit eats of the five Senses, for they are the Spirit's Corporality; and the Body, viz. the vegetable Life, eats of the Essence of the *Sulphur* and *Salt*; for Christ says in like Manner, *Man liveth not by Bread only, but by every Word which proceedeth out of the Mouth of God.*

65. Now the sixth Form of Nature is the expressed spiritual Word; and the speaking Word therein is the Eternal Word: In the first Impression in the Darknes it is the Word of God's Anger; and in the outward World it is the poisonous *Mercury*, viz. a Cause of all Life and Stirring, of all Tones and Sounds; now every Property eats of its Likeness in its Degree; the Hunger of Time [eats] of Time, and the Hunger of Eternity [eats] of Eternity, both the Spirit of *Mercury* and the Spirit of *Sulphur*; whereas yet there are not two [Spirits,] but only two Properties; all whatever does only take its Original in one Principle, as the Creatures of the outward World, they have only one Region, but a two-fold Inclination from the Good and Evil; but whatever takes its Original out of two Principles, as Man, he has also a two-fold Food and Dominion, viz. from the dark Center, and from the outward Center; but if he dies to his Self-hood, and brings his Hunger into God's Kingdom, then he may eat of the divine *Mercury*, viz. of the five divine Senses with the Soul, and of the Element in the divine Essence; and yet the outward Man apprehends not in this Life-time the divine Essence corporeally, but only through the Imagination, where the inward Body penetrates the outward; as the Sun shines through the Water, and yet the Water continues still Water, for here lies our Fall in *Adam*.

66. The Element did wholly penetrate the four Elements, and it was wholly one in Man, but in the Curse the Element separated from the Soul, so that the poor Soul now lives only in the Vessel of the four Elements, unless it again enters in the Death of its earthly Will into the divine Desire, and springs forth in the Element.

67. Thus also the outward Body is in the Curse, and eats of the cursed Earth's Property, viz. only of the earthly Salniter, where one Hunger of the earthly Properties continually opposes another; for the Curse is a loathsome Abominate in all Salts, and from thence it comes that a constant Contrariety arises in the outward Body; for one Hunger of the Properties receives [or catches] from the other the ^d Abominate: Now to ^d Nauseate, help the Body that it may be freed from the Abominate, it must take the Assimilate of Abomina-
the loathing Abominate, which is risen in the Body as a Sude or Seething, and introduce tion.
it into the dying of the Fire, and bring it out in the Love-Desire from the Curse of the Vanity; now this is no otherwise effected, but as the true Life dies to the dark Vanity.

68. The Abominate of the outward Life arises from a Property of the Salt which is contrary to the Oil of the Life: Thus the Abominate does forthwith enkindle itself in the four Elements, and begins to seethe in the Salniter as a strange Life: This strange Life does at last darken and destroy the first true Life, if it be not resisted; and it can have no better Help than with the Assimilate of the introduced Abominate, which the Life has taken into itself; *therefore that must be done to the Cure, which is to be done to the Life*, that it might be freed from the Abominate.

69. The Cure must be freed from the same Abominate, which it has received in the four Elements from the like false Insinuation, [Influence, or Impression,] it must be brought into

the Death of the four Elements, and its Spirit must also be tinctured in the fifth Form with the *Venus* Desire, viz. with a pleasant Essence, that the spiritual *Mercury* may arise in *Jupiter's* Property; understand, the Cure must first die to its Sickness in all the four Elements; it must be introduced into the Putrefaction of all the four Elements; in the Fire it dies to its Earthliness, and in the Putrefaction to the Water's Earthliness, and in the Air's Putrefaction to the Abominate and Earthliness of the Air; and then it must be brought into *Venus*, and from *Venus* into *Jupiter*, and then the Sun will arise in the Love-Desire, and with this the Abominate in the Body may be resisted.

^c Unrege-
rated.

70. All other Cures, which are administered raw and ^e undigested (as when one takes Cold, and will resist Heat, and so likewise Heat to resist Cold) are only an opposite fiery Flagrat, whereby indeed the enkindled Fire ceases from its powerful Working, but the Flagrat enters into Death's Anguish, and the Root of the Abominate becomes a poisonous *Mercury* unless the Heat and Cold are before tempered with *Venus* and *Jupiter*, and then indeed it is an Appeasing of the Abominate in the Salnitral Sude; but the Root of the Abominate remains still, unless the Life be strong, and mightily brings forth its Desire out of the Abominate. This the Physicians must well observe, that the raw Herbs do not reach the Root, where the Abominate is arisen in the Center in the Property of the Life's Form; they reach only the four Elements, and give some Ease, but the Abominate remains still in the Root as an hidden Sickness.

^f Or all Crea-
tures.

71. The like is also to be understood concerning the *Astrum*, which has its Sude in the outward Body as a peculiar Body in the four Elements; if the Cure may be freed from the Abominate of the four Elements, then the *Astrum* falls also into the good Part, and introduces its Desire thereinto, and so the Body is also freed from the Abominate of the *Astrum*; for the Scripture says, That *the whole* ^g *Creature longeth together with us to be freed from the Vanity*: Now the Curse of the Earth, wherein the *Astrum* injects its Desire, is the Vanity; and if it tastes a pure Life in itself, then it also rejoices therein, and casts forth the Abominate.

^h Nauseate,
or Loathsom-
ness.

72. Every ^h Abominate of the oily Life arises from the inward *Mercury* in the inward *Sulphur*; for Sin also does hence take its Original, that the poisonous *Mercury* (which is a Cause of the Life) does in the Fire-Flash in the Original of the Salniter, in retiring backwards, introduce itself again into Self-hood, for even there is the Original of the Poison-Life.

ⁱ Entire.

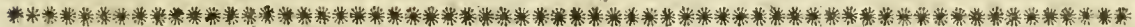
73. Every Life which will be without ⁱ Spot, must die in the Will-Spirit to Nature in the Fire of the Abominate to the first Impression of the Wrath, and must give itself forth, in the Will-Spirit to Nature, as a resigned Will through the Mortification in the Light of Love: Let it be either heavenly or earthly it must hold that Process, or else it comes not to the highest Perfection in its Degree; for Man could not be helped unless the Love-Center of the Love-Desire did enter again into the Humanity, and bring forth the own Life, viz. the human Self, through the Mortification into itself: This is an exact Type or Resemblance, that whatsoever will be freed from the Abominate, viz. from the Curse, the same must die to the four Elements in the Abominate, and bring forth its Degree through the Mortification of the Fire in the Light.

74. Thus likewise is the *Salnitral Sude* in the Earth, from whence Metals, good Herbs and Trees grow; each Property is desirous of the Assimilate; and if it can reach the Assimilate in *Sulphur*, and *Mercury* in the Love, then it brings forth itself higher than it is in its Degree; as the Eternal Liberty with its Lubet introduces the Eternal Nature through the Mortification into Desire, and thereby brings itself forth higher, viz. in Power and Majesty; the like is to be considered in all Things; for all Things arise out of one only Being; the same is a Mystery of all Beings, and a Manifestation of the Abyss in Byss.

75. All Things are generated out of the grand Mystery, and proceed out of one Degree into another: Now whatever goes forwards in its Degree, the same receives no Abominate, let it be either in Vegetables or Animals; but whatever enters in itself into its Self-hood, viz. into its own Lubet, the same receives, in passing through the Degrees, the Abominate; for each Form of Nature outⁱ of the Mystery receives of its Propertyⁱ Or proceeding from. in its Hunger, and therein it is not annoyed or molested, for it is of their Property.


76. But if the Will enters back again into the Birth of the other Properties, then it receives the Lust, and the Lust makes an Hunger, and the Hunger receives strange Essence into itself: Here now is the Abominate and *Turba* born; for this Will is entered contrary to the Course of Nature into a strange Essence, which is not of its Property; this strange Essence domineers now in the strange Will, and overcomes the Will; now the Will must either^k cast it out, or else it will itself be cast out by the strange Essence; ^k *Text, spue out.* and seeing this also cannot be, thereupon arises Anger and Enmity.

77. For the Properties run to their Center of the first Impression, and seek the Strength and Might of the Fire, from whence arises the Heat and Cold in the Body, and they are in one another as Enemies, whereby the first Mother is stirred up in her most wrathful Malice and Malignity according to the austere Impression, and then begins the Contest for the Conquest, and that Property which maintains and keeps its Power and Prevalence, casts the other into Death's Property, viz. into the Devoration, into the House of Misery.



The Fifteenth Chapter.

Concerning the Will of the great Mystery in Good and Evil, shewing from whence a good and evil Will arises, and how one introduces itself into the other.

1.  VERY Property takes its Original from the first, viz. from the first Impression or Desire to Nature, viz. out of the grand Mystery, and brings forth itself out of itself, as the Air proceeds out of the Fire, and all whatever proceeds forward in one Will is uncontrollable, for it gives itself to no Property; it dwells even from the first Original only in itself, and goes forth in one Will; and this is the true Way of Eternity, wherein there is no Corruptibility if a Thing remains in its own peculiar Property, for the great Mystery is from Eternity: Now if the Form of the same proceeds forth, and manifests itself out of itself, then this Form stands with the Root in the Mystery of Eternity; but if the Form brings itself forth into another Lust, so that two Properties must dwell in one, then from thence arises the Enmity and Abominate; for there has been from Eternity only the one Element in¹ Motion, and the free Lubet of Eternity, which¹ Or working proceeded forth with its Motion from the great Mystery of Eternity as a Spirit, which Property. Spirit is God's.

2. But when the great Mystery did once move itself, and introduced the free Lubet into the Desire of the Essence, then in the Desire the Strife began; for there arose in the Desire out of the Element, which bears only one Will, four Elements, viz. manifold Desires and Wills, which rule in one only Body, where now there is Contrariety

^m Our own
Enemies.

and Strife; as Heat against Cold, Fire against Water, Air against Earth, each is the Death and Destruction of the other; so that the Creature which stands in this Dominion is nothing else but a continual Dying and a Strife; it is an Enmity and contrary Will in itself, and cannot be remedied unless it enters again into one Will, which also cannot be brought to pass, unless the Multiplicity of the Wills be destroyed, and wholly die to the Desire, from whence the four Elements arise; so that the Will does again become that which it was from Eternity: Herein we Men do know what we are in the Dominion of the four Elements, nothing else but a Strife and a contrary Will, a ^m Self-envying, a Desire of the Abominate, a Lust of Death.

3. For the Lust which arises out of the Desire must die; if the Will (which proceeded out of the great Mystery of Eternity, which the Spirit of God breathed into the Image of Man, *viz.* into the Likeness) will be freed from the Abominate and contrary Will, then the Desire of the four Elements must die, and the Will must enter again into the one only Element, it must again receive the Right of Eternity, and act and go forth in one Element, in Manner also as God created him, whom he himself has opposed, and brought himself into the Dominion of the four Elements, in which he has inherited Death, and also the Strife in the Forms of Life, from whence arises his Sickness, Loathing, and Enmity: For all whatever lives in God's Will, that is not risen in the Self-will, or if it be risen therein, it is again dead to the own [or selfish] Desire.

4. Every Will which enters into its Self-hood, and seeks the Ground of its Life's Form, the same breaks itself off from the great Mystery, and enters into a Self-fulness, it will be its own, [or of its own selfish Jurisdiction,] and so it is contrary to the first Mystery, for the same is alone all: And this Child is accounted evil, for it strives in Disobedience against its own Mother which has brought it forth; but if the Child does again introduce its Will and Desire into that, from whence it is generated and risen originally, then it is wholly one with the same, and cannot be annoyed by any Thing; for it enters into the Nothing, *viz.* into the Essence, from whence it proceeded.

5. Thus, O Man! understand what thou art to do; behold thyself in thyself, what thou art, whether or no thou standest in the Resignation of thy Mother (out of which thou wert generated and created in the Beginning) whether thou art inclined with the same Will; if not, then know that thou art a rebellious, stubborn, disobedient Child, and hast made thyself thine own Enemy, in that thou art entered into Self-Desire and Will, and hast made thyself thy own self-ful Possession, so that thou canst not dwell in the first Mother, but in thyself: For thy Will is entered into Self-hood; and all that does vex, plague, and annoy thee, is only thy Self-hood; thou makest thyself thy own Enemy, and bringest thyself into Self-destruction or Death.

6. Now if thou wilt get again out of Death, then thou must wholly forsake thy own Self-Desire, which has introduced itself into strange Essence, and become in Self-hood, and the Self-Desire, as a Nothing, so that thou dost no longer will or desire to thyself, but wholly and fully introduce thy Desire again with the Resignation into the Eternal, *viz.* into God's Will, that the same Will may be thy Will and Desire.

7. Without this there is nothing but Misery and Death, a continual dying and perishing; for hence arises the Election of Grace. If the human Will (which is departed out of the Unity of Eternity, and entered into a Self-fulness, *viz.* into a selfish Lust and Desire) does again break itself off from Self-hood, and enter into the Mortification of Self-will, and introduce its Desire again only into the first Mother, then the first Mother does again choose it to be its Child, and makes it again one with the only Will of Eternity: But that [Will or Person] which continues in Self-hood, he continues in the eternal Dying, *viz.* in an eternal selfish Enmity; and this also is only called Sin, because that it is an Enmity against God, in that the Creature will be at its self-ful Command and Government.

8. Thus in its Self-hood, *viz.* in a Dominion full of Contention and Strife, it cannot either will or do any thing that is good; and as it does impose, awaken, and powerfully stir up to its Self nothing else but the Dying and Death, so likewise it can do nothing else to its Fellow-members; for hence also arises the Falshood [or Lyes,] that the Creature denies the Union with [or in] the Will of God, and sets his Self-hood in the Place; so that it goes forth from the Unity into Desires and Self-Lusts: If it did but truly know that all Beings were its Mothers, which brought it forth, and did not hold the Mothers Substance for its own, but for common, then the Covetousness, Envy, Strife, and contrary Will and Enmity would not arise; from which the Anger, *viz.* the Fire of Destruction does arise.

9. All Sins arise from Self; for the Self-hood forces itself with the Desire into its Self-fulness; it makes itself Covetousness and Envy, it draws in its own Desire strange Essence into itself, and makes the Possessor of the strange Essence also an Enemy against itself, so that Sin is wrought with Sin, Vileness with Vileness, and all run confusedly in and among one another, as a mere Abomination before the Eternal Mother.

10. In like Manner also we are to consider of the regenerate Will, which goes out of its Selfishness or Self-hood again into the Resignation; the same becomes also an Enemy, and an Abominate to Self-hood; as Sicknes is an Enemy to Health, and on the contrary, Health an Enemy to Sicknes: Thus the resigned Will, and also the Self-will are a continual Enmity, and an incessant lasting War and Combat.

11. Self-will seeks only what serves to its Self-hood; and the resigned Will is not at all careful, but brings its Desire only into its Eternal Mother, that it might be one with her: It will be a Nothing, that the Mother might be alone all in it. Self-will says to the resigned Will, Thou art foolish, in that thou givest thyself to Death, and yet mightest well live gloriously in me; but the resigned Will says, Thou art my Abomination, Pain, and Enmity, and bringest me out of Eternity into a Time only into Perplexity and Misery; thou plaguest me a while, and then thou givest my Body to the Earth, and the Soul to Hell.

12. True real Resignation is the Mortification of the Abominate against God; he that wholly forsakes his Self-hood, and gives himself up with Mind and Desire, Senses and Will, into God's Mercy, into the Dying of Jesus Christ, he is dead to the earthly World with the Will, and is a two-fold Man; where the Abominate works only in itself to Death, but the resigned Will lives in Christ's Death, and rises up continually in Christ's Resurrection in God: And though the Self-Desire sins, which indeed can do nothing else but sin, yet the resigned Will lives not in Sin, for it is mortified to the Desire of Sin, and lives through Christ in God in the Land of the Living; but Self-hood lives in the Land of Death, *viz.* in the continual Dying, in the continual Enmity against God.

13. The earthly Man is the Curse of God, and is an Abominate before God's Holiness; he can do nothing else but seek his Self-hood, for he is in the Wrath of God: And though he does something that is good, yet he does it not from his own Self-will, but the Will resigned in God compells him that he must do what his Self would not willingly do: And now if he does it, he does it as an Instrument of the resigned Will, not from his own Desire, but from God's Will, which guides the resigned Will in the Desire as an Instrument.

14. Therefore now whoever will see the Kingdom of God, and attain thereunto, he must educe [or bring forth] his *Soul* out of Self-hood, out of the earthly Desire, as the Physician brings forth the Cure of the Disease from the painful [tormenting] Desire, and introduces it into a Love-Desire; and then the Cure also brings forth the *Sickness* in the Body out of the painful Desire, and sets it into a Love-Desire: *Sickness* becomes the Servant of the Physic; and so likewise the evil earthly Will, when the *Soul's* Will is cured, is the resigned Will's Servant.

15. The elemental and fiderial Man must only be the Instrument wherewith Man's Soul labours in the resigned Will; for thereto God has also created it; but the Soul has made and set up itself in *Adam* for Lord and Master, and is entered into his Prison, and given its Will thereinto; but if it will be acknowledged for God's Child, then it must again die to the same, and be wholly mortified to the earthly Self-hood and Desire in God's Will in Christ's Death, and be wholly regenerated anew in God's Will, and deprive the earthly Will in Self-hood of its Power, and rule over it, and guide it in Subjection and Command, as a Master does his Instrument, and then Self-hood loses the Power and Prevalence, and the Lust of Self-hood arises as a continual Longing; Self-hood does then continually long after the Forms of its own Life, *viz.* after Self-glory, and after earthly Abundance, also after Envy and Anger, whether it may be able to attain that Abundance; and also after the cunning Lyes of Falsehood: These are the vital Forms of the earthly Self-hood.

^a Voice or
Breath.

16. But the resigned Will does as a potent Champion continually bruise the Head of this Serpent, and says, *Thou art arisen from the Devil, and God's Anger, I will have none of thee, thou art an Abomination before God.* And though the resigned Will is sometimes captivated with false Lust, when it overwhelms and overpowers it with the Devil's Desire and Insinuation of its Imagination, yet the resigned Will does forthwith cry to the ^a Word of God, that God's Will does again bring it out of the Abomination of Death.

17. The resigned Will has no Rest here in this Cottage, but must always be in Combat, for it is lodged in a false House: It is indeed in itself in God's Hand; but, without itself it is in the Jaws and Throat of the Abyss of God's Anger in the Kingdom of Devils, which continually pass up and down with it, and desire to try and tempt the Soul, *viz.* the Center.

18. In like Manner also the good Angels stand by him in the resigned Will, *viz.* in the Divine Desire, and defend him from the poisonous Imagination of the Devil; they keep off the fiery Darts of the wicked one, as *St. Peter* says.

19. For all do work and desire in Man, God's Love and Anger: He stands while he is in this Tabernacle in the Gate either to go out or in: Both Eternal Principles are stirring in him; to which the Soul's Will gives itself, of that it is received, and thereto it is chosen; he is drawn of both, and if the Will of the Soul remains in Self-hood, then he is in the Hand of God's Anger.

20. But if he departs out of his Self-hood, and forsakes his own Damnation, and continually casts himself only into God's Mercy, *viz.* into the Suffering and Death of Christ, and into his Resurrection and Restoration, and wills nothing of himself, but what God wills in him, and by him, then the Will is dead to the Life and Desire of God's Anger; for it has no own Life, but lies in the Death of Self-hood and the Desire of the Devil; and the Anger of God cannot reach him; for he is as a Nothing, and yet is in God, and lives in the Divine Essence wholly, but not to himself, but to his first Mother of Eternity: He is again in the Limit or Place where he was before he was a Creature, and in the Will wherein God created him, and is an Instrument in the Voice of God, upon which only the Will-Spirit of God does strike, to its Honour and Deeds of Wonder.

21. All self-ful Seeking and Searching in Self-hood is a vain thing; Self-will apprehends nothing of God, for it is not in God, but without God in its Self-hood; but the resigned Will apprehends it; for it does not do it, but the Spirit in whom it stands still, whose Instrument it is, he manifests himself in the Divine Voice in it as much as he pleases: And though it may apprehend much in Self-hood by Searching and Learning (which is not wholly to no Purpose) yet its Apprehension is only without in the expressed Word, *viz.* in a Form of the Letter; and it understands nothing of the Form of the

expressed Word, how the same is in its Ground; for it is only born in the Form from without, and not in the Power of the universal Pregnatress, whose Ground has neither Beginning, Comprehension, or End.

22. Now he that is born from within out of the speaking Voice of God in God's Will-Spirit, he goes in the Byss and Abyss everywhere free, and is bound to no Form; for he goes not in Self-hood, but the Eternal Will guides him as its Instrument, according as it pleases God: but he that is born only in the Letter, he is born in the Form of the expressed Word, and goes on in Self-hood, and is a self-ful Voice; for he seeks what he pleases, and contends about the Form, and leaves the Spirit which has made the Form.

23. Such a Doctor *Babel* is; it contends, wrangles, and rages about the Form of the Word, and continually introduces the self-ful Spirit and Understanding in the Form, and cries out, Here is the Church of Christ; and it is only a self-ful Voice, understanding nothing of the Spirit of the Form which is incomprehensible, and strikes upon its prepared Instrument without Limit and Measure as it pleases. For Conjecture, Opinion, or the self-ful own Imagination, which arises in the expressed Voice [or literal outward Word] is not God's Word; but that which arises in God's Spirit in the wholly resigned Will in Divine Power in the eternal speaking Word, that takes its Original out of God's Voice, and makes the Form in the Heart, *viz.* a Divine Desire, whereby the Soul's Will is drawn into God.

24. He is a Shepherd, and Teacher of Christ, who enters in through the Door of Christ, that is, who speaks and teaches by Christ's Spirit; without this there is only the Form, *viz.* the History that was once brought to pass, and that a Man needs only accept of it, and comfort himself therewith: but this Will remains without, for it will be a Child of an assumed Grace, and not wholly die to its Self-hood in the Grace, and become a Child of Grace in the resigned Will. That Christ once died and suffered for us, &c.

25. All whatever teaches of Christ's Satisfaction, and comforting ones-self with Christ's Suffering, if it teaches not also the true Ground how a Man must wholly die to Self-hood in the Death, and give himself up in the resigned Will wholly into the Obedience of God, as a new Child of a new Will, the same is without, and not in the speaking Voice of God, *viz.* in Christ's Door.

26. No Flattering or Comforting avails any thing, but to die to the false Will and Desire in Christ's Death, and to arise in the wholly resigned Will in Christ's Resurrection in him, and continually mortify the earthly Self-hood, and quench the Evil which the earthly Will introduces into the Imagination, as an evil Fire which would fain continually burn.

27. Comforting and setting the Suffering of Christ in the fore Front is not the true Faith; no, no, it is only without, and not within: But a converted Will, which enters into Sorrow for its earthly Iniquity, and will have none of it any more; and yet finds that it is kept back by the self-ful earthly Lust, and with his converted Will departs sincerely out of this Abomination and false Desire into God's Mercy, and casts himself with great anxious [earnest] Desire into Christ's Obedience, Suffering, and Death, and in the converted Will wholly dies to the earthly Lust in Christ's Death, which will not depart out of Christ's Death, and continually cries *Abba*, loving Father! take thy dear Son's Obedience for me; let me only in his Death live in his Obedience in thee; let me die in him, that I may be nothing in myself, but live and be in his Will, in his Humanity in thee; receive me, but wholly in his Resurrection, and not in my Unworthiness; but receive me in him; let me be dead in him, and give me his Life, that I may be thy obedient Son in him, that his Suffering and Death may be mine, that I may be before the same Christ in him who has deprived Death of its Might, *viz.* a Branch or Twig of his Life.

28. Thus, and no otherwise, is the true Christian Faith; it is not only a comforting, but an incessant Desire; the Desire obtains the Suffering of Christ, which [Desire] would continually fain be obedient, if it knew but how it should behave itself before him, which continually does fall down before him, and dives itself into the deepest Humility before him; it suffers and does all things readily, only that it might but receive Grace; it is willing to take the Cross of Christ upon itself, and regards not all the Scorn of all the World in its Self-hood, but continually presses forward into Christ's Love-Desire: This Desire does only grow out of Christ's Death, and out of his Resurrection in God, and brings forth Fruit in Patience which is hidden in God, of which the earthly Man knows nothing, for it finds itself in its Self-hood.

29. A true Christian is a continual Champion, and walks wholly in the Will and Desire in Christ's Person, as he hath walked up and down upon the Earth. Christ, when he was upon the Earth, desired to overcome Death, and bring the Human Self-hood in true Resignation into Divine Obedience: And this likewise a right Christian desires to do; he desires continually to die to the Iniquity of Death and Wrath, and give himself up to Obedience, and to arise and live in Christ's Obedience in God.

30. Therefore, dear Brethren, take Heed of putting on Christ's Purple Mantle without a resigned Will; the poor Sinner without Sorrow for his Sins, and Conversion of his Will, does only take it in Scorn to Christ: Keep you from that Doctrine which teaches of self-ful Abilities, and of the Works of Justification.

31. A true Christian is himself the great, and anxious Work, which continually desires to work in God's Will, and forces against the self-ful Lusts of Self-hood, and wills continually so to do, and yet is many Times hindered by Self-hood: He breaks Self-hood, as a Vessel, wherein he lies captive, and buds forth continually in God's Will-Spirit, with his Desire resigned in God (as a fair Blossom springs out of the Earth) and works in and with God, what God pleases.

32. Therefore let the true Christendom know, and deeply lay to Heart, what is now told and spoken to her, *viz.* that she depart from the false Conjecture [or Opinion] of comforting, without Conversion of the Will; it is only an outward [expressed] Form of the New-Birth; a Christian must be one Spirit with Christ, and^p have Christ's Will and Life in him; the Form does not renew him, neither comforting, or giving good Words does at all help or avail, but a mortifying of the evil inbred Will, which is God's Child, and born out of Christ's Death, no other Will attains Christ's Inheritance; my much knowing doth not also do it; the Herdsman in the Field is as near to it as the Doctor; no Wit or subtle Art in Disputation about the Way of God does help or avail any thing thereto, it is only a Let and Hinderance; the true Will enters into the Love of God and his Children; it seeks no Form, but falls down before its Creator, and desires the Death of its false *Self-hood*; it seeks the Work of Love towards all Men; it will not flourish in the World's Scorn, but in its God; its whole Life is a meer Repentance, and a continual Sorrow for the Evil which cleaves to it: It seeks no Glory or Applause to shew itself, but lives in Humility: It acknowledges itself always as unworthy and simple; its true Christianity is always hidden in its Self-hood. He says, *I am in my Self-hood an unprofitable Servant, and have not as yet begun to do, or work Repentance right.* He is always in the Beginning to work Repentance, and would always fain reach the Gates of the sweet Grace; he labours for that Purpose as a Woman in Travel labours to bring forth, and knows not how it fares with him; the Lord hides his Face from him, that his working may be great towards him: He sows in Anguish and Tears, and knows not his Fruit, for it is hidden in God; as a painful Traveller goes a long Way, aiming at his wished for Journey's End, so also he runs after the far Mark of his Rest, and finds it not; unless his Pearl does appear to him in its Beauty, and embraces him in its Love: If it again departs from his Self-hood, then arises sighing and sorrowing again

^o Or Work's
Desire.

^p Bear, or
carry.

with continual Desire; and one Day calls another, the Day the Night, and the Night the Morning; and yet there is no Place of Rest in the earthly Self-hood, but only in the fair Solar Lustre of his precious Pearl; when the Sun arises to him in the Dark-ness, then the Night departs, and all Sorrow and Anguish fly away.

33. Therefore, dear Brethren, learn to take heed and beware of Contention, where Men contend about the literal Form: A true Christian has nothing to contend for, for he dies to his Reason's Desire; he desires only God's Knowledge in his Love and Grace, and lets all go which contends and strives about the Form, for Christ's Spirit must make the Form in himself; the outward Form is only a Guide: God must become Man, or else Man becomes not God.

34. Therefore a Christian is the most simple [or plainest] Man upon the Earth, as Isaiah says, *who is so simple as my Servant?* All Heathens desire Self-hood, and tear and devour one another for the Authority and Honours: But a true Christian desires to die to them; he seeks not his own, but Christ's Honour. All whatever contends about Self-hood, *viz.* about the self-ful Honour and Pleasure of this Life, the same is Heathenish, and far worse than Heathenish; yea like the Devil, who departed from God into Self-fulness: Let it cover itself with Christ's Mantle as much as ever it will, yet the Man of false Self-hood is lodged under it; if he will be a Christian, then he must quite die to Self-hood, that the same may only hang to him from without as a Garment of this World, wherein he is a Stranger and Pilgrim, and always consider and think that he is but a Servant in his high Office, and serves God therein as a Servant, and not be his own Lord and Master.

35. All whatever does lord itself without God's Call and Appointment, the same is from the Devil, and serves the Devil in his own Power and Form: Defend and flatter thyself as much as thou wilt, it does not avail before God; thy own Heart accuses thee that thou art a false Branch; thy Nobility and Highness do not at all avail or help thee in the Sight of God, if thou dost not thereby drive in God's Order; thy Office is not thine, but God's; if thou walkest falsely therein, then thy own Judgement is upon thee, and condemns thee to Death; thou art a Servant; and though thou art a King, yet thou servest, and must enter with the poorest into the New Birth, or else thou shalt not see God.

36. All self-ful assumed [or arrogated] Laws and Authority, wherewith the Poor are vexed and oppressed, do all come from Self-hood, whose Original is in the expressed Form, which has with the Form introduced itself into a Self-hood, and brought itself out quite from God: Whatever does not serve in a Servant's Office before God, the same is all false, let it be either high or low, learned or unlearned: We are altogether Servants of the great God; nothing brings itself into a Self-fulness, unless it be born in God's Anger in the Impression of Nature: And though a Christian possesses an Own-hood, which is not false, yet he is only but a Servant therein, *viz.* a Distributer for his Master, a Steward and Overseer of his Master's Work: He deals for his Master therein, and not for his Self-hood only; all whatever he plots and devises to bring into Self-hood, and brings it, that he brings into the anxious Cabinet of Covetousness, Envy, and self-ful Pleasure of the Flesh, *viz.* into a Vessel that is separated from God, *viz.* into the Impression of Nature, and steals from his Lord and Master who has set him up for a Steward; he is a sacrilegious person, let him excuse himself, and pretend what he pleases.

37. A true Christian acknowledges himself for a Servant of God, to whom it is given in Charge to deal right with God's Works. He is not his own, for he is also not at Home in this earthly Work of this Tabernacle: Let him seek, search, plant and build, traffic and trade; and whatever else he does, he must always know that he does

* Text, A
Pilferer
from God
and his Sub-
stance.

it to God, and shall give an Account thereof, and that he is a Stranger and Servant in this Work, and serves his Master; and not at all look upon the Courle of his Forefathers who have walked therein in the Pleasure of the earthly Life; whoever does so, is far from the Kingdom of God, and can with no Conscience and Ground call himself [or think himself to be] a Christian; for he stands only in the Form of Christianity, and not in the Spirit of Christ; the Form shall be destroyed, and cease with Time, but the Spirit remains stedfast for ever.

38. A true Christian is in the Spirit a Christian, and in continual Exercise to bring forth its own Form, not only with Words in Sound and Shew, but in the Power of the Work, as a visible palpable Form, not weening, conjecturing, and giving good Words out of the self-ful Self-hood, and yet remaining in Self-hood; but a Dying to Self-hood, and a Growing forth in the Will of God in the Love-Self-hood as a Servant of God in God's Deeds of Wonder; a helping to strike his Instrument in God's Will, and be a true founding String in God's harmonious Concert; a continual making Word in God's Voice, viz. in the *Verbum Fiat*, which makes and works in and with God what God makes, forms, and works, as an Instrument of God.

39. Therefore, O thou dear *Christendom*, behold thyself, whether thou workest in the working Word of God in his Will, or whether thou standest only in the Form of Christendom, and workest thy own Self-fulness in Falsehood: Thou wilt find, how thou art become an Abomination before the Most High, and thy casting forth from the most High out of this Form (which thou in thy Self-hood hast introduced into his expressed Form) shall presently follow; and that because thou coverest thyself with the true Form, and art a false Child therein: Therefore thou art sought, and found with a false Veil [or Covering] in thy own Form.

40. And as thou hast brought thyself into a false self-ful Form under the true Form, so thou shalt also destroy thyself, whereto the Heaven helps thee, which thou hast a long Time served in Obedience, and from this there is no With-holding; thy Work is found to be in the *Turba*, which shall well satisfy and satiate itself in destroying, as thou hast built up thyself in thy Apostate Falsehood in thy own Form under the Name of the true Form, and hast played the Hypocrite before God with the Shew and Ostentation of Holiness, and only served the earthly Man: But the Servant of the Lord shall be sought and found; the Lord feeds his Lambs in his own Form, and brings them into his Pasture; all the haughty and wealthy of the World shall find by Experience what Judgment the Lord will bring upon the Face of all the Earth, and all wicked Hope shall be destroyed; for the Day of the Harvest draws near: *A Terror from the Lord shaketh the Earth, and his Voice soundeth in all the Ends of the Earth*; and the Star of his Wonders arises, no one hinders it, for it is concluded of in the Counsel of the Watchmen in the Gates of the Deep.

41. Therefore let every one seek and find himself; for the Time of Visitation is at Hand, that he may be found in his Love; for the *Turba* has found all false Lust in it, and the Most High Worker of all Essences manifests the *Turba*; and then all false Lust or Imagination becomes manifest, and each Thing enters into its Eternal Keeper, for all things are generated out of Imagination: So also it shall receive its Property in the Imagination, and every^e Imagination reaps its own Work which it has wrought; for to that End all Things have appeared, that the Eternity might be manifest in a Time: With Deeds of Wonder it brought itself into the Form of Time, and with Deeds of Wonder it carries itself forth again out of the Time into its first Place.

42. All Things enter again into that from whence they proceeded; but they keep their own Form and Model, as they have introduced themselves in the expressed Word; and every Thing shall also be received of its Likeness, and the End is always; and as all Things

* Spewing
out.

* Lubet or
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Desire.

* Or, This is
always the
End.

generate themselves in the expressed Word, so also they are signed in their inward Form, which also signs the outward.

43. The self-ful Will makes a Form according to its innate Nature; but a Form is made in the resigned Will according to the Plat-form or Model of Eternity, as it was known in the Glass of God's Eternal Wisdom before the Times of this World; so the Eternal Will figures and forms it into a Model of its Likeness to the Honour and wonderful Acts of God; for all-whatever goes on in its Self-hood, the same forms itself; but what resigns itself freely, that is formed of the free Will: Now no self-ful Form with its own Self-Will can inherit the only Eternal Being; for where there are two Wills in one, there is Enmity.

44. Seeing then God is one only God, then all whatever will live in him must be like his Will and Word: As a Concert of Musick must be tuned into one Harmony, though there be many Strings, and manifold Voices and Sounds therein; so must the true human Harmony be tuned with all Voices into a Love Melody, and that Will-Spirit which is not tuned unto the only Concert in the Divine Voice, the same is cast forth out of this Tune, and brought into its self-ful Tune, viz. into its true Fellow-Voices of its own Likeness; for every Likeness shall receive its own.


45. Has any been here an evil Spirit? Then he shall be introduced into the Root of his Likeness; for every Hunger receives its like into itself; now the whole Manifestation of Eternity with this Time is nothing else but an Hunger and Generation; as the Hunger is, so is also the Essence of its Satiating; for with the Hunger the Creature took its Beginning, and with the Hunger it enters into its eternal [Being.]

46. In the Hunger the Spirit with the Body is generated, and in the same Hunger it goes into its eternal Being, unless it breaks its first Hunger, and brings itself into another by Mortification, else all is at its End as soon as it is born; but Death is the only Means, whereby the Spirit may enter into another Source and Form: If it dies to its Self-hood, and breaks its Will in Death, then a new Twig springs forth out of the same, but not according to the first Will, but according to the Eternal Will; for if a Thing enters into its Nothing, then it falls again to the Creator, who makes that Thing as it was known in the Eternal Will, before it was created to a Creature; there it is in the right Aim or Limit of Eternity, and has no *Turba*, for it is in Nature's End.

47. Whatever runs on in Nature torments itself, but that which attains Nature's End, the same is in Rest without Source, and yet works, but only in one Desire: All whatever makes Anguish and Strife in Nature, that makes meer Joy in God; for the whole Host of Heaven is set and tuned into one Harmony; each Angelical Kingdom into a peculiar Instrument, but all mutually composed together into one Musick, viz. into the only Love-Voice of God: Every String of this Melody exalts and rejoices the other; and it is only a meer ravishing lovely and delightful Hearing, Tasting, Feeling, Smelling, and Seeing: Whatever God is in himself, that the Creature is also in its Desire in him; a God-Angel, and a God-Man, God All in All, and without him nothing else. As it was before the Times of this World in his Eternal Harmony [or Voice,] so also it continues in the creaturely Voice in him in his Eternity; and this is the Beginning and the End of all Things.

The Sixteenth Chapter.

Concerning the Eternal Signature and Heavenly Joy; why all Things were brought into Evil and Good.

1.  HE Creation of the whole Creation is nothing else but a Manifestation of the all-essential, unsearchable God; all whatever he is in his eternal unbeginning Generation and Dominion, of that is also the Creation, but not in the Omnipotence and Power, but like an Apple which grows upon the Tree, which is not the Tree itself, but grows from the Power of the Tree: Even so all Things are sprung forth out of the Divine Desire, and created into an Essence, where in the Beginning there was no such Essence present, but only that same Mystery of the Eternal Generation, in which there has been an Eternal Perfection.

2. For God has not brought forth the Creation, that he should be thereby perfect, but for his own Manifestation, *viz.* for the great Joy and Glory; not that this Joy first began with the Creation, no, for it was from Eternity in the great Mystery, yet only as a spiritual Melody and Sport in itself.

3. The Creation is the same Sport out of himself, *viz.* a Platform or Instrument of the Eternal Spirit, with which he melodizes: and it is even as a great Harmony of manifold Instruments which are all tuned into one Harmony; for the Eternal Word, or Divine Sound or Voice, which is a Spirit, has introduced itself with the Generation of the great Mystery into Formings, *viz.* into an expressed Word or Sound: And as the joyful Melody is in itself in the Spirit of the eternal Generation, so likewise is the Instrument, *viz.* the expressed Form in itself, which the living Eternal Voice guides, and strikes with his own Eternal Will-Spirit, that it sounds and melodizes; as an Organ of divers and various Sounds or Notes is moved with one only Air, so that each Note, yea every Pipe has its peculiar Tune, and yet there is but one Manner of Air or Breath in all Notes, which sounds in each Note or Pipe according as the Instrument or Organ is made.

4. Thus in the Eternity there is only one Spirit in the whole Work of the Divine Manifestation, which is the Manifestator in the expressed Voice and also in the speaking Voice of God, which is the Life of the grand Mystery, and of all that is generated from thence; he is the Manifestator of all the Works of God.

5. All the Angelical Kingdoms are as a prepared Work, *viz.* a Manifestation of the eternal Sound of the Voice of God, and are as a Particularity out of the great Mystery, and yet are only one in the divine eternal speaking Word, Sound, or Voice of God; for one only Spirit rules them; each Angelical Prince is a Property out of the Voice of God, and bears the great Name of God; as we have a Type and Figure of it in the Stars of the Firmament, and in the Kingdoms and Dominions upon the Earth among all Generations, where every Lord bears his high Title, respective Name and Office: So likewise do the Stars in the Firmament, which are altogether one only Dominion in Power under them, where the great Stars bear the Name and the Office of the Forms in the Mystery of the seven Properties, and the other after them, as a Particularity of Houses or Divisions, where every one is a peculiar Harmony or Operation, like a Kingdom, and yet all proceeds in one Harmony; like a Clock-work, which is entirely composed in itself, and all the Pieces work mutually together in one; and yet the great fixed Stars keep their peculiar Property in the Essence of Operation, especially the seven Planets according to

the seven Properties of Nature, as an under Pregnatress of the Eternal Mystery, or as an Instrument of the Spirit out of the Eternal Mystery.

6. This Birth of the *Astrum* begets in the four Elements, *viz.* in its Body or Essence, Joy and Sorrow, and all is very good in itself; only the Alteration of the Creature proceeds from the lustful Imagination, whereby the Creature elevates the Wrath of the Fire in the Properties, and brings them forth out of the Likeness of their Accord: Nothing is evil, which remains in the equal Accord; for that which the worst causes and makes with its coming forth out of the Accord, that likewise the best makes in the equal Accord; that which there makes Sorrow, that makes also in the Likeness Joy; therefore no Creature can blame its Creator, as if he made it evil; all was very exceeding good; but with its own Elevation and Departure out of the Likeness it becomes evil, and brings itself out of the Form [or Property] of the Love and Joy, into a painful tormenting Form and Property.

7. King *Lucifer* stood in the Beginning of his Creation in highest Joyfulness, but he departed from the Likeness, and put himself forth out of the Accord [or heavenly Concert] into the cold, dark, fiery Generation, out of which the hot fiery Generation arises; he forsook his Order, and went out of the Harmony, wherein God created him; he would be Lord over all, and so he entered into the austere Fire's Domination, and is now an Instrument in the austere Fire's Might, upon which also the all-essential Spirit strikes and sounds upon his Instrument, but it sounds only according to the wrathful Fire's Property: as the Harmony, *viz.* the Life's-Form is in each Thing, so is also the Sound or Tone of the Eternal Voice therein; in the Holy [it is] holy, in the Perverse it is perverse: All Things must praise the Creator of all Beings; the Devils praise him in the Might of Wrath, and the Angels and Men praise him in the Might of Love.

8. The Being of all Beings is but one only Being, but in its Generation it separates itself into two Principles, *viz.* into Light and Darkness, into Joy and Sorrow, into Evil and Good, into Love and Anger, into Fire and Light, and out of these two Eternal Beginnings [or Principles] into the third Beginning, *viz.* into the Creation, to its own Love-Play and Melody, according to the Property of both Eternal Desires.

9. Thus each Thing goes into its Harmony, and is guided [or driven] by one only Spirit, which is in each Thing according to the Property of the Thing; and this is the Clock [or Watch-Work] of the great Mystery of Eternity in each Principle according to the Property of the Principle, and then according to the innate Form of the composed Instrument of the same Creatures, even in all these Beginnings [or Principles].

10. Death is the Bound-Mark of all whatever is temporal, whereby the Evil may be destroyed; but that which arises out of the Eternal Beginnings, and in its Harmony and Life's-Form enters into another Figure, that departs out of God's Harmony, out of the true Order wherein God created it, and is cast out of the same Harmony into its Likeness, as a dissonant discording Melody or Sound in the great excellent well-tuned Harmony; for it is an opposite contrary Thing, and bears another Tone, Sound, and Will, and so it is introduced into its Likeness; and therefore Hell is given to the Devil for his House and Habitation, because he introduced his Life's-Form into the Anger of God, and into the fiery Wrath of the Eternal Nature, so that now he is the Instrument in the eternal Fire of God, and the Anger-Spirit strikes his Instrument, and yet it must stand to the Honour and Admiration of God, and be the Sport and Play in the Desire and Property of the wrathful Anger.

11. The Anger and Wrath of God are now his Joy, not as if he feared, sorrowed, and lived in Impotency; no, but in great Strength and fiery Might, as a potent King and Lord, yet only in the same Property of which he himself is, *viz.* in the first Principle in the dark World.

12. The like also we are to know concerning the Angelical World, *viz.* the second Principle, where God's Light and glorious Beauty shine in every Being [or Thing,] and the Divine Voice or Sound rises up in all Creatures in great Joyfulness; where the Spirit pro-

ceeding from the Divine Voice makes a Joyfulness, and an incessant continual Love-Desire in those Creatures, and in all the Divine Angelical Beings: As there is an Anguish-Source and Trembling in the painful Fire, so in like Manner there is a trembling Joyfulness in the Light and Love-Fire, viz. a great Elevation of the Voice of God, which makes in the Angels and in the like Creatures, as the Souls of Men, a great Manifestation of the Divine Joyfulness.

13. The Voice [or Breath] of God continually and eternally brings forth its Joy through the Creature, as through an Instrument; the Creature is the Manifestation of the Voice of God: What God is in the Eternal Generation of his Eternal Word out of the great Mystery of the Father's Property, that the Creature is in the Image as a Joyful Harmony, wherewith the Eternal Spirit plays or melodizes.

14. All Properties of the great Eternal Mystery of the Pregnate of all Beings are manifest in the holy angelical and humane Creatures; and we are not to think thereof, as if the Creatures only stood still and rejoiced at the Glory of God, and admired only in Joy; no, but it is as the Eternal Spirit of God works from Eternity to Eternity in the great Mystery of the Divine Generation, and continually manifests the infinite and numberless Wisdom of God; even as the Earth brings forth always fair Blossoms, Herbs, and Trees, so also Metals and all Manner of Beings, and puts them forth sometimes more sovereign, powerful, and fair, than at other Times; and as one arises in the Essence, another falls down, and there is an incessant lasting Enjoyment and Labour.

15. Thus likewise is the Eternal Generation of the Holy Mystery in great Power and Reproduction [or paradisaical Pullulation] where one Divine Fruit of the great Love-Desire stands with another in the Divine Essence; and all is as a continual Love-Combat or wrestling Delight; a Blooming of fair Colours, and a pleasant ravishing Smell of the Divine *Mercury*, according to the Divine Nature's Property, a continual good Taste of Love from the Divine Desire.

16. Of all whatever this World is an earthly Type and Resemblance, that is in the Divine Kingdom in great Perfection in the Spiritual Essence; not only Spirit, as a Will, or Thought; but Essence, corporeal Essence, Sap and Power; but as incomprehensible in reference to the outward World: For this visible World was generated and created out of the same Spiritual Essence, in which the pure Element is; and also out of the dark Essence in the Mystery of the Wrath (being the Original of the eternal manifest Essence, from whence the Properties arise) as an out-spoken Breath out of the Being of all Beings: Not that it was made of the Eternal Essence, but out of the Breathing forth or [Expression] of the Eternal Essence; out of Love and Anger, out of Evil and Good, as a peculiar Generation of a peculiar Principle in the Hand of the Eternal Spirit.

17. Therefore all whatever is in this World is a Type and Figure of the Angelical World: not that the Evil, which is alike manifest with the Good in this World, is also manifest in Heaven; no, they are separated into two Principles; in Heaven all is Good, which is Evil in Hell; whatever is Anguish and Torment in Hell, that is Good, and a Joy in Heaven; for there all stands in the Light's Source; and in Hell all stands in the Wrath in the dark Source.

18. Hell, viz. the dark World has also its Generation of Fruits; and there is even such an Essence and Dominion in them as in Heaven, but in Nature and Manner of the wrathful Property; for the fiery Property makes all Evil in the Darknefs, and in the Light it makes all Things Good; and in Sum all is wholly one in both Eternal Worlds; but Light and Darknefs separates them, so that they stand as an eternal Enmity opposite one to another, to the end that it may be known what is Evil or Good, Joy or Sorrow, Love or Anger: There is only a Distinction between the Love-Desire of the Light, and the Anger-Desire of the Darknefs.

19. In the Original of the Eternal Nature, in the Father's Property in the great Mys-

tery of all Beings, it is wholly one: for the same only Fire is even in the Angelical World, but in another Source, *viz.* a Love-Fire, which is a Poison, and a Fire of Anger to the Devils, and to Hell; for the Love-Fire is a Death, Mortification, and an Enmity of the Anger-Fire; it deprives the Wrath of its Might, and this the Wrath wills not, and it also cannot be; for if there were no Wrath, there would be no Fire, and also no Light: If the Eternal Wrath were not, the Eternal Joy also would not be; in the Light the Wrath is changed into Joy; the wrathful Fire's Essence is mortified as to the Darkness in the wrathful Fire, and out of the same dying the Light and Love-Fire arise; as the Light burns forth from the Candle, and yet in the Candle the Fire and Light are but one Thing.

20. Thus also the Great Mystery of all Beings is in the Eternity in itself only one Thing, but in its Explication and Manifestation it goes from Eternity to Eternity into Two Essences, *viz.* into Evil and Good; what is Evil to one thing, that is Good to another. Hell is Evil to the Angels, for they were not created thereunto; but it is Good to the hellish Creatures: So also Heaven is Evil to the hellish Creatures, for it is their Poison and Death, an eternal Dying, and an eternal Captivity.

21. Therefore there is an eternal Enmity, and God is only called God according to the Light of his Love; he is indeed himself all, but according to the Darkness he saith, *I am an angry jealous God, and a consuming Fire.*

22. Every Creature must remain in its Place wherein it was apprehended in its Creation and formed into an Image, and not depart out of that same Harmony, or else it becomes an Enemy of the Being of all Beings.

23. And thus Hell is even an Enemy of the Devil, for he is a strange Guest therein, *viz.* a perjured Fiend cast out of Heaven: he will be Lord in that wherein he was not created; the whole Creation accuses him for a false perjured apostate Spirit, which is departed from his Order; yea even the Nature in the Wrath is his Enemy though he be of the same Property; yet he is a Stranger, and will be Lord, though he has lost his Kingdom, and is only an Inmate in the Wrath of God; he that was too rich, is now become too poor; he had all when he stood in Humility, and now he has nothing, and is moreover captivated in the Gulf: this is his Shame, that he is a King, and yet has fooled away his Kingdom in Pride; the Royal Creature remains, but the Dominion is taken away; of a King he is become an Executioner; what God's Anger apprehends, there he is a Judge, *viz.* an Officer of God's Anger, yet he must do what his Lord and Master wills.

24. This Reason most ignorantly gainsays, and says, *God is omnipotent, and omniscient, he has made it: Even he hath done with his Work as he hath pleased, who will contend with the Most High?* Yes, dear Reason, now thou thinkest thou hittest it right; but first learn the A. B. C. in the great Mystery: All whatever is risen out of the Eternal Will, *viz.* out of the great Eternal Mystery of all Beings (as Angels and the Souls of Men are) stands in an equal Weight in Evil and Good in the free Will as God himself; that Desire which powerfully and predominantly works in the Creature, and quite overtops the other, of that Property the Creature is. As a Candle puts forth out of itself a Fire, and out of the Fire the Wind, which Wind the Fire draws again into itself, and yet gives it forth again; and when this Spirit is gone forth from the Fire and Light, then it is free from the Fire and Light; what Property it again receives, of that it is: The first Mystery wherein the Creature consists is the all-essential Mystery, and the other in the forth-going Spirit is its Propriety, and a self-ful Will. Has not every Angel its own peculiar Spirit, which is generated out of its own Mystery, which has its Original out of Eternity? Why will this Spirit be a Tempter of God, and tempt the Mystery, which immediately captivates it in the Wrath, as happened to *Lucifer*? It has the drawing to God's Wrath, and to God's Love in it; why does not the Spirit (which is generated

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out of both) which is the Similitude of the Spirit of God, continue in its Place in Obedience, as a Child before the Mother in Humility?

* Or, This is spoken without any Ground or Foundation.

25. Thou sayst it cannot, * It is not so: Every Spirit stands in the Place where it was created in equal Weight, and has its free Will; it is a Spirit with the all-essential Eternal Spirit, and may take to itself a Lubet in the all-essential Eternal Spirit as it wills, either in God's Love or Anger; whereinto it introduces its longing Imagination, the Essence and Property of that it receives in the great Mystery of all Beings.

26. In God the Birth is manifest in Love and Anger; Why not also in the Creature which is created out of God's Essence and Will, out of his Voice and Breath into an Image? What Property [or Note] of the Voice the Creature awakes in itself, the same sounds in, and rules the Creature: God's Will to the Creature was only one, viz. a general Manifestation of the Spirit, as each [Creature] was apprehended in the Property of the Eternal Mystery; yet, *Lucifer* was apprehended in the good Angelical Property, which plainly testifies, that he was an Angel in *Heaven*; but his own incorporiz'd Will-Spirit forced itself into the wrathful Mother, to awaken the same in it, and thereby to be a Lord over every created Being. Now the Will-Spirit is free, it is the eternal Original, let it do what it will.

27. Therefore we are to know this, and it is no otherwise, that the Will-Spirit which takes its Original out of Love and Anger, out of both Eternal Principles, has given itself into the Wrath, whereby the Wrath has powerfully got the upper Hand and Dominion, and put itself out of the equal Harmony into a Dissonance or Discord, and so he must be driven into his Likeness; this is his Fall, and so it is also the Fall of all evil Men.

28. Now Self-Reason alledges the Scripture, where it is written, *Many are called, but few are chosen*: Also, *I have loved Jacob and hated Esau*; also, *Hath not a Potter Power to make of one Lump [of Earth] what he pleaseth*? I say the same also, *That many are called, but few are chosen*; for they will not; they give their free Will into God's Anger, where they are even apprehended, and so are chosen to be *Children of Wrath*; whereas they were all called in *Adam* into Paradise, and in Christ into the Regeneration; but they would not, the free Will would not, it exalted itself into the Wrath of God which apprehended it, and so they were not chosen Children; for God's Love chooses only its Likeness, and so likewise God's Anger; yet the Gate of the Regeneration stands open to the Wicked, whom the Anger of God has apprehended. Man has the Death in him, whereby he may die to the Evil; but the Devil has not, for he was created to the highest Perfection.

29. Thus it is also with *Jacob* and *Esau*: In *Jacob* the Line of Christ got the upper Hand in the wrestling Wheel; and in *Esau* the Fall of *Adam*; now Christ was therefore promised into the Humanity, that he might heal the Fall of *Adam*, and redeem *Esau*, which was captivated in the Wrath, from the Wrath; *Jacob* denotes Christ; and *Esau Adam*; now Christ is to redeem *Adam* from Death and Wrath, wherein he was captivated: But did *Esau* continue in Sin? That I know not; the Scripture also does not declare it; the Blessing belonged to *Esau*, that is, to *Adam*, but he fooled it away in the Fall, and so the Blessing fell upon *Jacob*, that is upon Christ, who should bless *Adam* and *Esau*, so that the Kingdom and Blessing might be given of free Grace again to *Adam* and *Esau*; though he was apprehended in the Curse, yet the Door of Grace stood open in *Jacob*, that is, in Christ; therefore *Jacob* said afterward, that is Christ, when he was entered into *Adam's* Soul and Flesh, *Come unto me all ye that are weary and heavy laden with your Sins, and I will refresh you*: Also, *I am come to call the Sinner to Repentance*; not *Jacob*, who needs it not, but *Esau*, who needs it; and when he (viz. *Esau*) is come, then says Christ, *There is more Joy in Heaven for him, than for ninety-nine righteous ones, which need no Repentance*; [viz. for one *Esau* that repents,] there is more Joy than for

* Or, Dic.

ninety-nine *Jacobs*, who in the Center of the Life's Original are apprehended in the Line of Christ: There is more Joy for one poor Sinner, whom the Anger has apprehended in the Center of God's Wrath in the Life's Original, and chosen to Condemnation, if he brings the Sins of Death again into the Mortification or Death of Sin, than for ninety-nine righteous Ones that need no Repentance.

30. But who are the Righteous, for we are all become Sinners in *Adam*? Answer, They are those whom the Line of Christ in the Humanity apprehends in the Life's Rise [or at the first Point of Opening of Life in them,] not that they cannot fall as *Adam*, but that they are apprehended in Christ's Will-Spirit in the wrestling Wheel, where Love and Anger are counterpoised, and chosen to Life; as happened to *Jacob*, so also to *Isaac*, and *Abel*: But this Line should be the Preacher and Teacher of *Cain*, *Ismael*, and *Esau*, and exhort them to Repentance, and to turn out of the Anger: And this Line did give itself into the Anger which was enkindled in *Adam*, *Cain*, *Ismael*, and destroyed the Devil's Sting with Love, that *Cain*, *Ismael*, and *Esau*, had an open Gate to Grace; if they would but turn and die in *Jacob*, that is, if they would enter into Christ's Death, and die to Sin in *Abel*, *Isaac*, and *Jacob*, and Christ, then they should be received into the Election of Grace.

31. *Jacob* took *Esau's* Place in the Blessing: Why did that come to pass? In *Jacob* was the promised Seed of *Abraham* and *Adam*; from this Line the Blessing should come upon the sinful *Adam* and *Esau*; *Jacob* must be filled with God's Blessing, that he might bless the First-Born of angry *Adam* and *Esau*; for the Blessing, that is, Christ must be born in our Flesh and Soul, that the Seed of the Woman might bruise the Head of the Serpent.

32. The Anger must be drowned and appeased in the Humanity; an Offering did not do it, but this resigning into the Wrath, that the Love might drown the Wrath. *Jacob* in Christ must drown *Esau* in the Love-Power in his Blood, that *Esau* might also become a *Jacob* in Christ: But *Esau* was not willing to receive his Brother *Jacob*, and contended about the first Birth; that is, *Adam* in Sin will not, cannot receive [or accept of] ^{r Or, Birth-} Christ, he shall and must die to the sinful Flesh and Will. ^{right.}

33. Therefore *Esau* has ever fought against *Jacob*; for *Jacob* should drown him in Christ in his Blood; this the evil *Adam* in *Esau* would not have, he would live in his Self-hood, therefore he strove with the earthly *Adam* against *Jacob*; but when *Jacob* met him with his Gifts, that is, when Christ came with his free Love-Gift into the Humanity, then *Esau* fell upon his Brother *Jacob's* Neck and wept; for when Christ entered into the Humanity, *Adam* wept in *Esau*, and repented him of his Sins and evil Intent, that he would kill *Jacob*: For when God's Love in the Humanity entered into God's Anger, the angry Father bewailed our Sins and Misery, and *Jacob* with his Humility drove forth mournful Tears out of his Brother *Esau*; that is, the Love in the Humanity brought forth the great Compassion out of and through the angry Father; so that the angry Father in the midst of his enkindled Wrath in the Humanity did set open a Gate of Mercy for *Adam* and all his Children; for his Love broke the Anger, which [Love] put itself into Death, and made an open Gate for poor Sinners in the Death to his Grace.

34. Now it is commanded the poor Sinner, whom the Anger has chosen to the Condemnation of eternal Death, that he enter into this same Death, and die in Christ's Death to Sin, and then Christ drowns it in his Blood, and chuses him again to be God's Child.

35. Here is the Calling: Christ calls us into his Death, into his Dying; this the Sinner will not have: Here is now Strife in the Sinner between the Seed of the Woman and the Seed of the Serpent; which now overcomes, that conceives the Child: Now the free Will may reach to which it pleases; both Gates stand open to him. Many who

are in Christ's Line are also brought through Imagination and Lust, as *Adam* was, into Iniquity; they are indeed called, but they persevere not in the Election, for the Election is set upon him who departs from Sin; he is elected that dies to Sin in Christ's Death, and rises in Christ's Resurrection, who receives God in Christ, not only in the Mouth, but in divine Desire in the Will and New-Birth, as a new fiery Generation: Knowledge apprehends it not, only the earnest Desire and Breaking of the sinful Will, that apprehends it.

36. Thus there is no sufficient Ground in the Election of Grace as Reason holds it forth: *Adam* is chosen in Christ; but that many a Twig withers on the Tree, is not the Tree's Fault, for it withdraws its Sap from no Twig, only the Twig gives forth itself too eagerly with the Desire; it runs on in Self-Will, viz. it is taken by the Inflammation of the Sun and the Fire, before it can draw sap again in its Mother, and refresh itself.

37. Thus also Man perishes among the evil Company in evil vain Ways: God offers him his Grace that he should repent; but evil Company and the Devil lead him in wicked Ways, till he be even too hard captivated in the Anger; and then it goes very hardly with him; he indeed was called, but he is evil; God chuses only Children: Seeing he is evil, the Choice passes over him; but if he again reforms and amends, the eternal Choice [or Election] does again receive him.

38. Thus says the Scripture, *Many are called*; but when the Choice in Christ's Suffering and Death comes upon them, then they are not capable of the same, by reason of the self-ful evil Will which they had before embraced, and so they are not the elected, but evil Children; and here it is then rightly said, *We have piped unto you, but you have not danced; we have mourned unto you, and ye have not lamented unto us: O Jerusalem, how often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and thou wouldest not: It is not said, thou couldest not, but thou wouldest not*; and while they remain in the Iniquity of Sin, they also cannot: God will not cast his Pearl before Swine; but to the Children which draw near to him he gives the Pearl and his Bread.

* Text, com-
forted us.

39. Therefore whoever blames God, despises his Mercy, which he has introduced into the Humanity, and brings the Judgement headlong upon his Body and Soul.

40. Thus I have truly warned the Reader, and set before his Eyes what the Lord of all Beings has given me: He may behold himself in this Looking Glass both within and without, and find what and who he is: Every Reader shall find his Profit therein, be he either good or evil: It is a very clear Gate of the Mystery of all Beings. With Glosses and Self-Wit none shall apprehend it in its own Ground; but it may well embrace the real Seeker, and create him much Profit and Joy, and even be helpful to him in all natural Things, provided he applies himself right, and seeks it in the Fear of God, seeing it is now a Time of Seeking; for a Lily blossoms upon the Mountains and Valleys in all the Ends of the Earth: He that seeketh findeth. *Amen.*

H A L L E L U J A H.

POSTSCRIPT

P O S T S C R I P T

BY THE

T R A N S L A T O R.

THE preceding Book is a brief Signature, or Character of Natural and Divine Knowledge. But it will seem strange and simple to the proud self-conceited Sophisters, the Wiselings of Pedantic Reason, who will carp and cavil at any Thing but what dances to their Pipe, or agrees with their Conceits. But their Censures are not to be valued; and their Letter-learned mock Productions of Science are to be pitied, being only the courted Shadows of their own amused Fancy. Such as these being captivated in the Mystery of *Babel*, wonder only after their Beast *Mammon*, upon which they ride in Pride, and scorn any Thing but what pleases and flatters them in their admired Works of covetous Iniquity, gilded over with seeming Holiness. But the Babylonish Structure of their *Turba-Magna-Performances* will fall, when it has attained the highest Limit of its Constellation, and no Wit of Man shall be able to prop it up. In the mean time the *Antichrist* in *Babel* will rage and tyrannize, and execute the Sentence of Wrath, or his own dismal Doom, upon himself.

But not to transgress by too large a Digression from the Intent of this Postscript; the principal Design of it is to explain some Words which are used in the Translation, as

FLAGRAT, LUBET, SOURCE, SUDE.

F L A G R A T.

The word in the German is *Schra'ck*, which signifies properly a Fright, sudden Astonishment, or Dismay. In the other Books it is translated Terror, or Crack, but I have put it *Flagrat*, from the Latin word *Flagro*, though I mean not by it only a burning, but even the powerful opening of the Life or Death of the enkindling of the Fire in Nature. For the Fire is the dividing Bound-mark, in which the Life of both Principles is opened and separated; the Life of the first is the dying Death in the Darkness, and the Life of the second is the living Life in the Light. You may perceive a Resemblance of this *Flagrat* in Thunder and Lightning, as also in Gunpowder, and the like. Take for Instance divers sulphureous salnitral Minerals exactly mixed, now their Powers are as I may say contracted, or shut up in the astringent dark Desire or Death; but touch them rightly with the true Fire, and you will see how they will soon open, disclose, and flash forth, and will even display, and stream themselves forth into divers Properties, Colours, and Virtues. It is even the bursting forth of the ardent Desire in Nature. It is, as I may term it, the magical Fire-breath, whereby the Powers either of Light or Darkness are dismayed. In short, it is the pregnant Echo of the Sound of Eternity every where speaking, working, and opening itself in Love or Anger, in each Thing according to its Will and Desire: In some it is the horrible *Flagrat* to Death; and in others it is the pleasant triumphant *Flagrat* to Life.

L U B E T.

The Word in the Dutch is *Lust*, which signifies a longing Desire, or Will to a Thing; also a Delight, or contented Joy; sometimes Imagination and Lust. But because our Word *Lust* is commonly used in the worst Sense (a longing after Evil and Vanity) and

would not properly agree to, or fully exprefs the German Word *Lust* in all Places, I have generally translated it *Lubet*, from the Latin word *Lubitum*, whereby is meant the Divine *Beneplacitum*, or good Pleasure. By it is understood the Origin to a Desire in the Eternal Nothing, or pregnant Magic, God's free Well-liking to the Desire of the Manifestation of Nature and Creature, without which all had been an eternal Stillness in the Nothing. This *Lubet* in Man is the moving Will to Good or Evil, Light or Darknefs, Love or Anger.


S O U R C E .

By this are meant the first original Qualities or Properties of both the inward Principles, as they break forth in the Sude of the Fire in the Flagrat of Love or Anger in Nature or Creature. For in the Darknefs the Love-Ens, or Paradifical Light is shut up in Death, and caufes an austere dark Source, Pain, Horror, Torment, or Disquietude; and fo it is the radical Property of the contentious Elements and Stars in the Curfe of God: And in the Light the Life of Love breaks forth, and fwallows up this wrathful Source of Darknefs and Death, and turns it into Joy or a Divine Source. So that by *Source* is understood the original Quality, Property, or Qualification of Evil, Darknefs, Anger, Sorrow, Cursing, Damnation, Death, Hell; or the contrary to these in their Divine Source, or essential working Property; both according to Time and Eternity.

S U D E .

The word *Sude* is German, and fignifies a Boiling or Seething. It is the Stirring of the seven Properties in Nature, arifing from the Affimilation or essential Co-influence of the outward and inward *Sol* in *Sulphur*, from whence the blooming Vegetation of the Earth proceeds; also the Generation of Metals and Minerals lies therein.

These are some uncommon Words which are used in rendering this Book into English. Words are *Vehicula Rerum*, they are formed to exprefs Things, not bare Sounds, or empty Airs. Now he who rightly understands the Ground of the *Cabala* and *Magia*, and knows how the Language of Nature speaks in every Tongue, might well translate this Author. But the bare Letter of his Writings, though ever fo exactly translated, will not give the Understanding of them, but the Spirit of Regeneration in Christ, in whom the Fulnefs of the Deity dwells corporeally.

N. B. There is ONE CHARACTER by which God has characterized both Himself, and all the Creatures, and shewn that his Prefence is in all Things; yet so that each Creature has its peculiar Mark, Shape, and Figure, that it may appear as a peculiar Wonder, either of the heavenly, or of the earthly Myftery. This is the  in the Sphere and Mercurial Wheel of Nature, which goes through all the three Principles, and in the Third through all the Kingdoms of Minerals, Vegetables, and Animals, through Heaven and Earth; the wonderful Depth of which is shewn in this Book to the Enquirer after the Divine Myfteries.

F · I · N · I · S .

OF THE
ELECTION OF GRACE;
OR
OF GOD'S WILL TOWARDS MAN,
COMMONLY CALLED,
PREDESTINATION.

It shews how the Texts of Scripture are to be understood which treat of

Fallen lost Adam, and of the New Birth from Christ :

BEING

A short Declaration and Introduction concerning the highest
Ground, shewing how Man may attain Divine Skill and Knowledge.

By JACOB BEHMEN, the Teutonic Theosopher.

P R E F A C E

T O T H E

R E A D E R.



ACOB BEHMEN writes here concerning the *biggest* Point of Controversy, which is *Predestination*, and which has been left unresolved by any Pen satisfactorily since the first Rise of it, every several Party contending *pro* and *con*, still resting upon the *Texts* of Scripture brought to maintain their own Side; but notwithstanding all the Disputes that have been held between them, the *Texts* and that great *Mystery* remain *undecided*; the principal Cause of which may be the *seeming Opposition* of the *Texts* alledged by them, one Party supposing those on that Side should *overrule* the Meaning of those on which the adverse Party found their Arguments, whereas the *Texts* must needs be acknowledged to be *most true*. And the Truth in every Opinion cannot be contrary to the *Scriptures*, though the Parties are not able to reconcile the *Meaning* of them, or their own Opinions, how far *both* are true, and so continue as to their Affections at a wide Distance from one another.

But this Author disputes *not* at all, he desires only to confer and offer his Understanding and *Ground* of interpreting the *Texts* on both Sides, answering Reason's *Objections*, and manifesting his Knowledge, for the ^a *conjoining, uniting, and reconciling* of all Parties in ^b *Love*, in their differing and various Knowledge.

And this he has performed here and there in *all* his Writings, which explain the *Ground* of understanding all *Mysteries* both Natural and Divine; beginning in his *Aurora*, at the End of which he promises, *If God would let him live a while, he would sufficiently declare and explain St. Paul's Election and Predestination*. But he was hindered writing farther, the Book being taken from him presently after those Words were written by him, and so *that* Book never had any more added to it, but remained unfinished: This was in the Year 1612.

But in the Year 1619, he supplied the *Defect* of that in the *Three Principles*, and in the *Threefold Life* of Man.

And in the year 1620, he proceeded farther, in the forty Questions concerning the *Soul*; and in the Treatise of the *Incarnation* of Jesus Christ.

In the Year 1621, having been opposed at a Conference with some Friends by *Balthasar Tilken* about *Election*, and some other Matters in his Writings, he wrote an *Apology*.

^a See his Preface vers. 9.

^b See the Book, Chap. 13. vers. 68. to the End.

gy in Answer to him concerning that, and the Person of Christ, and of *Mary* in the same Book, and sent a Copy of it with a *Letter* to a Friend, in July, being the 17th in his Book of Epistles, and *two* others the next Day, being the 16th and 18th, which for the Reader's Benefit he is desired to peruse.

In the *Mysterium Magnum* is largely treated on that Subject of Election, where he mentions *Cain and Abel, Ismael and Isaac, Esau and Jacob*. Dated in 1623.

After that he wrote this present Treatise of *Election* in full Satisfaction of his first Promise in 1623. And the next Day he wrote the small *Appendix* at the End of this Book, concerning *Repentance*, in order to the making our Calling and Election sure: And a few Days after he wrote the 20th and 21st Epistles on the *same* Subject; and a little after he wrote the 13th Epistle, shewing how *Temptation* and Trouble of Mind may be remedied, which usually arise through the Dissatisfaction about God's Decree of *Predestination*: The Pieces here mentioned will give Light to the understanding this Book the better: But his own Testimony concerning this above the rest, is thus expressed in his

° Clavis in
Vol. 2. vers.
219.

° Clavis, where he says; *The Treatise of Election of Grace has a sharp Understanding, and is one of the clearest of our Writings.*

One *Hinderance* that has kept Men off from the Way to *decide* Differences, and to know the Meaning of the Scriptures, has been their retaining and mentioning only such Things, as have made People *never mind* the Meaning of those Texts which are most material and necessary for them to know, concerning the Word which is Christ and God.

° John Chap.
1.

In the Beginning was the Word, and the Word was with God, and God was the Word, all Things were made by it, and without it was nothing made that was made; in it was Life, and the Life was the Light of Men: Also, the Light shineth in the Darkness, though the Darkness comprehendeth not the Light; this is the true Light which enlighteneth every Man coming into the World; it was in the World, and the World was made by it.

° Psalm 4. 4.

These Texts are *seldom* pressed or considered, but those Arguments that can be collected concerning the *written Word* of God the Holy Scriptures, and chiefly what they call *the Word preached* by the Teachers in Pulpits are urged so much, that People are ready to understand the Texts concerning the substantial Word of God, the Word of his Power, the Word of Prophecy, the Word in our Hearts, whereby we should examine, and commune with our Hearts and be still; also the creating Word, the Word of Wisdom, the Word of Life; as meaning the Scriptures *only*: And Men are so violent as to account him a Heretic or Blasphemer, that shall be supposed once to *question* their Opinion in his Mind: And thus in part the true Understanding comes to be veiled from People's Eyes.

Some of the learned also are very *unwilling* to take so much Pains as to read and consider any Thing that is offered to their View; though some sincere Lovers of good Literature have by reading this Author found that which is *more excellent*, than what they and others had spent their Time in for a long Time together; because these account themselves filled so full with their *present* Wisdom and Knowledge, that they have no *Room* to desire any other, especially that which cannot be attained without casting away the high Esteem of what they have laid up as a *Treasure* to themselves already; and so every little Difficulty of *uncouth* Words or Phrases, and Expressions which they cannot presently see to fit and square with their former Building, makes them unwilling to be troubled about that which they think themselves to have more and *better* Knowledge of already. And thus they block up their own Way to inestimable Treasure which they know not of, and others *not* so learned attain, and they might have in great Abundance.

Another Bar the Learned have, which is, that they will not allow of reasoning and proving by *Similitudes*, because such are not demonstrative *logical* Proofs according to the Requisites of that Art. But he that was greater than *Solomon*, our Saviour himself, chose to teach in Similitudes the highest and most precious Wisdom, *hidden* under such

teaching: and if the Writings of the holy Prophets and Apostles be examined, it will appear that there is not the *least Thing* done in this World but by way of Similitude signifies and teaches us somewhat of the most *transcendent* and richest Mysteries of Eternity: All Visions which were the clearest Revelations were represented in something or other in part, or in the whole, *like* that which is in this outward World, though the Thing representing is but a *Shadow* in respect of the inward *Substance* that is resembled by it, as Christ and Faith are a Substance, and a Rock is but a Shadow; and the holy Spirit, the Word, and God, and the Divine Nature are *much more* a Substance; and the Things in this World resembling them scarce so much as an exact Shadow of them: So also the Sun of Righteousness, the City of God, the Trees in the Paradise of God, the fallow Ground of our Hearts, the Grain of Mustard Seed which the Kingdom of Heaven is *represented* by and likened to, a Steward, a Husbandman, a Door, a Vine, a Sheep-fold, a Candle set upon a Table, or put under a Bushel, a seething Pot with the Scum ^{Ezek. 24. 6.} rising up, a Rose, a ^d Lily, Briars, Thistles and Thorns, the seven Stars, the Dragon, ^{d Hosea 5. 14.} the Woman, the Candlesticks, the Temple, the Moon, Rivers, Fountains, Fire, Brimstone, &c. *every one* of these denotes to us some Mystery or other in the *spiritual* World, as will in due Time come to be manifested, which we could know nothing of, only by way of Similitude, but it is the *Spirit* alone that teaches the Mystery by and from them; neither can we apprehend the Demonstration of that which we *never* saw but by Similitude in those Things which the outward Man has seen or conceived, our Minds are *opened*, as the Understanding of a Child is in Learning; and we must be as Children to all our great Knowledge, or else we cannot be taught any *new* Thing that is beyond our former Reach, Apprehension, and Capacity; but when the Similitude is declared and weighed, the Knowledge of the Thing itself will be the more *easy*, and then the Demonstration of it may be briefly and exactly made by such as are Teachers in Christ's School to Scholars *exercised* in some Degree in such spiritual Matters: Otherwise that of our Saviour may well be asked them, saying; ^e *If ye believe not when I tell you earthly Things, how shall ye believe if I tell you Heavenly Matters?* ^{e John 3. 12.}

This may be a just Plea for this Author's teaching the Mysteries of Divinity by Examples and Similitudes of *natural* earthly Things: and in them he lays open his *Ground* of interpreting the Holy Scriptures, by which Men try the *deepest* Questions and Controversies in Religion, that the seeming Differences therein may be cleared and composed; that all may *understand* them rightly, all Christians, Jews, and Heathens, and so prize them as they ought. In his own Preface he sets down to this Effect; that the Supposition that God is *only* afar off in a Heaven above and beyond the Stars and Firmament *exclusively*, and not in every Thing, and every where present as to himself *Substantially* and totally, with all that is in Essence in the Unity of the Deity, and Trinity of Manifestation in his whole Kingdom, Power, and Glory, though as to the Creature *not* discernible or *perceptible*, but by his Word revealing himself in and to the Creature according to its Kind, is the only *Cause* why Men cannot satisfy themselves in that great Secret *Arcanum* of *Predestination*, and other high and necessary Mysteries mentioned in the Old and New Testament.

The *Heathens* would esteem the Scripture, if it was but hinted to them that they might consider it, that what is mentioned and contained therein, and of which it chiefly is appointed to testify, is *the same* with that which is in their very *Hearts*; they would rejoice to hear the lively Demonstration and Effects of that God and his Graces, that lie as a deep Fountain and Well-spring hidden in their own Souls, and then they would soon taste *the eternal Gospel* of the Love of God shed abroad in their Hearts upon reading the Holy Scriptures, if they were shewn how all lies within them in their Hearts and Souls.

The *Jews* also cannot be fully persuaded that Jesus Christ, whose Name is *Immanuel*, is and was the true *Messiah*; that they cannot *perceive* the Truth, but by understanding *how*

the promised Seed was by God put into, or rather raised up or caused to *sprout forth* in the Soul of *Adam* and *Eve* after the eating of the forbidden Fruit; and so was Salvation to *all Men* continually taking Effect in those who became the Off-spring of that Seed by forsaking their Sins, and being obedient to that Seed of God, the Word of Life, the Word of Promise, which is the Word of *Grace*, the Word of God, the Commandment, his Testimonies, his Ways, Statutes, Precepts, Judgments, which are so much pressed in *Moses* and in the *Psalms* of *David*: And all this is *Christ in them*: As to which Seed in the Line of the Covenant according to the Manifestation in the Flesh, *Christ Jesus* their Messiah and our Saviour *came* and took our Nature born of *Mary*, and finished our Redemption in a *human Soul*, such a one as all ours is, and therefore he condescends so low to call us his Brethren, though in him dwelt the Fulness of the Godhead bodily: And so he wrought and *perfected* our Salvation, and all should in him be Partakers of the *Divine* Nature, that were born again, and grew up in him, that is, in his Grace and Covenant in their Souls, so that he might rule in them to the subduing the Seed of the Serpent, the Lusts of the Flesh in *any* whoever they are. And this is that Light that enlightens every Man, even *every* Heathen, Jew, and Christian, at the Instant of taking the *Life* of the Soul in the Womb, so *coming into* the fleshy Substance of the Elementary Body of *this World*.

The Word of the Lord does not contradict itself, neither in its Operation in the *Works* of the outward World, nor in the *inward* Teachings of the Holy Spirit in the Soul, nor in the *written* Word of the Holy Scriptures, which were written as holy Men spake as they were moved by the Holy Spirit; which neither reaches, *nor can* teach any other than what the Holy Word speaks, from whence the Spirit proceeds. Therefore the *Essential* Word is to be considered in every Respect, before Men be able to decide a deep Controversy, Question, or Doubt in any Matter *fundamentally*: And we see that God's Ordinance in the outward World which we call Providence, does in Nature appoint what Profession and *Condition* of Life every one shall have; and upon this was *Caiaphas* High Priest that Year in which Christ was crucified, though he was *inwardly* a *Conspirer* against Christ; and so was *Judas* appointed to be one of the Apostles, though inwardly he was a *Devil*: So *King Saul* was among the Prophets; so also there are many *false Apostles* gone into the World, and many *false Christs*: but the true ones are what they are in Spirit and Truth in the inward hidden Man of the Heart: Therefore every one should labour to be that in *Spirit*, Mind, Soul, and Affection in his honest outward Calling, or Office, low, or high, which is right in the Sight of God according to his Word and *Ordinance*, which he is outwardly called to, and not under Pretence of the outward Calling think he is such without the Spirit; nor should he despise, and conspire against those who are *such* in Spirit, though not in the outward Calling at all: For most of the eminent Prophets, and so of the Apostles, Disciples, Evangelists, Elders, Bishops, Overseers or Pastors, Doctors or Teachers, have not been called from the Schools of the Prophets, nor from among the Learned or Noble, though some of them have been so; and those were called of God as was *Moses*, *Aaron*, *David*, *Peter*, *Paul*, *Timothy*, *Barnabas* and others. And so were the greatest Part of those called, who were the first Writers of the Books of the Old and New Testament.

We may observe, that as the *inward* substantial Seed of the Promise, the Seed of God, was hidden and suppressed in the Off-spring of *Adam* and *Eve*, except only in the *Line* of the Covenant going along through the Loins of many *sinful* Parents, even to *Mary*, the Mother of the *Messiah*, *Jesus* *Christ* the Son of God, who was the Son of ^b *Adam*, who was also the Son of God: But the Seed continued under the *evil* Life and *Conversation* of the old World before the Flood, though they had the Preaching of *Adam* himself, and *Abel*, *Seth*, *Enoch*, *Noah*, and others: And after the Deluge they were *more* depraved, though under the Preaching of *Noah*, *Shem*, *Heber*, and others till *Abraham*, to whom God sealed his Covenant of Promise with *Circumcision*, for a stronger

ר משיח
 פ משיח
 unctus,
 Anointed,
 John 1. 41.
 * Luke 3. 38.

Teaching to the outward Man, observed by *Isaac*, *Jacob*, and his Sons the twelve Patriarchs till *Moses* who was raised up by God, and received a further external clear Teaching, in the Institution of the *Passover* as another Seal of the Covenant; also in giving the *Law* of the Ten Commandments, which the outward Man had so darkened in the inward Heart almost of every one, very few excepted; also in the Law of Sacrifices and other *Ceremonies*, with the *Judicial Law* for Government of God's own People: And this Dispensation remained all along among a wicked and stiff-necked Generation in the World under the *Evangelical Teachings* of the Prophets, till Christ himself; under whose outward Teaching, while he was upon the Earth, Men were so *very wicked*, that according to his own Parable, when the Lord sent his Son to the Vine-dressers, thinking they would have revered him, they said this is the Heir, let us kill him, and the Inheritance shall be ours; and so they *killed him*, and cast him out of the Vineyard, at this Time, as it was necessary to help the outward Man: That the inward Word might grow in him *greater Teaching* was afforded, than in the Time of *Moses* or *Solomon*, being then incarnate, by the Ministry of *John the Baptist*, and by his own most significant Institutions and Instructions, and yet the Apostles could not apprehend, or remember what he told them, nor bear what he would have taught them before his Death, nor till the *Comforter*, the Holy Spirit was sent after his Ascension and Glorification; which should bring to their Remembrance whatever he had told them. And then this great Manifestation of the *Power* of God did so spring and spread, that many were converted by it, that were not prevailed with by the former Teaching; and it reached to *Saul*, who was also called *Paul*, and made an Apostle of the highest Mysteries to the Gentiles, and that was brought to his Knowledge by the Holy Spirit, which he had *never heard* from Christ as the other Apostles had; and by his Preaching the Gentiles became Christians. But in the Age following the Wickedness of nominal Christians was like that of the *Jews* before, which caused the Ark of the Testimony, the Book of the Law, their Temple, City, and Country, and every *excellent* Thing they had to be taken away or destroyed; and so these Christians caused that the powerful Effects of the Holy Spirit were *withdrawn* after the Decease of those first Preachers and faithful Brethren, till at length thick Darkness spread itself over all Nations, and there was only left some of the holy Men's Writings contained in the Old, and some in the New Testament, which were brought forth to Light, and put together in a *Book*, the understanding of them being small in the following Ages, except in those that suffered Martyrdom, who declared the Power thereof by mighty Wonders: And *much Teaching* successively began to spring up; yet the Holy Scriptures were not so *narrowly* looked into, nor so publickly divulged till the Time of *Luther* who was instigated and assisted by a little Book called *Theologia Germanica*, the German *Theology*, and the Sermons of *Tbauler*, most excellent in their Nature, and compiled in the obscure Times before him.

And then *Calvin* arose and many others afterwards, still prying more into the Letter of the Scripture, whereby a Diversity of *Questions* were raised in Divinity, though not fully decided and resolved to the Satisfaction of differing Parties, by the Pains of all that have laboured in *Scholastic Learning* to this very Day; which has caused some to apprehend, that the Time was not yet come for the clear Discovery of such Things. But this Point of *Predestination* is accounted the most hidden from the Knowledge of Men for the most part; tho' there are those that to the great Comfort of their Souls have had most Mysteries *cleared* to them in this Author, and *this* among the rest in this Treatise of his; which raises a Hope in them that the Time is not far off, wherein all the Mysteries of God shall be manifested, and the Manner perceived how this will be effected *in its Season*; and further they have found that it is true of this Book *the more Men read it, the better they* ^{Eph. 13.58.} *will like it*; and following the Advice given therein, they will find the *Key* that unlocks all Mysteries.

If the *inward Word* be chiefly considered in the reading and searching of the Scriptures, it will render them more plain and delightful to the Relish of our Souls, if there be any Sense or Feeling of God's being in our Hearts; as in this following Instance, wherein we may observe; that ^k *formerly God spake* by the same inward Word, at *sundry Times, and in divers Manners to the Fathers by the Prophets*, as in Dreams, Visions, Voices; *but in these last Days*, (this was spoken in the Time immediately after Christ's conversing on the Earth) *he has spoken to us by his Son*, and that not to be meant only as he was in the Flesh, but by his Spirit, by which the Divine Revelations of the Mysteries of the New Testament are shewn to be in a far more precious Way than those of the Old: The Apostle ^l *Peter*, who heard a Voice from Heaven out of the excellent Glory of Christ in the Mount, says; *We have also a more sure Word of Prophecy*. The Prophets had Voices and in several other Ways, Things manifested to them by the Word of Prophecy: Some other of the Apostles heard this Voice likewise in the Mount; but he says, *We*, which may be himself and the other Apostles and faithful, have also as well as the Prophets had, besides the Voices from Angels or God himself externally, a *more sure Word of Prophecy*. *What is more sure than the ingrafted Word*, which is able to save our Souls, which is Christ in us, ^m *the Word of Faith*, whereby we are saved? This the Apostle *Paul* says, ⁿ *We teach*; and which the Apostle ^o *Peter* calls *The Word of the Lord* which endureth for ever; and saith, it is *the Word of the Gospel which the Apostles preach*, which must needs be the inward Word of Prophecy: For it is the Eternal Word, whereby all that have prophesied have been enabled and instructed, and no other; and seeing it is within the Soul itself, it is certain they *had it*, and in that was still the more sure to them: And the Faithful to whom the Apostle *Peter* wrote, had it manifest, giving Light to them in their Souls, otherwife if it had been related to them only outwardly without inward Light, they could *not* have taken Heed to it, in the Judgment of the Holy Spirit in the Apostle, according to his Saying to them, *ye do well that ye take Heed to it, as to a Light shining in a dark Place*, the same that shone in the Darkness, and the Darkness comprehended it not, *viz. in their dark Souls, till the Day dawned, and the Day-Star arose in their Hearts*. This Light lightening every one coming into the World, being the *most sure Word of Prophecy* to and in us all, we should be obedient to it, that after the Day-Star the Son of Righteousness may arise in our Hearts with Healing, Eternal Life and Salvation in his Wings.

For though the Light be in all our darkeſt Hearts and Souls, and *shines* therein, yet if we take not Heed to it, we cannot comprehend the Light, or rather shall not be comprehended by it; nor will the Day dawn, neither shall we have any *Morning in us* ^o, as the Hebrew Text in *Isaiab* expresses it; and then we cannot speak according to that Word which is the Law and Testimony, not that which is written with Ink, or in Tables of Stone, which endureth not for ever, but the Substance of it in the fleshy Tables of our Hearts, written by the Finger of God, when he created the Soul at the first Beginning of Life in the Womb: It is that which ^p *endureth for ever*, as is intimated in the Psalms in this Manner, ^q *the Testimonies of the Lord are very sure*: *He hath founded them for ever*: ^r *David took them as an Heritage for ever*: *Every one of the Lord's righteous Judgments endureth for ever*.

He that mindeth this innate Word of Life will soon have a clearer Understanding of the Scriptures, and not only so, but at length attain what they themselves knew that spake and penned them; and as the Time of the World proceedeth further to its Limit, that shall be understood of the Eternal Word which neither the Angels, nor Prophets, nor Apostles knew, who saw what the Angels desired to look into, and were not able; for the Word of God is the utmost that can ever be possibly known at all; by this the Holy Men had their Knowledge, having it manifested to them in their Hearts; and their Knowledge has been expressed by their Words to them from the Beginning of the World,

and will be so to the End of it. And some of them wrote those Things in Books which have been preserved to us, that we might read those Writings of Men full of the Holy Spirit, which in them proceeded from the Father and the Son, *viz.* Christ whose Name is called *the Word of God*. The Words of those Men may be called the Words of God, and their Minds so instructed by the Divine Wisdom and Understanding may be called the Mind of God, or his Thoughts, Sense and Meaning, for they are not their own, but God himself, his Will, Mind, Word and Spirit, his Light, Wisdom and Understanding are manifested in theirs, and in all Men who speak or write of such Things with a true and real Knowledge of them, and they will be manifested in every one who is obedient and willing to be taught and enlightened thereby into a Holy Life; for God is the same yesterday, to-day, and for ever in the Souls of every one, and reveals his Secrets to his Holy People.

These Things, and much more are accurately discovered in this Treatise and others of the Author, in order to the clearing the Point of Predestination.

Which when I ponder in my Mind, I cannot but the more exceedingly prize, and most highly love the Divine Writings of the Holy Bible; and rejoice that God has bestowed so great a Gift and Endowment upon the blessed Child-like *Jacob Bekmen*, that he should by his Writings lead us in such a simple Way to understand the Scriptures of the Holy Prophets and Apostles, which he has done in a fundamental and most convincing Manner.



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T H E

A U T H O R'S

P R E F A C E.

*W*HEN Reason bears any thing said concerning God intimating what he is according to his Being, Essence, Substance and Will, it imagines in itself as if God were some strange thing afar off, dwelling without and beyond the Place of this World, aloft above the Stars, and governed only by his Spirit with an omnipotent Power in the Place of this World.

2. But it supposes that his Majesty in Trinity, wherein God is especially manifest, dwells in Heaven, without and beyond the Place of this World.

3. And thereupon Reason falls into a creaturely Opinion, as if God were some strange thing, and that he did before the Time of the Creation of the Creatures and of this World hold a Consultation in himself in his Trinity, by his Wisdom, to contrive what he would ake, and to what End every thing should serve, and so has framed a predestinate Purpose in himself, what he would ordain every thing to be.

4. Whence the contentious Opinion is risen, of God's Determination concerning Man, as if God had in his Purpose or Predestination chosen one Part of Men for Heaven, to be in his holy Habitation, and appointed the other Part to eternal Damnation, in whom he will manifest his Wrath; and that contrariwise in the other which are his chosen and elect he will manifest his Grace.

5. And so it is thought he has in his Predestination made a Separation, that he might shew his Power both in Love and Anger: And therefore every thing must of Necessity be as it is.

6. That Part ordained to Wrath it is conceived are so reprobated and hardened by God's Purpose and Predestination, that there is no Possibility left for them to attain the Salvation of God, and on the contrary in the other there is no Possibility of Damnation.

7. And though the Holy Scripture speaks almost the very same Words, to which creaturely Reason assents, which understands not at all what God is; yet Scripture, on the other Side, speaks much more to the contrary; that God wills not Evil, nor has purposely by way of Predestination made any thing that is evil.

8. Both those Contraries, how they are to be understood each of them in its own Ground, we will give to the Christian impartial Readers, the Seekers and Lovers of the Ground and of the Truth, to unite and reconcile them, and establish the true Understanding: I say, we will give them a short Explanation to consider of, and present our Gift or Talents (as it is apprehended and laid hold on in the Grace of the highest Good) for them to examine with a good Intention.

9. Not meaning thereby to contend against, or despise any for their conceived Opinion, but for a Christian and brotherly conjoining and uniting of our Gifts which we have, bestowed upon any of us from the Divine Grace.

10. The Branches and Twigs of a Tree appear not in all things like in Form, and yet stand in one and the same Stock, and one gives and introduces Entity and Virtue into the other, and all flourish and rejoice, blossom and bear Fruit in one Stock, there being no Grudging and Dislike

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of their Strength and Dissimilitude; but each Branch labours to bring forth its Fruit and Harvest.

11. So it may also well be with our unlike differing Gifts; if we introduce our Desire into the right true Mother, as into our Stock, and each Branch of the Tree afford the other its Virtue in good Will.

12. We must not bring ourselves into Selfishness, and into our own Lust of Self-Love, as going forth in Pride, willing to be above our Mother in whom we stand, and above all her Children, and be a Tree of our own.

13. Neither are we to receive into us the Devil's Poison and Venom or Infection of Self, and false or wicked magnetic Impression, whence Strife and Opposition, also Rents and Schisms and Divisions arise, so that one Twig of the human Tree rends and separates itself from the other, and affords them not his Ens or Being and Virtue, and exclaims against them for schismatical, sectarian, apostate, false and wicked.

14. It sets itself, and is known as a broken separated Twig before its Brother in a false Lustre or Shew: Whence the Multitude of Contentions among Men have risen.

15. Of all which we will signify what the Original of Contention is, and from whence Opinions and Divisions naturally arise; we will also signify what the true Ground of the only Religion is.

16. And we will shew from whence the Opposition from the Beginning of the World to this Time has proceeded, for the better understanding of the Divine Will, both according to Love and Anger; and how it is all fundamentally to be understood.


17. And we admonish the loving Reader to immerse himself in Divine Humility into God and his fellow Branch or Brother; and so he may read and conceive our received deep Sense and Apprehension, and be brought from all Error into the true Rest, wherein all things rest in the Word and Power of God. And we commend him into the working Love in the Ens or Being of Christ, and our well intended Will and Desire into his. AMEN.



E L E C T I O N .

The first Chapter.

Of the sole Will of God, and of the introducing his Substance of Revelation, or bringing it into Manifestation; and what the One Only God is.

1.  OD says in *Moses*, in a manifested revealed & open Voice, to the People of *Israel* (among whom he introduced himself from his *bidden Secresy* in a manifest Sound after a *formed* creaturely Manner, and caused them to hear, that the Creature might apprehend him) saying, ^b *I the Lord thy God am but one only God; thou shalt honour no other Gods besides me.*

2. Also *Moses* says, ^c *The Lord our God is an angry and jealous God, and a consuming Fire*; and in another ^d Place, *God is a merciful God. Also his Spirit is a Flame of Love.*

3. These seem to be contrary, in that he calls himself an angry God and a consuming Fire; and then also a Flame of Love, which can be nothing but only *Good*, otherwise he were not God, *viz.* the only Good.

4. For Men cannot say of God, that he is this or that Evil or Good, which has *Distinction* in itself, for he is himself without, or beyond Nature and Creature, and without creaturely Affections.

5. He has no Inclination to any Thing, for there is nothing *before him* to which he should incline, neither any Evil or Good.

6. He is himself the *Abyss*, without any Will at all: In respect of Nature and Creature he is as an eternal Nothing: There is *no* Passion or Pain in him, nor any Thing that can either tend to him, or deviate from him.

7. He is the one only Being, Essence, or Substance, and there is nothing either before him or after him, of which or *wherein* he could form or grasp a Will to himself.

8. He has also nothing that can *generate* him, or give to him: He is the *Nothing and All-things*, and is one only Will, in which lie the World and the whole Creation.

9. *In him* all is alike eternal, without Beginning, equal in Weight, Measure, and Limit: He is neither Light nor Darkness, neither Love nor Anger, but is the eternal ONE: Therefore says *Moses*; *The Lord is one only God.*

10. This unsearchable, inconceivable Will without Nature which is only one, having nothing before it, nor after it, which in itself is but one, which is as nothing, and yet all Things; this is, and is called the one only God, which conceives and finds himself in himself, and generates God of God.

That is, such a Voice, as that the outward Man composed of the four Elements could hear him.

^b Exod. 20.

^{2, 3.}

^c Deut: 4.

^{24.}

^d Deut. 4.

^{31.}

11. Thus the *first* only Will without Beginning, which is neither Evil nor Good, *generates in itself* the only eternal Good, as a comprehensible Will, which is the Son of the abyſſal bottomleſs Will, and yet is equally eternal in the unbeginning *Will*.

12. And that *ſecond* Will is the *first* Will's eternal Perception and Finding, wherein the Nothing finds itſelf to be Something in itſelf.

13. And the unſearchable, *viz.* the bottomleſs Will, goes forth through its eternal found, or invented Will, and brings itſelf into an eternal *Viſibility* of itſelf.

14. Thus the *bottomleſs* Will is called the Eternal FATHER.

15. And the *conceived* Will of the Abyſs is called his generated begotten or innate SON; for it is the ENS or Being of the Abyſs, in which the Abyſs conceives itſelf in a Ground or Foundation.

16. And the *Exit* of the bottomleſs Will, through the conceived *Ens* or Being or Son, is called SPIRIT; for it drives the conceived *Ens* or Being forth from itſelf, into a moving or *Life* of the Will; as a Life of the Father and the Son.

17. And that which is gone forth is the Longing or *Delight*, *viz.* that which is found by the Eternal Nothing, wherein the Father, Son, and Holy Spirit, or the Deity finds and beholds itſelf, and it is called God's *Wiſdom* or Viſibility.

18. This threefold Being, Eſſence or Substance in its Birth, in the Viſibility of itſelf in the Wiſdom, has been *ever* from Eternity, and poſſeſſes in itſelf no other Ground or Place but *only itſelf*.

19. It is one only Life, and one only Will, without *Deſire*, and is neither thick nor thin, neither high nor deep: It is neither Space, Time, nor Place; neither does it poſſeſs in itſelf either thick or thin, high or deep, Space or Time, but is through all and in all, and yet is to all as an *incomprehenſible* Nothing.

20. As the Influence of the Sun works in the whole World, in all Things, and through all Things, and yet that all cannot take any thing of the Sun, but muſt be his *Patient*, and operate with the Virtue and Power of the Sun; in ſuch a Manner is God to be conſidered as what he is, *without* Nature and Creature in himſelf, in a Self-comprehenſible *Chaos*, without Ground, Time, and Place.

21. Wherein the Eternal Nothing comprehends itſelf in an *Eye*, or Eternal Seeing, for its Self-Viſibility, Perceptibility, and Capacity of being found.

22. Whereupon Man *cannot* ſay that God has *two* Wills, the one to Evil, the other to Good.

23. For in the creatureleſs Deity, without Nature, there is no more but *one* only Will, which is alſo called the *one* only God.

24. Who alſo in himſelf wills no more but *only* to find and comprehend himſelf, and to go forth from himſelf, and ſo with the *Exit* *introduce* himſelf into a Viſibility.

25. Wherein Men may underſtand the Trinity of the Deity together with the Glaſs of his Wiſdom, as the *Eye* of his Viſion, or Intuition.

26. Wherein all Powers and Virtues, Colours, Wonders, and Beings in that one only Wiſdom, in equal Weight and Meaſure without Properties, are underſtood, as *one* only *Ground* of the Being of all Beings.

27. A Delight or Longing found in himſelf to *Something*: A Delight or Longing to the Manifeſtation, Revelation, or finding of Properties.

28. Which Delight, Longing, or Wiſdom in itſelf, in the *first* Ground, is yet wholly *without* Properties: For if there were Properties, then there muſt be alſo ſomething that affords or cauſes diſtinguiſhing Properties.

29. But now there is *no* *Cauſe* to the producing the Divine Delight, Longing, or Wiſdom, but barely and only the one only Will, *viz.* the one only God; which himſelf introduces himſelf into a Trinity, *viz.* into a *Comprehenſibility* of himſelf.

30. Which Comprehensibility is the *Centre*; viz. the Eternal comprehended ONE, and is called the Heart or Seat of the Eternal Will of God, wherein the Abyfs possesseth itself in a Ground, which is the sole and only Place and Seat of God.

31. And yet in no Possibility of Partition, Separability, or Distinction; it is also totally unmeasurable, without any Form or Similitude, for there is nothing before it that can be likened with it.

32. This Heart or Centre of the Abyfs is the Eternal *Mind*, viz. of the Will, and yet has nothing before it, that it can will, but only the one only Will that comprehends itself in this Centre: The first Will to the Centre, has also nothing that it can will, but alone this one only Place or Seat of its Capability of finding itself.

33. Thus the first Will is the Father of its Heart, or the Place of its finding, and a *Possessor* of that which is found, viz. of its innate or only begotten Will or Son.

34. The bottomless unfathomable Will, which is the Father and Beginning of all Beings, *generates* in itself a Place of Comprehensibility, or, as may be said, *possesses* the Place; and the Place is the Ground and Beginning of every Being, and *repossesses* the unfathomable Will again, which is the Father of Beginning to be a Ground.

35. Thus is the Father and his Son, viz. the Place to *Self-hood*, one only God, having one only Will.

36. Which one only Will in the comprehended Place of the Ground or Foundation, goes forth out of itself, out of the Comprehension; wherein with its *Exit* it is called a Spirit.

37. And the one only Will of the Abyfs divides itself with the first eternal unbeginning Comprehension into a *threefold Operation*, and yet continues but *one* Will; viz. the *first Will*, which is called Father, ° operates or generates in it the Son, viz. the Place or Seat of the Deity. ° Produces or effects.

38. And the Place or Seat of the Deity, which is the Father's Son, operates in itself in the Perceptibility the Powers and Virtues of the Wisdom, all which Powers arise in the Son.

39. And yet here all Powers are but one only Power, and that is the perceptible inventible *Deity* in itself, in its own Will and Being, without any Separability or Distinction.

40. These found, generated, effected or operated Powers, as the *Centre* of the Beginning of all Beings, the first Will, which is called Father, breathes forth in the Perceptibility of itself out of the *one* only Power, which is his Seat or Son out from itself, after that Manner as the Sun-Beams shed themselves forth out of the *magick Fire* of the Sun, and manifest the Power, Virtue, or Influence of the Sun.

41. And so that *Exit* is a *Beam* of the Power of God, as a moving Life of the Deity; wherein the unfathomable Will has brought itself into a Ground or Foundation, as into a Power of willing, and that *breathes forth* the Will to the Power, out from the Power. † Or stirring.

42. And the *Exit* is called the Spirit of God, which makes the third Operation or *Effect*, viz. the Life or stirring in the Power.

43. The fourth Operation now is performed in the out-breathed Powers, viz. in the Divine Visibility or *Wisdom*, wherein the Spirit of God, which rises out of the Powers with the out-breathed Powers, as with one only Power, plays with itself.

44. Where it introduces itself in the Powers, into *Formations* in the Divine Delight and Longing; as if it would introduce an *Image* of this generating to the Trinity into a several distinct Will and Life, as a Modelling of the one only Trinity.

45. And that imprinted Image is the *Delight* or Longing of the Divine Visibility; and yet a Man must not here understand a comprehensible creaturely Image that may be circumscribed; but the Divine *Imagination*, viz. the first Ground or Foundation of the *Magia*, out of which the Creation has taken its Beginning and Original.

* Pſychical.

^b Gen. 1. 26.

27.


46. Also in that *Imprinting* of the *magic* Comprehension in the Wisdom, is understood the angelical and ^s soulish true *Image* of God, where *Moses* says, ^h *God created Man in his Image*, that is, in the *Image* of this *Divine Impression* according to the Spirit, *and in the Image of God created he him*, as to the Creature, of the created corporeal Imagibility or Figure.

47. So also it is to be understood of the Angels, according to the *Divine Being* out of the *Divine Wisdom*, but the *creaturely* Ground and Foundation shall hereafter be signified, wherein the Properties lie.

48. In this forementioned Recital, we understand very briefly and summarily what God is, without and *beyond* Nature and Creature, where *Moses* says, *I the Lord thy God am one only God*.

49. Whose Name in the sensual or sensitive Tongue, wherein this *Divine Generating* in the Powers of the only Wisdom introduces itself into a Comprehension of an *Image* of itself, is called JEHOVAH, as an imprinted Delight or Longing of the Nothing into something, or the Eternal ONE.



50. Which in a Manner might be deciphered with such an *Image* or Figure , and yet it is not a *measured* or divided *Image* or Substance; but this is for the Mind to consider of.

51. For this *Imprinting* in itself is neither great nor small, and has no where any Beginning or End; but only that the *Divine Delight* or Longing *introduces* itself into a Substance of its Visibility, as into *Creation*.

52. Yet in itself the *Imaging* or *Figuration* is *endless*, and the *Formation* not circumscriptive; as the *Modelling* in *Man's Mind* immeasurably stands perpetually in a continual Form, wherein innumerable Thoughts may model and conceive or frame themselves in one only Mind, which yet in the earthly Creature arise for the most part from the *Fancy* of the *starry* Mind, and not from the Powers of the inward Ground of the *Divine Wisdom*.

53. Here we will intimate to the Reader, that God in himself, so far as he is called God, without and beyond Nature and Creature, has *no more than one* only Will, which is to give forth, and generate himself.

54. God JEHOVAH generates nothing but God, that is, he generates only *himself*, as Father, Son, and Holy Spirit, in the one only *Divine Power* and *Wisdom*.

55. As the Sun has but one only Will, which is, to give forth itself, and with its Desire in all things to press forth and grow, and to *bestow* Life, Power, and itself in all things; so in like Manner also is God without Nature and Creature the one only Good, that cannot give or will any thing but God or *Goodness*.

56. Without Nature and Creature he is the greatest *Meekness* and Humility, wherein is no Way, Foot-steps or Prints possibly, either of any Will to good or evil Inclination; for there is neither Good nor Evil before him.

ⁱOr Being,
or Essence,
or Substance.

57. He is himself the Eternal only Good, and a Beginning of every good ⁱ Thing or Will; neither is it possible that any Evil at all can penetrate into him, in as much as he himself is the one only Good; for he is all Things, and beyond him is nothing.

58. He is in himself an operative substantial Spiritual Power, the highest simplest Humility and *Well-doing*, also feeling Love, pleasing good Relish in the Sense, the sweet generating, well and delightful Hearing.

59. For there all Senses qualify and *operate* in equal Harmony and Agreement; and there is no other than an amiable Boiling or Springing of the Holy Spirit in the one only Wisdom.

60. Concerning which, a Man *cannot* say he is an angry God; neither that he is a merciful God; for in this, there is *no Cause* of Anger, nor any Cause of Love to any

Thing, for he is himself the one only *Love*, which in meer *Love* generates himself, and introduces himself into *Trinity*.

61. For the first Will, which is called *Father*, loves its *Son*, viz. its *Heart* of its own *Manifestation*, because it is its *Perceptibility* and *Power*.

62. Even as the *Soul* loves the *Body*, so in like Manner does the comprehended Will of the *Father* love his *Power*, and *spiritual Body*, viz. the *Centre* of the *Deity*, or the *Divine Somewhat*, wherein the first Will is somewhat.

63. And the *Son* is the first Will's, viz. the *Father's Humility*, and desires again mightily the *Father's Will*; for without the *Father* he were nothing; and he is rightly called the *Father's Longing* or *Desire* to the *Manifestation* of the *Powers*, viz. of the *Father's Taste*, *Smell*, *Hearing*, his *Feeling*, and *Seeing*.

64. And yet a *Man* must not here understand any *Division* or *Distinction*; for all the *Senses* lie in *equal Weight* in the one only *Deity*; only consider, that these *Senses*, which arise in the *Ground* of *Nature*, exist, in that the *Father* speaks forth these *Powers* from himself into *Separability* or *Distinction*.

65. And the *Holy Spirit* is therefore called *Holy*, and the *Flame* of *Love*, because he is the *out-going Power* from the *Father* and the *Son*, viz. the *moving Life* in the first Will of the *Father*, and in the second Will of the *Son* in his *Power*, and because he is a *Framer*, *Worker*, and *Driver* on in the *outgone Longing* of the *Father*, and of the *Son*, viz. in the *Wisdom*.

66. Thus loving *Brethren*, ye poor *Men* confounded by *Babel*, which has seduced you through *Satan's Envy*, mark this: When *Men* tell you of three *Persons* of the *Deity*, and of the *Divine Will*, know that the *Lord our God* is one *Only God*, that neither wills, nor can will *Evil*.

67. For if he did will some *Evil*, and also did will some *Good* in himself, there were then a *Rent* and *Division* in him; and so there must be something that was the *Cause* of *Contrariety*.

68. But there being nothing *before* *God*, therefore there is nothing that can move him to any thing; for if any thing did move him, then were that *before* and *greater* than himself, and it would be, that *God* was at *odds*, and divided in himself, and then also that must be *moveable* from a *Beginning*, since it did move itself.

69. But we tell you, in or according to the *Saying* of the *Only ONE*, that the *Being*, *Essence*, or *Substance* of *God*, so far as he is called *God*, is understood to be *without* *Ground*, *Place*, and *Time*, dwelling in himself, and not to be considered as in any several *distinct* *Place*, with a *separated Dwelling apart*.

70. But wilt thou know where *God* dwells, take away *Nature* and *Creature*, and then *God* is *All*; take away the *out-spoken* formed *Word*, and then thou seest the *Eternal speaking Word*, which the *Father* speaks forth in the *Son*, and thou seest the *hidden Wisdom* of *God*.

71. But thou wilt say, I cannot take away *Nature* and *Creature* from me; for if that were done, I should be nothing, therefore I must thus represent the *Deity* by an *Image* or *Resemblance*, because I see that there is in me *Evil* and *Good*, and so also, it is to be understood in the whole *Creature*.

72. But hearken my *Brother*, *God* says in *Moses*, * *Thou shalt make thee no Image of my* Exod. 20. *God, neither in Heaven or upon the Earth, nor in the Water, nor in any Thing*, to signify 4. Levit. 20. that he is no *Image*, nor wants any *Place* to dwell in, neither should *Man* seek for him 8. in any *Place*, but only in his formed out spoken or expressed *Word*, viz. in the *Image* of *God* in *Man himself*.

73. s A it is written, ¹ *The Word is near thee, viz. in thy Mouth and Heart.*

74. And this is the right and nearest *Way* to *God*; for the *Image of God* to sink down in itself from all imprinted *Images*, and forsake all *Images*, *Disputation*, and *Contention* in 1 Deut. 30. 14 Rom. 10. 8.

itself, and depart from Self-Will, Desire and *Opinion*, and immerse itself meerly and solely into the Eternal One, *viz.* into the clear *single Love of God*, trusting therein, which he has after the Fall of Man in Christ introduced into the *Humanity* again.

75. Thus I have therefore somewhat largely represented, that the Reader might learn to understand the right and first Ground, what God is, and wills; and that he *seek* for no evil or good Will in the One only creatureless God, who is without Nature, also that he *go forth* from the Images of the Creature, when he will consider God, his Will and the Eternal speaking Word.

76. And when he will consider from whence Evil and Good proceed, *whence* God calls himself an angry, zealous, or jealous God, he must turn himself to the Eternal Nature, *viz.* to the out-spoken or expressed compacted *formed Word*, and then to the Nature, *viz.* the *beginning temporal Nature*, wherein lies the Creation of this World.


77. Therefore now we will inform the Reader further concerning *God's Word*, which he expresses from his Powers, and shew him, 1. The *Separation*, *viz.* the Original of Properties, whence a good and evil Will arise.

78. And 2. To what End this must be inevitably so.

79. And 3. How all things stand in such a *Condition*. And 4. How Evil arises in the Creature.

The Second Chapter.

Of the Origin of God's Eternal Speaking Word: And of the Revelation or Manifestation of the Divine Power; viz. of Nature and Property.

1.  CREATURELY Reason stands in the *formed*, comprised, expressed, or out-spoken *Word*, and therefore is an imaged figured Substance, and thinks always God also is an Image, or figured Substance, having some *Shape* or other, that can irritate and introduce himself into Properties to Evil or Good, in like Manner as itself has imagined concerning this high *Article* of the Divine Will.

2. And 1. It supposes that God has from Eternity framed in himself a *predestinate* and predeterminate Purpose and *Election*, decreeing what he would do with his Creature.

3. And 2. That he has thus introduced himself into a *peremptory* Resolution, that he might manifest his Love and Mercy to his chosen and elect.

4. And 3. That so his Wrath may be a *Cause* that his Mercy and Compassion might be made known: All which, in the Ground, is *thus*, that God's Wrath *must* manifest and reveal his Majesty; as Fire does the Light.

5. But concerning the Will of God, as also concerning the divided *Distinction* of the Word, and of the Creature, it has no right Apprehension.

6. For if God had once held any *Consultation* in himself, thus to manifest or reveal himself, then, 1. his Manifestation had *not* been from Eternity *without* a Mind, Intention, or Place.

7. And 2. Then also must that Council once have taken *Beginning*.

8. And so, 3. There must have been a *Cause* in the Deity, for the sake of which God in his Trinity had consulted.

9. And, 4. Then must also *Thoughts* have been in God, which so moulded him into Forms and *Ideas*, representing how he would fit and compose every thing.

10. But he himself is only ONE, and the *Ground* of all Things, and the *Eye* of every Being, and the *Cause* of every Essence; out of his Property ^m Nature and Creature exist. ^m Virtue, Power or Faculty.

11. For what should he then consult with himself if there be *no Enemy* before or behind him; and he himself alone is *All*, even the Will, the Possibility, and the Ability?

12. Therefore when we will speak of God's *unchangeable* Being solely and alone; 1. What he wills, 2. What he would have come to pass, and 3. What he always wills, we must *not* speak of his *Consultation*, for there is no Consultation in him.

13. He is the Eye of total Visibility, and the Ground of every Existence; he always wills and does in himself but *one thing*, viz. generates himself, in the Father, Son, and Holy Spirit, in the Wisdom of his Manifestation; besides this, the One only ⁿ God in ⁿ Abyssal. himself wills *nothing*.

14. Neither has he in himself any more or farther Consultation; for if he would any thing more in himself, then that Will could *not* be *omnipotent* enough to bring it to pass.

15. Also thus he can will no more in himself, but only *his Will*; for that which he has ever willed from Eternity, he *himself is*.

16. He is also one alone, and no more; nor can one only thing be at Strife with itself, from whence Consultation should arise to decide the Strife.

17. So also it is to be considered concerning those things which spring out of an Eternal Ground, which is without Beginning, that every Thing, which is from an Eternal Ground, is a thing in itself, and is its own Will, that has nothing *before* it that can destroy it; unless it brings itself into a heterogeneous, or *strange* Apprehension, which is not ^o conformable to the first Ground out of which it is risen; and then there is a *Separation* from the total Entireness. ^o Or agreeable.

18. As we are to understand the like concerning the Apostate Devils, and the Soul of Man; that the Creation has broken itself off from the total entire Will, and brought itself into a peculiar, separate, different Apprehension, opposite to the Divine Unigeniture, or sole Operation.

19. But for the understanding of this we are to look upon the *chief Cause*, how this could be done; for if the ^p Powers of the one only Divine Property had *not* introduced themselves into *Divisibility*, then that could not have been. ^p Or Faculties.

20. And there would neither have been Angels nor any other Creature, neither would there have been any *Nature* or *Property*, and the invisible God would only have been manifested in the still and quiet working Wisdom in *himself*, and all Beings would have been one only Being.

21. Concerning which, Man cannot speak as of a Being, but of a longing *Delight*, working in itself; which is indeed but just so in the one only God, and no otherwise.

22. But when we consider the *divine* Manifestation or Revelation in the whole Creation, in all things, and peruse *the Holy Scriptures*, then we see, find, and apprehend the *true* Ground.

23. For it is written ^q *In the Beginning was the Word, and the Word was with God,* ^q John i. 1, *and that Word was God; the same was in the Beginning with God; all things were made by* ^{2, 3.} *it, and without it was nothing made which was made.*

24. In this short Description lies the whole Ground of the Divine and Natural Revelation or Manifestation in the Being of all Beings. ^{Which is the *Mysterium Magnum*.}

25. For what is termed in the Beginning, is here called the *Eternal Beginning* in the Will of the Abyss to a Ground or Foundation, that is, to the divine Apprehension, wherein the Will comprises or frames itself in a *Center* to a Ground or Foundation, viz. to the Be-

ing of God, and brings itself into Power, and goes forth from the Power into Spirit, and in the Spirit models itself into *Perceptibility* of the Powers.

26. Thus those Powers, which all lie in one Power, are the *Original of the Word*: For the one only Will comprises itself in the one only Power, wherein lies all hidden
 * Or Wisdom. Secrets, and breathes itself forth through the Power into * *Visibility*.

27. And that same Wisdom or Visibility is the *Beginning* of the Eternal Mind; viz.
 * Umblickung the * every Way Discovery of itself.

the shining
 round or
 Glance. 28. Of this now it is said, *The Word was in the Beginning with God, and was God himself.*

29. For the Will is the *Beginning*, and is called God the Father.

30. This comprises itself into *Power*, which is called God the Son.

31. And the *Ens* or Being of the Power is the Science and Cause of the speaking; viz. The Essence or Divisibility of the one only Power, that is, of the Distribution or branching forth of the Mind, which the Spirit with its going forth out of the Power makes distinguishable.

32. Now there can be no *Speaking* or Sound, for the Powers stand all in one only Power, in great Stillness and Quietness, unless that one only Longing or Delight in the Power * comprises itself into a *Desire*, as into a Science or Root.

* Or compact. At-
 tracting into
 itself. 33. That is, the free Longing comprises or frames itself into a Science or Root of itself, to a *Formation* of the Powers, that the Powers may enter into a Compaction to a sounding Noise; from whence the sensible Tongue of the *five Senses* exists, viz. an inward Vision, Feeling, Hearing, Smelling, and Tasting.

34. Yet this must not be understood creaturely, but only after the Manner of the *first* Perceptibility and Invisibility in a sensible Manner.

* The Eter-
 nal formed
 Word, viz.
 the Son of
 God.
 John i. 1.
 * Germanice,
 IN dem an-
 fange BEY
 Gott. 35. and then it is here said rightly, *The Word, viz. the * eternal formed Word, was IN the Beginning WITH God*; for here now two Beings are to be understood, viz. the *un-
 formed Power*; that is, * IN; and the *formed Power* that is { WITH }
 BEY } for that is entered into somewhat to Mobility.

36. The IN is still and *quiet*, and the { WITH }
 BEY } is *compact*, and out of this Compaction and Science arise Nature and Creature and every Being.

37. And here we should open the Eyes of our Understanding wide, that we may know how to *distinguish* God and Nature; and not say only, God wills, God creates.

38. It is not enough for Men to juggle with the Holy Spirit, and *account* him a Devil, as captivated Reason does, which says, *God wills Evil*.

39. For every willing of Evil is a Devil, viz. a false compacted Will for self, and a Rent or Splinter broken off from the entire Being, and a *Phantasy*.

40. Therefore I exhort the Reader deeply to apprehend our Sense, and to avoid the Phantasy of making *Conclusions* and Determinations without the true inward Ground or Foundation We will here set him down the true Ground.

41. Understand; The Powers to the Production of the Word are God, and the Science or Root, viz. the magnetical Attraction, is the *Beginning of Nature*.

42. Now the Powers *cannot* be revealed without this Desire of Attraction: God's Majesty in the working Power to Joy and Glory would not be *revealed* without that Attraction of the Desire; and there would be no Light in the Divine Power, if the Desire did not attract and *over-shadow* itself.

43. In which, the Ground of Darkness is understood, which then introduces itself to the kindling of the *Fire*; according to which God calls himself an angry God, and a consuming Fire, wherein is the great *Divisibility*, also Death and dying, moreover the gross apparent creaturely Life exists, and is *understood*.

44. A Similitude of which you have in a *burning Candle*, where the Fire attracts the Candle into itself, and consumes it, where the Being or Substance dies; that is, in the dying the Darkness transmutes itself in the Fire into a Spirit, and into another Quality or Source, that is to be understood in the *Light*.

45. As to which, Men cannot understand there is any true *palpable* Life in the Candle, but with the kindling of the Candle the *Ens* or Being of the Candle in the consuming introduces itself into a painful palpable Motion and *Life*; out of which painful palpable Life, the Nothing, *viz.* the One becomes *shining*, and lights far and wide.

46. Thus we are also to conceive of God, that he has *therefore* introduced his Will into a Science or Root to Nature, that his Power in Light and Majesty may be *manifested*, and that there might be a *Kingdom of Joy*.

47. For if in the Eternal One no Nature did arise, then *All* would be still and quiet.

48. But Nature introduces itself into Painfulness, Perceptibility, and a Power of being discovered, that the eternal *Stillness* might be moveable, and that the Powers to the Word might be apparent.

49. Not that the Eternal becomes painful, no more than the Light becomes painful from the Fire, but that the fiery Property in the Painfulness might *move* the still Longing or Delight.

50. Nature is the ^z *Instrument* of the still Eternity, wherewith it forms, makes, and distinguishes, and therein compacts itself into a Kingdom of Joy. ^z Wirkung
Operation.

51. For the Eternal Will manifests its ^a Word by and through Nature. ^a Or self.

52. The Word takes *Nature* to itself in the Science or Root.

53. Yet the Eternal ONE, *viz.* God J E H O V A H, takes *no Nature* to himself, but dwells through and through Nature, as the Sun in the Elements, or as the Nothing dwells in the Light of the Fire, for the Glance of the Fire makes the Nothing *shining*.

54. And yet Men must not say it is *merely nothing*, for the Nothing is God, and all Things; only we speak thus, to the End, if it be possible, to give the Reader *our Sense* and Apprehension.

55. Nature in the Original with its Science or Root, *viz.* in the attracting *Desire*, is understood to be as follows. I will set before you a Similitude in Fire and Light, whereby the Reader, by the *Assistance* of the Divine Power, may introduce himself into the true Sense and *Understanding*.

56. Look upon a kindled Candle, and thou seest a Similitude both of the *divine* and of the *natural* Being, Essence, or Substance.

57. In the *Candle* lie all, one among another in one Substance, in ^c *equal Weight*, without Distinction; *viz.* the Fat or Tallow; also the Fire, the Light, the Air, the Water, the Earth; also the Brimstone, the Mercury, the Salt, and the Oil; out of which the Fire, the Light, the Air, and the Water exist. ^b *Equilibrio,*
in an *even*
Balance.

58. Whereas yet in the Candle a Man can observe *no Distinction*, to say, this is Fire, this is Light, this is Air, this is Earthy: a Man sees *no Cause* of Brimstone, Salt, or Oil; a Man may say there is Salt or Tallow; and it is very true.

59. Yet all *those* Properties lie therein, but in *no known* Distinction; for they stand all in ^c *equal Weight* in the Temperature. ^c In *equilibrio.*

60. In like manner also we are to conceive of the Eternal ONE; *viz.* of the hidden *unrevealed* God, without or beyond the Eternal Science or Root, that is, without the powerful Revelation or Manifestation of *his Word*.

61. All *Powers* and Properties lie in the unbeginning God J E H O V A H, in the Temperature.

62. But, as the Eternal Will, which is the Father of every Being, and the Original of all Things, compacts itself in the Wisdom into a *Mind*, for its own Seat and Power, and breathes forth that Introcompaction; so its own *Will* compacts itself in the Outbreathing of its *Power* in the Temperature, in the going forth of itself into a Science

or Root to the dividing or *Distinction*, and Manifestation of the Powers, so that in the only One an endless Multiplicity of Powers shines forth as an eternal *Lightning* and Appearance; that the Eternal ONE might be distinct, perceptible, visible, palpable, and substantial.

63. And in this Science or Root, or indrawing Desire, as a Man may after a *sort* offer it to the Understanding, the Eternal Nature begins, and in Nature Substance begins.

64. Understand a *spiritual Substance*, viz. the *Mysterium Magnum*, viz. of the revealed or manifested God; or as a Man may express it, *the divine Revelation* or Manifestation, as where the Holy Scripture speaks differently of God, in a kind of distinct *Contrariety*.

65. Viz. ^d *God is good*; and ^e *God is an angry, zealous, or jealous God*; also ^f *God cannot will Evil*, and yet ^g *God hardens their Hearts, that they cannot believe and be saved*; and ^h *there is no Evil, or Evil committed in the City, and the Lord has not done it*.

66. Also, ⁱ *Therefore have I raised thee up, that I might shew the Power of my Wrath upon thee*.

67. Here is also the whole *Election* concerning Good and Evil, of all that the Scripture speaks; also the great Difference or *Contrariety* of Evil and Good in the Creation, there being both evil and good Creatures.

68. As also in Metals, Earths, Stones, Plants, Trees, and Elements is to be seen; *all* has its Beginning and Original from hence.

69. And in Nature there is one Thing always set opposite to another, the one to be Enemy to the other.

70. Yet not to *that End* to be at Enmity one against another, but that in the Strife one should stir up the other, and manifest it; that the *Mysterium Magnum* should enter into Distinction, and be an Exulting and Joyfulness in the Eternal ONE.

71. It is that the Nothing might have *Something* to work in, and to sport or act its Part with, viz. the *Spirit of God*; which has, through the Wisdom of Eternity, introduced itself into such a *Mysterium Magnum*, to the Visibility of itself.

72. Which *Mysterium* it has also introduced into a *Beginning* to Creation and to Time, and compacted it into a Substance and moving of the four Elements; and made the Invisible spiritual, visible, in and with Time.

73. And we shew you the true Image thereof in and by the *World*, viz. in and by the Sun, Stars, and Elements; and also of the Mystery, from whence the four Elements exist.

74. We see that the *Sun* gives Light in the deep Abyfs of the World, and its Beams kindle the *Ens* or Being of the *Earth*, out of which all Things spring.

75. Also we understand, that it kindles the *Ens in Mysterio Magno*, viz. in *Spiritu Mundi*; that is, in *Sulphur, Mercurius, and Sal*, wherein the magic Fire is opened; out of which the Air, the Water, and the Earthiness take their Original.

76. That is, the *one* only Element, in *Mysterio Magno*, of the outward World, divides or distinguishes itself afterwards into *four* Elements, which indeed lay before in the Mystery, but standing in the Science or Root in the magnetic Impression, one in another hidden in the great Mystery, and lying in one only Essence or Substance.

77. Now as the Virtue or Power and *Beams* of the Sun unlock the *Mysterium* of the outward World, so that out of it Creatures and Plants proceed, so also on the contrary, the *Mysterium* of the outward World is the Cause, that the Sun Beams unlock and kindle themselves therein.

78. If the great Mystery in *Sulphur, Mercurius, and Sal*, did not lie in a spiritual Manner and Property, in *Spiritu Mundi*, viz. in the Science or Root of the Property of the Stars, which is a Quintessence above or beyond the four Elements, then could not the Sun Beams be *manifested*.

^d 1 Chron.

xvi. 34.

Psal. c. 5.

^e Deut. iv. 24.

^f Psal. v. 4.

^g John xii.

40.

^h Amos iii. 6.

ⁱ Exod. ix. 16.

79. But the Sun being nobler, and a Degree deeper in Nature than the *Mysterium* of the outward World, *viz.* than the *Spiritus Mundi* in *Sulphur*, *Mercurius*, and *Sal*, and in the *quinta Essentia* of the Stars; it thereupon presses into the outward *Mysterium*, and kindles it, and also itself therewith, that its Beams become fiery, else they would not be fiery.

80. And as the Sun eagerly introduces its Desire into the Science or Root into the *Mysterium Magnum*, *viz.* into the three first, *viz.* into *Sulphur*, *Mercurius* and *Sal*, to kindle and manifest itself in them; so also the Science or Root brings its Desire out of the Quintessence of the Stars through the three first, *viz.* *Sulphur*, *Mercurius* and *Sal*, so eagerly towards the Sun, as being the God of its Nature; which is a Soul of the *Mysterium Magnum* in the outward elementary World, being a Similitude of the inward hidden God.

81. Also Men see, how greedy and hungry the Stars are after the Power and Virtue, or Influence of the Sun, insomuch that they introduce their Science and Desire after a magnetical Manner, *in Spiritum Mundi*, into the three first, and draw the Sun's Power and Influence into them.

82. On the other Side also, the Sun mightily presses into them to receive their Science or Root, whereupon they have their shining from the Power, Virtue, or Influence of the Sun.

83. And they again, on the other Side, inject their kindled Power as a Fruit into the four Elements, and so *qualify* or have Influence one in another, and the one is continually the Manifestation, also the Power and the Life of the other; as also the Destruction and Corruption of the other.

84. And that one Property may not climb up above all the other, the Most High has spoken forth or expressed them thus *in Equilibrio*, Balance or Harmony, according to his own Being, out of his Eternal speaking Word, out of the Eternal great Mystery, which is wholly spiritual, into a *Time*, and set the Eternal into Time with a *Figure*, wherein every creaturely Life exists; and also exercises its Dominion therein.

85. But the Angels and Eternal Spirits are to be excepted, as also the right *inward* Soul of the true Man; these have their Original out of the *Eternal* unbeginning Science, or Root, or Nature, as shall be mentioned hereafter.

86. Now understand this assumed Similitude thus: God is the Eternal Sun, *viz.* the Eternal One *only Good*; but without the Eternal Science or Root, *viz.* the Eternal Nature, it would not be manifested with its solar Power, *viz.* the *Majesty*, without the Eternal *Spiritual* Nature.

87. For without Nature there would be nothing wherein God in his Power could be manifested; for he is the *Beginning* of Nature.

88. And yet he does not therefore introduce himself out of the Eternal ONE into an Eternal Beginning to Nature, because he would be *somewhat that is evil*; but that his Power might come into Majesty, *viz.* into *Distinction* and Perceptibility.

89. And that a Motion, and Sport and Scene, as upon a Theatre, might be in him, wherein the Powers might sport or act their Parts together, and so manifest, find and perceive themselves in their Sport of Love and *struggling*; from whence the great immeasurable Love-Fire, in the Band, and in the Birth of the Holy Trinity, becomes *working*.

90. Of which we present you a further Similitude in and by Fire and Light; the Fire in its Painfulness denotes to us *Nature* in the Science or Root; and the Light denotes to us the *Divine* Love-Fire.

91. For the Light is also Fire, but a *yielding Fire, for it gives itself into all things, * Giving. and in its giving there is Life and Being, *viz.* Air, and a *spiritual* Water; into which *oily* Water the Love-Fire of the Light brings its Life, for it is the Food of the Light.

92. For otherwise, if the Light should be shut in, and the spiritual Water could not separate itself from the fiery ¹ Quality, and so resolve, dissolve or mix itself in itself with the Nothing; *viz.* with the *Abyss*, then the Light would extinguish.

¹ Nature or Condition.

93. But seeing it resolves, dissolves or mixes itself with the *Abyss* (wherein yet the *Eternal Byss* or Ground and Foundation lies) *viz.* with the Temperature, wherein all the Powers lie in One, the Light or Love-Fire so draws that spiritual Water again to itself for a Food, which in the resolving, dissolving or Mixture, much more becomes an *Oil or Tincture*, *viz.* a Power and Virtue of the Fire, and Glance of the Light.

² John vii. 33.

94. And here lies the greatest *Arcanum*, or secret Mystery of spiritual eating or feeding upon: Loving Sons, if you knew it, you had the Ground of *all* secret hidden Mysteries of the Being of all Beings: And concerning this Christ said, ² *He would give us the Water of Eternal Life, which would flow in us into a Well-spring of Eternal Life.* Not the outward Water, which is generated from the outward Light-Fire, but the inward Water, generated from the *divine* Light-Fire; of which the outward is a Type, Image or Shadow.

95. Know also and understand this Similitude thus: The Eternal only Good, *viz.* the Word of the holy Mental Tongue, which the Most Holy J E H O V A speaks out of the Temperature of his only Being, in the Science or Root to Nature; he speaks it for this Reason only into a Science or Root of Distinction, *viz.* into an *Opposition*, that his *holy* Power and Virtue might be distinct, and come into the Glance of the Majesty; for it must be manifested through the fiery Nature.

96. The Eternal Will, which is called Father, brings its Heart or Son, *viz.* its Power, through the Fire into a great Triumph of the Kingdom of Joy.

97. In the Fire is *Death*, *viz.* the Eternal Nothing dies in the Fire, and out of that Dying comes the Holy Life; *not* that it is a Dying, but thus the Life of Love exists out of the Painfulness: The Nothing thus takes an Eternal Life into itself, so that it is *palpable*, and yet goes again out from the Fire as a Nothing.

98. As we see that the Light shines from the Fire, and yet is as Nothing, but a lovely giving *munificent* working Power and Virtue.

99. Understand it thus, in the Separation or Distinction of the Science or Root, where Fire and Light divide themselves; by the Fire understand the *Eternal Nature*, wherein God says, He is an angry, jealous or zealous God, and consuming Fire.

100. Which is *not* called the Holy God, but his Zeal or Jealousy, as a consuming Power of whatever the Desire in the Distinction or Separation in the Science or Root comprehends or *conceives* in itself; as where a distinct Separability in the Science or Root elevates and conceives itself into a Self-Will, to go forth above the Temperature, and breaks itself off from the *total* Will, and introduces itself into *Phantasy*.

101. So Lord *Lucifer* and the Soul of *Adam* have done, and still at this Day it is done in the human Science or Root in the *Soulissh* Property; out of which a *Tbistle-Child*, of a false and wicked Science or Root, of a *devilissh* Kind or Condition, is generated; which the Spirit of God well knows, concerning whom Christ said,

³ John x. 26. ³ *They were not his Sheep.*

⁴ John i. 13.

102. So also it is said, that they only are ⁴ *God's Children*, whose Souls are *sprung forth*, *not from Flesh and Blood, nor from the Will of Man*, but from God, that is, out of a right Divine Science out of the Temperature, as out of the Root of the Love Fire.

103. Into which *perished* Adamical Science God hath introduced his Love-Fire again in Christ, and rooted it again in the Temperature of the Light, as in the Science or Root of the Light; of which hereafter it shall be treated.

104. And as we understand two *Beings* in the kindling of the Fire; *viz.* one in the Fire, and the other in the Light, as two Principles; so we are to understand concerning *God*.

105. He is called God *only* according to the Light; *viz.* in the Powers of the Light, wherein the Science or Root is also manifested, and that in endless *Variety* or Divisibility; but all in the Love-Fire, where all Properties of the Powers give their Will up into the *One only*; *viz.* into the Divine Temperature, where but one only Spirit and Will rules in all Properties, and the Properties all give up themselves into a great *Love* in and towards one another; where one Property desires to taste and relish the other in great fiery Love, and all is but one entire lovely Power, qualifying or infusing into one another; and yet introducing themselves through the Diversity or Separability of the Science or Root, and manifold Powers, Colours, and Virtues, to the *Manifestation* of the infinite Divine Wisdom.

106. Of which we have an Example in the springing Earth, in the Herbs and Plants, where, out of the Science or Root of the Temperature, out of the *good Part*, grow fair lovely Fruits.

107. And on the contrary, out of the Science of the fiery Nature, with the Impression of the *Curse* of the Earth (inasmuch as *the Lord has cursed it because of Man's* and the Devil's *Fall*, and reserved it to be driven off, upon and at his Test) meer evil, stinging, thisty Fruits grow.

108. Which yet have in them some Good as to their Original, where, in the Quintessence, the Temperature *yet* lies, and at the *End* shall be separated.

109. And in this Place we must rightly understand, that in the Divine Power, so far as it is called God, *viz.* in the Word of the *Divine* Property, no Will to evil can be, neither is there any experimental Knowledge of Evil therein.

110. But the Knowledge of Good and Evil is meerly in this, where the unsearchable abyssal Will separates itself into the fiery Science or Root, wherein the natural and creaturely Ground lies.

111. For out of the divine Love-Science or Root, no Creature can *solely* and only be generated; it must have in itself the fiery Triangle of the fiery Science or Root, according to the Painfulness, *viz.* an *own Self-Will*.

112. This goes forth into a Particular out of the Temperature of the unsearchable abyssal Will as an expressed or out-spoken Science or Root, *viz.* a *Beam* or Ray from the whole entire Will where the Word of Power separates itself into Fire, and out of the Fire again into Light.

113. Here the Angels and Souls of Men *exist*, *viz.* out of the fiery Science of the Beginning of the Eternal Nature, where that Beam of the fiery Science shall again unite itself into the Light's Temperature, *viz.* into the entire Total; and then it eats of the holy Tincture of the Fire and of the Light, out of the spiritual Water, whereby *the* Fire becomes a Kingdom of Joy.

114. For the Spirit's Water is a *daily* mortifying of the fiery Science, whereby the fiery Science, through the Love-Fire, becomes a Temperature; and then also there is but one only Will therein, *viz.* to love all that which stands in this Root.

115. It is to be understood concerning the Angels of God, as also the blessed Souls, who all have their Original out of the *Science* or Root of *the Fire*.

116. In which Science the Light of God shines, so that they have a continual Hunger after Divine Power and Love, and introduce the *Holy Love* into the Fire for a Food, whereby the fiery Triangle is changed into meer Holiness and Love in great Joy.

117. For nothing is or subsists eternally, unless it has its Original out of the Eternal unbeginning Will, out of the fiery Science of the Word of God, as shall be mentioned hereafter.

^p Or Root of the Senses or Thoughts, See Clavis, Verse 214.
^q See the Word Science in the Clavis, verses 210, 219.

The Third Chapter.

Of the introducing of the fiery Science or Root into Forms or Dispositions to Nature and to Being. How the Science or Root brings itself into Fire : What that is, and how Multiplicity exists.

The Gates of the great Mystery of all hidden Secrets.

† Most precious, highly worthy.
† Gen. i.
† John i.



WHEN the † dear Man *Moses* describes the Creation of the World, he says thus ; † *God said, let it be, and it was so* ; also he says, *In the Beginning God created Heaven and Earth* : and in John the First, it is thus, † *God made all Things out of his Word*. In these lie the Ground and deep Understanding.

2. For from Eternity there has been nothing but only God in his Trinity in his Wisdom as beforementioned, and therein the Science or Root, viz. the speaking, Expression, or breathing forth from himself, conceiving, forming, and bringing into Properties.

3. The Conceiving or Comprehending is the *Creating*, and the Science or Root, viz. the Desire, is the *Beginning* out of the Temperature to the Distinction, Variety, or Divisibility.

4. For the whole Ground lies in that where it is said, *God created by the Word*. The Word remains in God, and goes with the Science or Root, viz. with the Desire, out of itself into a Partition, Distribution, or branching forth ; which is thus to be understood.

5. The Science or Root is eternally in the Word, for it arises in the Will ; in the Word it is God, and in the *Partition*, or Distribution, viz. in the Comprehension, it is the Beginning of Nature.

† I. Sal. Saturnus.
* Bitter, cold, harsh, condensing, contracting.

6. Its † first Form, Disposition, or Quality, is * *astriugent*, viz. a Comprehensibility of itself : Its Forms or Dispositions that arise in its Co-impression or Compaction are these :

7. 1. *Darkness*, for the Comprehension or Conception overshadows the free Will in the Science or Root.

2. It is the Cause of *Hardness* ; for that which is attracted, or assumed, or contracted, is hard, harsh, and rough ; and yet in the Eternity *Spirit* only must be understood.

3. It is the Cause of *Sharpness*.

4. The Cause of *Coldness* ; viz. of the cold fiery Property.

5. The Cause of all Being, Essentiality, Substantiality, or *Comprehensibility*, and it is in *Mysterio Magno* the Mother of all Salt, and the Root of Nature, and in the Mystery is named by this Word † S A L, viz. a spiritual *Sharpness*, the Original of God's Anger, also the Original of the Kingdom of Joy.

† Salt.

8. The † second Form or Disposition in the Science or Root is the Sting of *Perceptibility*, viz. the very drawing, from whence Feeling and Perceptibility arise, for the more the *Astringency* impresses, or compresses, the greater is this Sting, as a raging furious Destroyer.

† II. Mercurius.

9. Its dividing into Forms or Dispositions are these, viz. Bitter, Woe, Pain, Pelting, Stirring, the Beginning of the *striving* Will in the Temperature ; a Cause of the spiritual Life ; also a Cause of † Misery ; a Father or Root of the Mercurial Life in the

Quellens.

living and ^b growing Things : a Cause of the flying or flitting Senses or Thoughts; also a ^b Cause of the exulting Joy in the ^c Light; and a Cause of the inimicitious Contrariety ^b In Animals and Vegetables. in the strong Impression or Contraction of the Hardness: from whence *Strife* and oppo- ^c Or Love. site Will exists; also the Original of spiritual Anger, and of all Torments and Disquietness.

10. The ^a third Form or Disposition in the Science or Root is the *Anguish* which arises in the Opposition of the Astringency, and stinging Bitterness, as an ^e *Ens* or Being ^{III. Sulphur Mars,} of Feelings, the Beginning of Essence and of the *Mind*, a Root of Fire and of all ^c A Ground of Painfulness; a Hunger and Thirst after the Liberty, *viz.* after the Abyss; a Manifestation of the eternal abyssal Will in the Science, where the Will brings itself into spiritual Forms or Dispositions; also, a Cause of *dying*, *viz.* the Birth of Death, where yet ^{Being or Substance.} not Death, but the Beginning of the ^f Life of Nature exists; and it is even the Root, ^r Nature- where God and Nature are *distinguished* or separated, not as a rending off, but in Refe- ^{Life.} rence to the Temperature in the Deity: So that here the clear sounding sensible Life exists; out of which the Creation has taken its Original.

11. The ^s three forementioned Forms or Dispositions, *viz.* Astringency, bitter Sting, ^r The three and Anguish, are the *three first* in the Science or Root of the one only Will, which ^{first.} is called the Father of all Beings; and they take their Ground and Original in the Science, out of the *Trinity* of the Deity.

12. But they are not so to be understood that they are God, but his Manifestation in his Word and Power.

13. First ASTRINGENCY, which is the Beginning to *Strength* and Might, as a Ground out of which all proceeds, arises out of the Father's Property in the Word.

14. And secondly, the BITTER-STING, *viz.* the Beginning of *Life*, has its Original out of the Sun's Property out of the Word; for it is a Cause of all Power and Distinction, also of Speech, Understanding, and the five Senses.

15. And thirdly, the ANGUISH arises out of the Holy Spirit's Property in the Word; for it is the Cause of *both Fires*, *viz.* of the Light's Love-Fire, and of the painful Fire which is consuming; and the true Original of the creaturely Life which is found or apprehended, also of the dying to Joy and Sorrow. It is the Root of every Life out of the Science of the one only eternal Will.

16. These three first, in the Creation in the ^h Life of Nature, according to the Com- ^h Nature- pactation in the creating, are called *Sulphur*, *Mercurius* and *Sal*, wherein the spiritual Life ^{Life.} has introduced itself into a visible comprehensible *Matter*.

17. Which *Matter* is in all Things, in the Animate in the *Flesh*, and in the Vegetables of the Earth, both spiritually and corporeally, nothing excepted; every Being of this World stands therein, as it is before our Eyes, and known to the expert.

18. For thus the invisible, *viz.* the spiritual World, has, with the three first, introduced itself into a visible *comprehensible* palpable Being or Substance, according to Spirits spiritually, and according to Bodies corporeally and palpably.

19. Also the whole Earth with all its *Materials* arises from thence, as also the Constellations with the Elements; yet Men must see further, and look through all the seven Forms and Dispositions, when they will explain what the Sun, Stars and Elements are, as it further follows.

20. The ⁱ fourth Form or Disposition in the Science out of the one only Will is the ^{IV. Mars} *kindling* of the FIRE, where the Light and Darkness part, each into a Principle; ^{and Sol.} for here is the Original of the Light, as also the right Life in the Perceptibility of the three first, also of the right *Distinction* between Anguish and Joy; and this is done thus.

21. The first Will in Trinity, which is called God without Nature and Creature, comprehends itself in itself for its own Seat in the *Geniture* of the Trinity with the Science, and brings itself into Power, and in the Power into the generating Word, *viz.* into

an essential Sound to the *Manifestation* of the Power; and farther into a Desire to Perceptibility and a Capacity of finding the Power, *viz.* into the three first to the producing of Nature, as was mentioned above.

22. But when it brought itself into the *Anguish*, *viz.* into the Original of the spiritual Life; then it compacted itself again in itself, with the longing of the *Liberty* to be free from the Anguish; that is, it comprehended in itself the Abyfs, *viz.* the Temperature of the Divine Longing and Wisdom, which is so very *amiable*, meek, and still.

23. And in this Comprehension, the great Shriek or *Terror* is effected; where the Torment is terrified at the great Meekness, and sinks down into itself as a *trembling*, from whence the * Poison-Life in Nature has its Ground and Beginning; for in the Shriek or Terror there is Death.

* The Life of Infection, Sicknefs, and Death.

24. And in the Shriek the Astringency conceives itself into Being or Substance, *viz.* into a Mercurial Spirit-Water, out of which, in the Impression or Compression *in the Beginning of the Creation* of the Earth, Stones, Metals, and the mercurial sulphureous Water were generated; out of which the Metals and Stones have their Original

25. This Shriek, Terror, or Affrightment in the three first, *viz.* in the Astringency, Bitterness and Anguish, according to the dark Impression or Compression in itself, makes the inimicitious or hostile terrible Life of the Wrath or Anger of God, of the devouring and *consuming*.

26. For it is the kindling of the Fire, *viz.* The Essence of the Painfulness of burning or consuming Nature of the Fire, and is called, according to the dark Impression or Compression, the *Hell* or the Hole, that is, a kind of hollow Concave or Dungeon, *viz.* a self-comprehended or conceived painful Life in itself, that is only perceptible and manifest in itself.

27. And in respect of the whole Abyfs, it is rightly called a *Hole*, or hollow Dungeon, which is not manifested in the Light, and yet is a Cause of the kindling of the Light. In that Manner it is to be understood, as the *Night* dwells in the *Day*; and yet the one is not the other.

28. Understand now the kindling of the Fire rightly thus; it is done by a Conjunction or *Coition*, 1. of the three first in their Impression or Conception in the Wrath: And on the other Part, 2. from the amiable Liberty of the *Ens* in the Temperature, where Love and Anger enter one into another.

29. As when a Man pours Water into the Fire, there is a Shriek or *Terror*; so also when Love enters into the Anger, there is also such a Shriek or Terror.

† Flash.

30. In the Love the Shriek is a Beginning of the Lightning or † Lustre, wherein the one only Love makes itself *perceptible*, *viz.* majestic or shining, being the Beginning of the Joyfulness or Kingdom of Joy, in that Manner as the Light becomes shining Fire.

31. Also in the Love it is the Beginning of Distinction, or Variety of Powers. So that the *Powers* in the Shriek press forth, from whence the Smell or Taste, or Relish of the Difference exists: And in the three first the painful Nature of the Fire is understood.

‡ Sulphur.

32. For the Astringency attracts, compresses, or impresses and devours; and the Bitterness is the Sting of *Woe*; and the Anguish is now the Death, and also the new Fire-Life; for it is the Mother of the ‡ Brimstone; and the Love-*Ens* gives to the Anguish, *viz.* to the Mother of the Brimstone, a quickening to the *new* Life, out of which the Glance of the Fire arises.

§ Soft, or pleasant.

33. For we see that the Light is § meek, and the Fire painful, whereupon we understand, that the Ground of the Light arises out of the Temperature, *viz.* out of the *Union*, out of the Abyfs of the one only Love, which is called God; and the Fire, out of the driving Will, in the Word out of the Science, through the Impression or Compression and Introduction into the three first.

34. In the *Light* now is understood the Kingdom of God, *viz.* the Kingdom of Love.

35. But in the *Fire* is understood God's Strength and Omnipotency, *viz.* the spiritual Creature-Life.

36. And in the *Darkness* is understood the Death, Hell, the Anger of God, and the anxious Poison-Life; as is to be understood in the Earth, Stones, Metals, and Creatures of the outward created World.

37. And we admonish the Reader, not to understand the high supernatural Sense in an earthly Manner, where I speak of the generating of the *Mysterium Magnum*; for I thereby only intimate the *Ground*, out of which it is become earthly: Therefore I must often speak so, that the Reader may understand and consider it, and ^o fall into the inward Ground.

38. For I must often give *earthly Names* to heavenly Things, because earthly Things are expressed or spoken forth from them.

39. In the *kindling of the Fire* lies the Ground of all secret hidden *Mysteries*; for the Shriek or Crack of the kindling is called in Nature *Salnitri*, as a Root of all Salt of the Powers, a Distinction or Divisibility of Nature, wherein the Science divides itself into Infinity; and yet always in the Shriek or Crack, as a Shriek or Crack of Division or Distinction in the Substance, continues just so.

40. In the kindling of the Fire, understood according to the inward magic Fire, the *Spirit of God* makes itself stirring, in that Manner as the Air raises itself out of the Fire: For there the *one Element* exists, which in the outward World has unfolded itself into *four Elements*, which is thus to be understood.

41. In the ^p shining of the Fire and Light is the *Distinction* or Separation; the Spirit, ^p Glimpse, or *viz.* the fiery Science or Root of the Powers or Faculties divides itself *upwards*, for it goeth forth out of the fiery Crack as a new Life, and yet it is no new Life, but only has thus assumed Nature. ^p Lighning, or Sparkling, or Twinkling.

42. And the *Ens* of Love remains in the *midst*, standing as a Center of the Spirit, and yields from itself an *Oil*, understand it spiritually, in which the Light lives: For it is the *Ens* of the fiery Love.

43. Out of this fiery *Ens* of Love goes forth upward with the Spirit aloft, the *Tincture*, *viz.* the ^q dewy Spirit, the Power of the Fire and Light; whose Name is called ^q Or waterish. VIRGIN SOPHIA.

44. O ye beloved wise Men, if you knew it, it were well for you.

45. The same *Dew* is the true modest Humility, which suddenly is transmuted with the Tincture, and attracted again by the Light; for it is the *Soul* of the Light according to the Love.

46. And the Fire is the *Husband* or Man, *viz.* the Father's Property, that is, the Fire-Soul.

47. And herein lie both the Tinctures, *viz.* the Man's and Woman's Tincture, the two Loves, which in the Temperature are *divine*; which were divided in *Adam*, when the Imagination turned itself from the Temperature, and are *united* again in Christ.

48. O ye beloved wise Men understand the Sense of this. For here lies the ^r Pearl ^r Matth. xiii. of the whole World, understood well enough by ours, and must not be given to the ⁴⁶ Beasts.

49. The third Distinction, Separation, or Division out of the Fire comes from the *killing of the Fire*, *viz.* out of the Being or Substance of the three first, *ex spiritu Sulphuris, Mercurii, & Salis*, and goes *downwards*, as an inanimate insensible Life, and is the Water-Spirit, out of which the material Water of the outward World has its Beginning; wherein the three first with their working have generated Metals, Stones, and Earth, out of the Properties of *Salniter*.

50. Wherein yet a Man must understand the *superior* Being or Substance from the Impression of the *Love-Ens*, as in the precious Metals and Stones.

51. This salnitrous Ground is unlocked by the Sun, so that it has a *vegetative* Life; enough to be understood here by those that are ours, for it is covered with the Curse.

52. We are satisfied well enough in that which shall *eternally* rejoice us, and will not hunt the waggish Ape into the Beast; and yet shall intimate what is profitable for us.

53. The fourth Distinction or Separation goes forth into Darkness, wherein also *all* Beings or Substances lie and move, as in the light World, and in the outward elementary World.

54. N. B. But all is done in the *Phantasy*, according to the Property of the Quality; which we will not further mention here, because of the false Light which is understood therein, and because of Man's perverse malicious Wickedness.

55. Yet we will herewith intimate and hint to the *Pharisee*, that he has *no true Understanding* of Hell and of Phantasy; what their Quality and *Effect* are, and to what they tend and serve; seeing there is nothing without God, and yet it is without God, but only in another Source or Condition, and another Life, also another Nature-Light known to the *Magus*.

‡ V. Venus. 56. The fifth Form or Disposition in the Science now is the true Love-Fire, which separates itself from out of the painful Fire into the *Light*, wherein the Divine Love in Being and Substance is understood.

57. For the Powers separate themselves in the Crack of the Fire, and become greedy in themselves; wherein a Man may then also understand all the *Diversity* of the three first.

58. But now they are no more in Painfulness, but in *Joyfulness*, and in their Hunger or Desire, as it may be expressed; *viz.* in the Science they draw or attract themselves into Being or Substance.

59. They draw the *Tincture* of the Fire and Light, *viz.* *Virgin Sophia* into them; that is, their Food, *viz.* the great *Meekness*, 'Well-pleasings and pleasant Relish.

‡ Sweetness, Acceptable-ness, Loveliness, and Desirableness. 60. This comprehends itself in the Desire of the first three into Being or Substance; which is called the *Body* of the Tincture, *viz.* Divine Substantiality, Christ's Heavenly Corporeity. O dear Sons, did you but understand it where he says, " *That he was come from Heaven, and yet was in Heaven.*"

‡ John 3. 13. 61. This Tincture is the Power of the speaking in the Word, and the Being or Substance is his in drawing or Compression, where the Word becomes *substantial*: that Substance is the Spirit-Water, concerning which Christ says, " *he will give it us to drink, which will flow forth into a Well-Spring of Eternal Life.*"

‡ John iv. 14. 62. The Tincture changes it into spiritual Blood, so that it is the Soul thereof: It is Father and Son, out of which the Spirit, *viz.* the Power goes forth.

63. O dear Sons, if ye understand this, give not your Spirit leave to lift up itself therein in *Joy*; but bow it down into greatest *Humility* before God, and shew it its Unworthiness, that it fly not therewith in its own Love and Will; as *Adam* and *Lucifer* did, who introduced the *Pearl* into Phantasy, and broke himself off from the Total.

64. Consider well in what hard Lodging the Soul lies captive: Humility and willing of nothing, but only God's Mercy and Compassion, is *best* and most profitable for those that have known *Virgin Sophia*, to exercise themselves therein.

65. It is a high thing which God manifests to you, have a care what you do; make not a flying *Lucifer* of it, or else you will *bewail* it.

66. This fifth Form or Disposition has all Powers of the Divine Wisdom in it, and is the Center, wherein God the Father manifests himself in his Son through the speaking Word; it is the Stock of the Branches of eternal Life of the Spiritual Creatures; the *Food* of the fiery Soul, as also of Angels, and of that which Man cannot express.

67. For it is the eternal continual perpetual Manifestation of the Triune Deity, where in all Properties of the holy Wisdom in a sensible Manner qualify and mix, as a Relish, Savour, and mixing, incorporating, qualifying Life of the Love-Fire, one in another.

68. And it is called the Power of the Glory of God, which has shed forth itself together in the Creation in all created Things, and lies in every Thing, according to the Property of the Thing, hidden in the Center, as a Tincture in the living or animate Body.

69. Out of which Science all Things grow, blossom, flourish, and yield Fruit, which Power lies within the *Quinta Essentia*, and is a *Cure of Sickness*: If the four Elements could be put into a Temperature, then were the glorious Pearl in its Operation manifested.

70. But the Curse of God's Anger holds it captive in itself, because of Man's *Unworthiness*, which is well known to the *Physicians*: And it exists also out of all the four *Medicis*, Elements, and is manifested in the Fire through the Light in the Love-Desire.

71. The sixth Form in the Science is in the Divine Power the *speaking*, viz. the Divine Mouth, the Sound or Voice of the Power; where the Holy Spirit in the Comprehension of Love goes forth clearly out of the impressed or conceived Power. VI. Jupiter, the Original of Life.

72. As we may understand in the Image of God in Man, in his *Speech* and Discourse; thus there is likewise a sensible Operative speaking in the Divine Power in the Temperature.

73. Which operative Speaking is rightly understood in the *five Senses* as a spiritual Seeing, Hearing, Smelling, Tasting, and Feeling; where the Manifestation of the Powers operate one in another.

74. Which Operation of the Spirit speaks itself forth in a clear distinct Sound, as is to be understood in Man; as also in the out-spoken Word in the Creatures, both the animate, and the like also in the inanimate vegetable Creatures.

75. For therein is understood how the spiritual World, viz. the spiritual Sound, has given in itself together in the Creation, from whence the *Sound* of every Being or Substance exists; which in the *Materiality* is called a Mercurial Power out of the fiery *Hardness*, into which the other Powers give their Co-operation, so that there is a Noise, Tune, or Song, as is to be known in the animate or living Creatures, but in the inanimate there is a Noise or Tune, as is seen in a Viol, Lute or Instrument of *Musick*, how all Harmony and Melody lies together in one single Work or Instrument, whatever the Understanding is able to bring forth.

76. Farther in the sixth Form or Disposition the true *understanding* of the five Senses is to be perceived by us; for when the Spirit has brought itself forth out of the Properties, then it is in the Temperature again, and has all Properties in it.

77. As the Body is a substantial Power, so the Spirit is a volatile, viz. a sensitive or *cogitative*, in which the *Mind* is understood to be, out of which the Senses or Thoughts arise.

78. For the Senses or Thoughts arise out of the Multitude of infinite Properties, out of the Crack or Shriek, or Terror of the Fire; therefore they have both Centers, viz. God's Love and Anger in them.

79. All the while they are in the Temperature, they are *right*; but as soon as they go forth out of the Temperature, and so cast themselves upon a Proof of themselves, to find themselves in Properties, and to know themselves, then the *Lye* is generated; so that they speak from Self-Will, and hold the other Properties to be false, and despise them, and so quickly bring themselves into Self-longing or *Lust*; wherein the heavy Fall of *Adam* and of *Lucifer* is to be considered and known by us.

80. For *Adam* was set in the Temperature as to the Properties, but his Science or Root brought itself into *Divisibility* or Distinction, into false or evil Desire or Lust, through the Infection and Instigation, Injection, Inspeaking, or Persuasion of the *Devil*.

81. In which Inspeaking Lust swelled up itself in the Temperature, and brought itself into the *Multiplicity* of Properties, *viz.* each Property in itself.

82. For the Soul would try how it would relish, when the Temperature as to the Properties *departed* from one another; *viz.* how Heat and Cold, as also Dry and Moist, Hard and Soft, Harsh, Astringent and Sweet, Bitter and Sour, and so all the Properties relished in the Distinction or Variety.

83. Which yet God did forbid him, warning him that he should not eat of the *Vegetation*, Growth, or Fruit, that is, of the *Manifestation* of the Knowledge of Evil and Good.

84. In which Taste or Relish the fiery Hunger first arose, so that the Forms or Dispositions of Life lost the *Manna*, *viz.* the *Bread of God* from the Essence of Love, and could no more taste how it was in the Temperature, in one only Will.

85. From whence the Forms or Powers of Life instantly conceived and pressed themselves into so great Hunger, and the Multiplicity of Properties impressed and thrust forth themselves, whereby the Grossness of the Flesh existed; and the *bestial Desire*, in the Multiplicity of the Science of the Properties of the Powers, became manifest in him, that is, in Man.

86. Also instantly the divided Properties in *Spiritu Mundi* penetrated into him, *viz.* Heat and Cold, also the bitter, aking, stinging Woe rushed in upon him, all which could not happen in the Temperature; from whence also *Sickness* arose to him in the Flesh.

87. For the Properties were come into Strife, and contrary opposite Will: Now as soon as one Property swells up above the other, or is kindled by something, so that it casts itself up almost in the Operation, Qualification, or *Infection*; then it is an Enemy, and opposite to the other, from whence Woe and Sickness arise.

88. For the Strife brings itself instantly in into the three first, when the *Turba* is generated, and the Chamber of Death is opened or awakened, so that the *Poison* Source or Quality gets the Dominion, and that is the very heavy Fall of *Adam*.

89. The ^a seventh Form in the Science or Root is in the *divine Power*, the impressed or compacted Substance of all Power, wherein the Sound, *viz.* the speaking Word, in the Science, comprises or compacts itself into Essence, as into an *Essence*, wherein the Sound makes itself audible or distinct.

^a VII. Luna, Saturnus; the Beginning and End.

90. The fifth Conception, *viz.* Love, *viz.* in the first Form, is altogether *spiritual*, *viz.* the clearest most audible distinct Substantiality of all; but this is a Compaction of all Properties, and is fitly called the *total* Nature, or the formed Word, the out-spoken Word, *viz.* the inward divine Heaven, which is *uncreated*.

91. But it stands together in the divine working Birth of the Temperature, and is called *Paradise*; *viz.* a springing growing Substance, of the conceived working Divine Power, wherein a Man is to understand the vegetative Soul, in the same Manner as the Science or Root putteth itself forth out of the Earth, through the Desire or Influence of the Sun, into a Growth or Vegetation of Wood, Plants, and Grass; for the Science or Root of the Earth hath its *Original* also from hence.

92. And when God introduced the spiritual World according to all Properties into an *outward Substance*, then the inward continued in the outward, the outward as a Creation or Creature, but the inward as a generating Substance; and in that Respect we see the World but half as it were.

93. For Paradise, *viz.* the inward World, which in *Adam's* Innocence grew together through the outward Earth, *we have lost*.

94. Farther, we are to understand, that the *seven Days* and their *Names* arise out of the seven Forms or Dispositions, *viz.* all seven out of one only, which was the Beginning of the Motion of the *Mysterium Magnum*.

95. N. B. And the *seventh* is the Day of *Rest*, wherein the working Life of the six Properties rests, and is indeed the Temperature in the Substance, wherein the working Life of the Divine Power rests; and ^b therefore God commanded it for a *Rest*, for it is the true ^b *Exod.* *Image of God*, wherein God always from Eternity has imaged or formed himself into ^{xxviii.} *an Eternal Substance*.

96. And if we will but see, it is *Christ*, the true created Man in *Adam* who fell, and brought himself into the six Days Work, with the Science or Root, into Unquietness; which God with his highest Tincture of Love *in the Name Jesus in Man* tinctured again, and brought him into the eternal *Sabbath* of Rest.

97. Thus these are the seven Properties of the Eternal and Temporal Nature; according to the Eternity spiritual, and in a clear illustrious transparent *crystalline* Substance by Way of Similitude.

98. And according to the outward created World, in Evil and Good, they are in Strife one with another; to the end that the inward *spiritual* Power might bring itself, through the striving Science or Root, into creaturely Formations and Generations, that the Divine Wisdom might be manifested in *Wonders* of Formations in the manifold Life.


99. For in the Temperature *no Creature* can be generated, for it is the one only God.

100. But in the Exit of the Science of the one only Will, in that it parts itself into *Particulars*, a Creature, *viz.* an *Image* of the formed Word, may spring forth and exist.



The Fourth Chapter.

Concerning the Original of the Creation.

I.  OURTEOUS Reader, I suppose thou art a Man and not an unreasonable Beast, and let not the vain Babblings and long frivolous Discourses of the *Sophisters* seduce thee with their calvish Understanding; who *know not* what they babble, who do nothing else but dispute and wrangle, and understand not what they *exclaim* against, and have no Ground and Foundation in the Sense and Meaning.

2. Neither be offended at this Pen, or Hand of the Pen; the Most High has *cut it* and made it *so*, and breathed his Breath thereinto, which causes us to know, see, and understand *this* very well; and not as knowing it from the Opinion or Conceit from the Hand of others, as by an astral Influence, Suggestion or Injection, as is laid to our Charge.

3. A Gate is opened to us in the Holy ^c Ternary, in *Ternario Sancto*, to see and to know what the LORD at this time will know in Man. ^c In the Paradoxical Substantiality.

4. That Strife may have an End, and that Men might *dispute no more about God*, he therefore manifests himself.

5. And that should be no Wonder to us, but we ourselves should be that Wonder that he has generated, in his Fullness of Time, if we did but know ourselves what we are, and did go forth from Strife into the *Temperature* of the one only Will, and *love* one another.

6. The whole Creation, both of the eternal and of the temporal Creatures and Beings, or Substances, *stands* in the Word of Divine Powers.

7. The eternal arise from the Science or Root of the *speaking*, *viz.* from the one only Will of the Abyss, which with the Word of the Speaking, with the Science, introduces itself into *Particularity*.

8. And the temporary arise in the *outspoken* Word, *viz.* in an Image or *Representation* of the eternal; wherein the outspoken Word has again introduced itself, in its Substance, into an outward *Glas* for the beholding itself.

9. The Parting and *Distribution* of the Science out of the Abyfs into a *Ground* or Foundation, with the Introduction of the speaking Word, into a Re-expression of the Substance of all Substances to and in Evil and Good, stands thus.

10. *Three Principles* generate themselves in the Substance of Substances, where one is the Cause of the other, wherein also a Man is to understand a *threefold Life*, *viz.* a threefold distinct *Divine* Revelation or Manifestation.

11. The true *Deity* in itself in Trinity, in the Science or Root of the Abyfs, in the one only Will wherein God generates God, *viz.* the one only Will which brings itself into Trinity, is *no* Principle.

12. For there is nothing before it, and therefore also it can have *no Beginning* from any thing; but itself is its Beginning, the Nothing and its Something.

13. But in the Word of the one only Divine Power, wherein the one only Science or Root of the Geniture of the Trinity breathes itself forth from itself, *there* arises the Beginning of the first Principle.

14. N. B. And yet it is not in the Ground or Foundation of the Speaking, *viz.* in the Trinity, but in the *Comprehension* of the Power of Distinction; where that Power comprehends or comprises itself into Nature to Perceptibility and Motion.

15. Where the Perceptibility divides itself into *two* Substances, *viz.* into Wrath, according to the Impression or Compression in the *Darkness*, and a cold aking Fire, wherein the Heat arises; therein a Man understands the first Principle in the fiery Root, which is the Center of Nature.

16. And the second Principle a Man understands in the dividing of the Fire, where the Divine Science in the Fire parts itself into *Light*; where it has introduced itself into Nature and Substance, to the Manifestation of the Divine Joyfulness.

17. Wherein the Word of Power stands in a working Geniture, where the Mind or ^d *Mens* works in the ^e *Ens*; there is the Distinction between the two Principles, where God, according to the *first*, calleth himself an angry jealous God, and a consuming Fire.

18. And according to the Second, he is a loving merciful God, that wills not Evil, *nor* can will it.

19. The third Principle is understood in the *seven Days Work*, wherein the seven Properties of Nature in the seventh introduced themselves into a Substance of Comprehensibility.

20. Which Substance in itself is holy, pure, and good, and is called the eternal *uncreated* Heaven, *viz.* the Place or ^f *City of God*, or *the Kingdom of God*; also Paradiſe, the pure Element, the Divine *Ens*, or whatever else a Man may call it, according to its Property.

21. The same *one* only Substance of the Divine Operation, which has ever been from Eternity, God has comprehended and moved with the Science of his abyſſal Will, and comprised it in the *Word* of his speaking, and expressed it forth out of the first Principle of the painful dark World, and out of the holy light flaming Love-World, as a Type, Model, or Representation of the inward spiritual World.

22. And that is now the outward visible World with the Stars and Elements, not so to be understood, that it was in a palpable Substance *before* in Distinction: It was the *Mysterium Magnum*, wherein all things stood in the Wisdom in a *Spiritual Form* in the Science of the Fire and Light, in a wrestling sport of Love.

23. It was not in creaturely Spirits, but in the Science or Root of such a Model and representation, wherein the *Wisdom* has thus in the Power sported with itself.

^d The Ground of the Mind.
^e The Ground of Being, Essence, or Substance.

^f Psalm lxxxvii. 3.
Heb. xii. 22.

24. This Model, Idea, or Representation, the one only Will has comprised in the *Word*, and let the Science or Root out of the one only Will go free, so that every Power in the Separation introduced itself into a Self-Will in the Science which was left free, into a Form according to its Property.

25. This the divine Creating, viz. the Desire of the Eternal Nature, which is called the *Fiat* of the Powers, has comprised as into a Compaction of the Properties.

26. For, thus says *Moses*, ^e *In the Beginning, viz. in that same Comprehension or Com-* Gen. 1.
prising of the Mystrium Magnum, God created the Heaven and the Earth; and commanded every Creature to come forth, every one according to its Property.

27. But here we are to understand this, that in the *Verbum Fiat*; in the *Word Fiat*, the *Mystrium Magnum* is compacted or conceived into a *Substance*, viz. out of the inward spiritual Substance into a palpable one, and in the Palpability lies the Science or Root of Life.

28. And this is in two Properties, viz. in a ⁿ *mental*, and in an *ental* one; that is, ⁿ Or an intellectual one, and a substantial one.

29. And the other is in a vegetative growing one, out of the Substance's self-generated ⁱ Science in itself, which is the Vegetation, in which the growing Life stands, viz. the *inanimate* or insensitive Life. ⁱ See the Clavis, v.

30. Out of this Mystery, at the Beginning, the *Quinta Essentia*, viz. the *Ens* of the ²¹⁰ Word, was manifested and became substantial, to which now all three Principles cleave or depend; wherein the *Substance* has divided itself; the spiritual, into a spiritual Substance; and the insensible or inanimate into an inanimate Substance, as Earth, Stone, Metals, and the material Water. ^{Vol. II.}

31. The three first have compacted themselves first into a spiritual Substance, as into Heaven, Fire and Air.

32. For *Moses* says, *In the Beginning God created the Heaven and the Earth*: Germanicè, *Himmel und Erden*.

33. The Word $\left\{ \begin{array}{l} \text{Himmel} \\ \text{Heaven} \end{array} \right\}$ comprehends the spiritual Element, viz. the *spiritual* superior World with the Operation of the four Elements; in which the one only Element has unfolded itself with the Property of the three first, wherein Nature in its seven Forms or Dispositions lies.

34. The spiritual Substance has thrust out from itself the gross compacted inanimate Substance, viz. the *Matter* of the Earth, and whatever is therein contained out of and according to the Properties of the seven Forms or Dispositions of Nature and their branching forth into Parts; where every Form with its branching forth, Distribution, or Variety, has brought itself into Substance.

35. As a Man may see in the vegetative Spirit, which out of the salnitrous ^k Seething of both Fires, brings forth aloft out of itself the Science or Root of each Property, in ^k Sude.
the *Desire* of the superior spiritual Life; from whence then also the Earth receives Power and Virtue.

36. In which superior and inferior Power the Science of the Earth brings itself into a *Vegetation*, which Vegetation the Sun with its Light-Fire kindles, so that Fruit grows from it.

37. This is in the same Manner as the inward magical Sun of the *Light of God* kindles the inward Nature, wherein the *Paradisical Vegetation* and Springing consist.

38. Understand this in the Temperature of the one only Element which is *bidden* to the earthly: But we will shew, in a summary Way, the Reader what the Being of all Beings is.

39. The inward spiritual *Holy World* is the expressing Word of God, which brings itself thus into Substance and Working, according to Love and Anger.

40. Where a Man, first, in the Impression of Darkneſs, understands the *Evil*; and yet in *God* it is not Evil, but in its own Self-Comprehenſion of Self-hood, viz. in a Creature; and yet there alſo it is good, ſo far as the Creature ſtands in the Temperature.

41. And in the Comprehenſion of the Light a Man understands the *Kingdom*, or Dominion, viz. the maniſteſted God with his working Power; which in the fiery Nature comprises itſelf into an audible diſtinct Word to the Divine Maniſteſtation in the Holy Spirit.

42. This working Word, out of all Powers, out of Good and Evil, viz. out of the Light and Love-Fire, and out of the painful and dark Nature-Fire, which in the Eternity ſtood in a working Substance in two Principles, viz. in *Light* and *Darkneſs*, has expreſſed itſelf for a Time, and brought itſelf into a Substance having Beginning and End, and imaged or modelled it in the Creation to the Maniſteſtation of itſelf.

43. That is, the outward World with its Hoſts, and all that lives and moves therein, is included in a Time like a *Clock-Work*; this again runs on from its Beginning continually to the End, viz. into the firſt again, out of which it was produced.

* Engine or Machine.

44. And this is thus maniſteſted, to the End that the Eternal Word in its working Power might be *creaturely*, and have an Image, that as it has from Eternity formed and imaged itſelf in the Wiſdom, ſo it may alſo be imaged in a particular or individual Life, to the Glory and Joy of the Holy Spirit in the Word of Life in himſelf.

45. And therefore God has, in the Eternal Science or Root of the Eternal Abyſſal Will, created *Angels* out of both Fires, viz. out of the Fire of Nature, and out of the Fire of Love.

^m See before ch. 3. v. 10.

46. Though the ⁿ Love-Fire can give forth no Creature, but *dwells* in the Creature and fills it throughout, as the Sun in the World, or Nature in the Time of this World; that ſo the Holy Spirit may have a Sport of Joy in himſelf.

47. And you muſt underſtand us right concerning the Angels; for here lies the Ground why the *Queſtion* concerning the Election of Grace is treated of, wherein Reaſon runs aſtray into Error.

* Pſal. civ. 4. Heb. i. 7.

48. The Holy Scripture calls ⁿ *the Angels Fires and Flames of Light, and miniſtring Spirits*, and they are ſo: And though indeed they have their high princely Government and Dominion, yet all of them together are but a fitted *Instrument* of the Eternal Spirit of God in his Joy, which he maniſteſts in and with them, viz. he maniſteſts himſelf through them.

49. Their Substance and Being, as far as they are peculiarly individual, and are called Creatures, is a Compaction or *Concretion* of the Eternal Nature, which ſtands without Beginning, in the Divine Working to the Maniſteſtation of itſelf, in the Divine *Genitrix*.

50. Underſtand as to the Creature, they are of the Eternal Nature, even all the *ſeven* Forms or Diſpoſitions in great Diſtinction and Variety of Powers.

51. In the ſame Manner as the three firſt in Nature introduce and form themſelves into infinite diſtinct *Variety*; ſo alſo is their Creature to be underſtood in many Properties, every one in its own Property.

52. And we are therein to underſtand eſpecially *ſeven* high Princely Governments or Dominions in three Hierarchies, according to the Fountain of the ſeven Properties of Nature, where then every Form of the Eternal Nature comprises itſelf into a *Throne*, viz. for a Government or Dominion; wherein the ſeveral Variety and Diſtinction is underſtood, alſo the Will of Obedience towards the Throne Prince.

53. This they have in Poſſeſſion and Management, as Creatures from the Divine Gift; God having given them that Substance for a *Seat* and Poſſeſſion, whereof they are

an *Image*, wherein they dwell; which is the *holy* spiritual Power of the Word of the Temperature.

54. Their most inward Ground, which arises from Eternity out of the Divine Property, is the *one* only Will of the Abyss in the Ground or Foundation, and so they arise as to the Beginning of Nature out of the Science or Root of the Free Will, out of which and in which Free Will God generates his Word.

55. The Free Will has in the Nature's Birth, *viz.* in the first Principle of the kindling of the Fire, introduced itself into *Distinction* and Variety.

56. And out of that Distinction or Variety in the Original of the Fire the Angels are introduced into the Free Will; that so with the *Free Will* they may convert, turn, and manifest themselves in the first or second Principle.

57. Even as God himself, in that same Free Will, is free and all things, and in that same *Free Will* introduces himself into Nature, into Fire, Light, and Darkness, into Pain and Torment, also into Love and Joy.

58. Thus also has the Particular or Individual, out of the whole Free Will, introduced itself in the creaturely Property into three Hierarchies or Principles, *as it wills*.

59. That is, the Science or Root may comprehend and manifest itself in the three Hierarchies, in what it *would* have; as the Divine Science or Root has introduced itself into Substance and Operation.

60. That is, one Part has brought itself into the ° fiery according to the cold; and the ° Substance or other Part into the fiery according to the hot; the third into the fiery according to the working light; the fourth into the Phantasy as into a *Glass* or Play of the Self-hood of Nature, wherein it sports with itself in the Disharmony, or *Inequality* of the Properties.

61. The three Hierarchies are to be understood by us in the *three Principles*, as in a threefold natural Light.

62. The first Hierarchy stands in the Substance of the Eternal *Father's* Property, according to the Fire of Strength, *viz.* in the Fire's Tincture in the Substance of Nature.

63. The second Hierarchy consists in the light Fire's Tincture, according to the *Son's* Property in the Eternal Nature, and is the holiest.

64. The third Hierarchy consists in the *Self-hood* of Nature, *viz.* wherein it plays or acts in the Properties one against another; as the four Elements play and act in the starry Power: And the same is manifest according to the Center of the Darkness.

65. And this has also a natural Light in it, *viz.* the cold and hot Lightening of the Fire Flash or Glance, wherein the *Transmutation* is understood, *viz.* wherein the Creature may suddenly transmute or change itself into this or that other Form, and is in Nature called the false or *evil Magic*, or evil Magic.

66. Into which Hierarchy Prince *Lucifer* has^p transmuted or turned himself, and^p Or metamorphosed. with the Science, given himself up out of the Temperature; whose Kingdom is

called $\left\{ \begin{array}{l} \text{eine Höle oder Hölle,} \\ \text{a Hole or Hell.} \end{array} \right\}$ [or Dungeon.]

67. And it is for this Reason, because it dwells itself in the Darkness, and has a false Light, which stands not together in the Temperature; but brings forth a Lust of Desire of the *Phantasy*, of building up and pulling down or destroying; where presently one Shape is formed, and instantly according to the wrestling Forms of Nature, it is destroyed again, and transmuted into another.

68. Which Kingdom also, in the Place of this World in the Creation, stands in its Dominion; but not as to the four Elements and Stars, but yet *bidden therein*, and penetrates into the Creation; wherein the Devils and the Spirits of *Phantasy* dwell in the four Elements.

69. If the Sun and the Water should cease to be, then would that Kingdom be manifested.

^s Or Exerec-
cencies, Exu-
berancies. 70. It images or represents itself in some ^sVegetables, also in Metals which are not fixed, and consist in Fire, also in Plants, Trees, and living Creatures, wherein the false Magia, or evil Magic of *Witchcraft* is understood; and therein Christ calls *the Devil the Prince of this World*.

71. When he was *thrust out from the Light*, he fell into the Kingdom of *Phantasy* in the Center of Nature, without and beyond the Temperature into the *Darkness*; where he may disclose to himself a false Light out of the hot and cold Fire, through the Science or Root of the Might of Eternity.

72. For that is his Fall, that with his *own Will* he manifested the Kingdom of *Phantasy* in his Creature, so that he introduced the Eternal Will out of the Temperature into Division, *viz.* into the Disharmony of the *Phantasy*; which *Phantasy* instantly seized upon him, and therein brought him into an unquenchable cold and hot Fire Source, into the Opposition and Contrariety of the Forms and Dispositions.

73. For the Wrath of the Eternal Nature, which is called God's *Anger*, manifested itself in them, and brought their Will into the *Phantasy*: And therein they still live; and can now do nothing but what the Property of the *Phantasy* is.

^s Contrive. 74. That is, they practise Foolery, with Shews, Tricks, metamorphose themselves, destroy and break Things; also elevate themselves in the the Might of the cold and hot Fire, ^s form a Will in themselves to go up above the Hierarchies of God, *viz.* the Holy Angels; to make *Ostentation* in the pompous Might of the Fire, according to the ^s first in their Wrath.

^s First three
Forms.
^s Mind and
Intention.

75. Their ^s Will is meer Pride; also a Covetousness after the Multitude of Properties, a stinging Envy from the Fire; a despairing from Anguish.

△ ⊕ ⊙
† † †

76. In brief, as the three first, *viz.* the Spirit of Nature, in the Spiritual ^s Sulphur [†] Mercurius and ^{*} Sal is; so also is their Mind, out of which the Senses or Thoughts come.

77. Understand, as the three first *without* the Light of God are in their Original, so also is the Devil in his Will and Mind.

78. For his Elevation or swelling up was according to the first Principle; that he might be a Lord above and in all Beings, and be *above* all the Angelical Hosts.

79. And therefore he apostated from the Humility of Love, and would domineer therein in the Fire's Might, which spewed him out from itself, and set itself to be his *Judge*, and took away the Divine Power from him.

80. And in respect of this Elevation or swelling up, we may consider and highly perceive (seeing the Angels before the Time of the third Principle were created in the first Divine Motion) how powerfully the Kingdom of *Phantasy* in the Wrath of Nature has stirred, impressed, compressed, and thrust forth itself.

81. In which *Compression* the Earth and Stones have taken their Origin; *not* that the Devil has caused it, but that they have *caused* the Mother of Nature, the Wrath of God, that it has included that Substance in a Compaction, and brought it into a *Lump*.

82. Wherein they would *fain* exercise their juggling Feats, but that is withdrawn from them; so that they must now lie *captive* in the Spiritual Ground, in that same Mother of *Phantasy*, and be the poorest Creatures; for they have lost God and his Substance.

83. He that would be too rich, became too poor: He had had *all* in *Lowliness* and Humility, and had wrought with God, but in Self-hood he is foolish.

84. That it may be known what Folly is, and what Wisdom is, therefore God has shut him up in his *own Will*, through his own Elevation or swelling up, as in an Eternal Prison.

Reason's Objection.

85. But now faith Reason, *it was God's Will*, that his Wisdom might be distinguished from Folly, and that it might be understood what Wisdom is, and what Folly is; otherwise Men *would not* know what Wisdom is, nor what Folly is: *Therefore* God has let him fall, and hardened him, so that he *must* do it; otherwise it had not been done: Thus far Reason reaches, and no farther.

Answer.

86. When the Abyss with the *Self-Will* was introduced into a fiery Division and Distinction; then was the Science in the Fire in the Distinction or Division *free*; and so every Science divided itself in the Distribution into its own Will, and the Multitude of Wills were all set in the Temperature, and had depending on them the three Hierarchies.

87. There might every Host, with the Comprehension of the Creature in the three first, introduce itself into a Hierarchy as it would, which that it is true appears as follows.

88. The Devils were in the Original Angels, and stood in the Temperature, in the *Free Will*; now they might turn or incline themselves into what they would, and therein they should be confirmed or established.

Objection.

89. Thou sayest, No: God might do with them *what he would*: yet do but understand it right.

Answer.

90. The Science or Root is God's eternal *unsearchable Will* itself, which has introduced itself into Nature and Creature.

91. Only in the Science of the Creature stood the *Will* to introduce itself into the Phantasy, *viz.* into the Center to the Fire-Life: And thereupon followed the Separation and Confirmation, also the thrusting forth out of the Temperature into Torment, whereinto the *Science* had converted itself with the *Free Will*.

92. This Hierarchy (the Phantasy) assumed *that Will*, and confirmed the same in itself; and so of an Angel became a Devil; *viz.* a Prince in the *Wrath* of God, and therein *he is good*.

93. For, as the Anger of God is, such is also its innate Throne Prince: He is and remains eternally a Prince with his Legions, but in the Kingdom of *Phantasy*; and as the Kingdom of that Power is in itself, so is also its innate Prince.

94. The Source or Torment of the wrathful Kingdom is the *Mother* of his Falshood, *viz.* his God; he must now do what his God wills: Thus he is an Enemy to the Good; for the Love is his *Poison* and ^u Death.

95. And if he sat even in the Holy Power in the Light, yet he would attract nothing ^x to himself, but the Source or Torment ^x of Poison; for that would be *his Life* and Nature; as if a Man would put a Toad into a Box of Sugar, it would draw only Poison out of it, and would Poison the Sugar.

^u Or killing.^x Or Quality.

Objection.

96. But Reason says; *if God had infused his Love into him again, he would have been an Angel again, therefore it lies in God's predestinate Purpose.*

Answer.

97. Hearken, Reason; look upon a *Thistle* or *Nettle*, upon which the Sun shines a whole Day, and with its Power and Virtue penetrates also into it, and willingly gives its Beams of Love into its *venomous* stinging *Eus*.

98. The Thistle also cheers itself in the *Eus* of the Sun; but it grows thereby to be but the *more* a prickly Thistle; it becomes thereby the more *sturdy*.

99. Thus also it is to be understood concerning the Devil: Though God had even infused his Love into him, yet the *Science* or Root of the unsearchable Will had introduced itself into the Kind of a Thistle. That is, the Eternal Will without Ground and Place is a Will in itself, which cannot be broken or *withstood*.

100. And yet we must *not* understand that the Will of the Abyfs has done that; for that Will is neither Evil nor Good, but is barely a Will, that is, a Science or *Root* without Understanding or Inclination to any thing, or in any thing.

101. For it is but one Thing, and is neither Desire nor Longing, but is a Moving or *Willing*; as the outward World in *Spiritu Mundi*, in the Spirit of this World, has a Willing or Volubility; or as the Air has a Fluidness, and neither Evil nor Good.

102. Only Men understand, that the three first with the sensitive Ground pressed thereinto, and took the Will into their Possession, and yet they arise out of that same *Will*; yet they receive it in for their proper own.

103. Thus also in like Manner we are to understand concerning the Science or Root, *viz.* of the *one* only Eternal Willing out of the Abyfs, which arises out of the Eternal One, and has yielded itself together into the Creature of Phantasy, *viz.* into the Wrath of the Eternal Nature *to Evil*.

104. That Will is *not* the Cause of the Phantasy; but the three first, wherein the *Creature* is understood, *viz.* the Nature in the Eternal Band, out of which, and in which, the Understanding arises, as also the Phantasy, that is the Cause of the Fall.

105. For the Abyssal Will is not the Creature, for it has no Imaging or Representation; only in the Eternal Nature the Imaging or Representation arises; also the creaturely Will to something, and to Multiplicity.

106. The Abyssal Will is God's, for it is in that One.

107. And yet it is *not* God: For God is only understood, in that the Will of the Abyfs includes itself in a Center of the Trinity in the Geniture, and brings itself forth in the Longing of the *Wisdom*.

108. Out of the Will, wherein the Deity includes itself in the Trinity, the Ground of Nature from Eternity has also been generated.

109. For therein is no predestinated Purpose, but a *Birth*: The eternal Birth is the predestinate Purpose, *viz.* that God will generate God, and manifest him through Nature.

110. Now Nature closes itself up into its own *Willing*, *viz.* into a painful inimicitious Life; and that same inimicitious Life is the Cause of the Fall.

111. For that has given itself into the *Phantasy* of Nature, or Play of the Geniture; and so made itself a Promoter or Lord of that phantastical Nature; and the Phantasy has taken that Life into itself, and given itself wholly up into that Life.

112. And now the *Phantasy* and the Life are become one Thing; and that has in it the Will of the Abyfs, *viz.* the Divine Science, wherein God generates himself in God.

113. But in this included Science God generates not himself; he generates himself indeed *within* it, but he is *not* manifested in the Science or Root, so far as it comprises and lays hold of Nature.

114. God is immoveable, and unoperative therein: He does not generate therein a Father, Son, Holy Spirit, and Wisdom; but a *Phantasy* according to the Property of the dark World.

115. God is indeed therein a God, but only dwelling in himself, not in the Creature, but in the *Abyss* without and beyond the Mobility, and without the Willing of the Creature, without the Living of the Creature.

116. If now the Creature does any Thing, God does it not, in the Will of the Abyss, which is also in the Creature, but the Living and Willing of the Life of the Creature does it: As we are to understand and know concerning the Devil.

117. It repents him that he is become a Devil, seeing he was an Angel.

118. Now it repents him not in the *Will of his Life* according to the Creature, or as he is a Creature, but according to the Will of the Abyss, wherein God is so near him.

119. There he is ashamed before God's *Holiness*, that he was so holy an Angel, and now is a Devil.

120. For the Science of the Abyss is ashamed, that such an Image is manifested and stands in it, so that itself is *outwardly* a Phantasy.

121. But that Will cannot break, or *destroy* the Phantasy, for they are but one and the same Thing; also there is in it no Source or Torment; also no *Perception* or feeling of the Phantasy, but is a Science or Root wherein the Phantasy images or forms itself.

122. And now that Phantasy receives nothing into itself but only a *Similitude*, or Thing like itself; and that Likeness is the Power of its Life.

123. If any thing else did come into it, then the Phantasy must *cease* and vanish, and then that would vanish with it out of which it is generated, *viz.* Nature; and if Nature did cease and vanish away, then the *Word* of the Divine Power would not be speaking or manifest, and *God* would remain *hidden*.

124. Thus understand, that all this is an inevitable Thing, both that which is *evil*, and that which is *good*; for in God all is good; but in the Creature is the Distinction or Difference.

125. The Life of the Eternal Creature was in its Beginning *wholly free*, for it was manifested in the Temperature.

126. That is; in the Heaven were the Angels created out of the Quality and Property of that Nature.

127. The *Dark World* with the Kingdom of the Phantasy were both therein; but in the Heaven they were *not* manifested.

128. But the *Free-Will* in the fallen Angels made it manifest in themselves, for it inclined itself into the Phantasy; and so it took hold thereof also, and gave itself up thereto in its *Life*.

129. Now is that Dark Kingdom, and the Phantasy, and the Creature of the fallen Angels, at that Instant wholly become *one Thing*, one Will and Substance.

130. But seeing that apostate Will would dwell and govern, not only in the Phantasy, *but in the Holy Power* also, wherein it stood at the Beginning, therefore the Holy Power, *viz.* the Science or Root in the Light of God, *thrust the same out from* itself, and hid itself from it.

131. That is; the Inward Heaven shut it up, so that it *sees not God any more*; which is as much as to say, it died to the Kingdom of Heaven, or of the Good Will.

132. And yet it is in God, still, as the *Night is in the Day*, and is not manifested in the Day in the Sunshine, and yet it is there.

133. But it dwells only in itself, as it is said in John, *"The Light shined in the Dark;"* John i. 5. *ness, and the Darkeness comprehended it not.*

134. So also it is to be understood concerning God and the Devil; he is in God, but *shut up* in the Divine *Night* in the Center of Nature, with Darkneſs in the Effence of his Life: And he has a Magic Fire Light from the *Ens* of Cold and Heat; *viz.* a horrible Light to our Eyes, but to *him* it is *good*.

135. The Scripture ſays, *the great Prince Michael ſtrove with the Dragon*, but the Dragon prevailed not. And in another place, *I ſaw Satan fall from Heaven like Lightning*, ſays Chriſt.

* Luke xix.
18.

136. This Prince *Michael* is a Throne-Angel, and in the Power of Chriſt, *viz.* in the *Word* of the Holy Power, ſtrove with him, in which *Word*, *Adam* was created: That *Word* of Power is underſtood to be in all the three Principles.

137. For when *Lucifer* fell, and gave up himſelf into the Kingdom of the Phantaſy, he there loſt the Kingdom in the *Holy* Power, and was thruſt out; and this was done by the Enterprize and Adminiſtration of the Angels, who thruſt him out as an Apoſtate by *Divine* Power.

138. And in the ſame Power, in the *Word*, out of all the three Principles, was *Man* created.

139. But when the Kingdom of Wrath overcame Man, and thruſt him out from the Temperature, then the Higheſt Name of the Deity manifeſted itſelf in him, that is, in Man, *viz.* that moſt *sweet* Power, JESUS, which overthrew the Kingdom of the Phantaſy and of the Wrath, and ^b tinctured Man with the higheſt Love.

* Anointed.
* The Anointed.

140. And there alſo was the Devil's Kingdom, Dominion and Authority deſtroyed in the Power of Man: And from hence ſprings the Name ^c CHRISTUS, CHRIST.



The Fifth Chapter.

Of the Origin of Man.

* Gen. ii. 7.
* Extract.

* Expreſſed,
or out-
ſpoken.



MOSES ſays, ^d God created Man out of the Duſt or Clay, or a Lump or Clod of Earth; underſtand, the Body, which is a ^e *Limus* of the Earth.

2. And the Earth is an *Ens* out of the three Principles, an ^f exhaled, contracted, coagulated Power, out of the *Word* of all the three Principles, *ex Myſterio magno*, out of the great Myſtery, *viz.* out of the three firſt, out of the ſeven Forms or Properties of Nature.

3. They have imprinted themſelves in the kindled Deſire, *viz.* in the *Fiat*, and brought themſelves into Subſtance, each Property in itſelf to a *Compaction*.

* Or Maſs.

4. Which God, in the *Fiat*, *viz.* in the ſubſtantial Science, has contracted into a ^g Lump or Clod, in which all Powers of the Spiritual World according to God's Love and Anger, alſo according to the Phantaſy, lie fixed; not after the Manner of the Mind, but after the Manner of an *Ens*.

5. In the Mind, 1. is underſtood, the living Subſtantiality which is ſpiritual, as a totally ſpiritual Subſtance, a ſpiritual *Ens* of the Tincture, wherein the higheſt Power of the Fire and Light is introduced into an *Ens*.

6. And 2. in the *Ens*, is the Life of the ſeven Properties of Nature underſtood, *viz.* the ſenſible vegetative Life, *viz.* the expreſſed out-ſpoken *Word*, which in the Vegetation expreſſes, *forms*, and coagulates itſelf again.

7. But the *Mens*, the Mind, lies in the *En*, or Being, as the Soul in the Body; the mental *Word* ſpeaks forth the ental.

8. The Heaven includes the *Mens* or Mind, and the Phantasy includes the *Eus* or Being, understand it thus.

9. In the *Mens* or Mind is understood the divine holy Power in the Comprehension or framing of the Word, where the Word of Power compresses or compacts itself into a spiritual Substance, wherein the Word of Power becomes *Substantial*.

10. Thus the *Mens* or Mind is the spiritual Water, and the Power therein which Forms itself into a Spirit-Water, is now the highest Tincture, which stands in the Temperature.

11. And the Ground of that very Tincture is the *spiritual Wisdom*.

12. And the Ground of the Wisdom is the *Trinity* of the Abyssal Deity.

13. And the Ground of the Trinity is the *one* only unsearchable *Will*.

14. And the Ground of the Will is the *Nothing*.

15. Thus should the Mind first learn what is understood to be in the Earth, before it says, *Man is Earth*; and not look upon the Earth as a Cow does which supposes the Earth to be the *Mother* of Grass, nor needs she any more than Grass and Herbs.

16. But Man desires to eat the best of that which proceeds out of the Earth, and therefore should also learn to know, that he also is the *best Thing* that proceeds out of the Earth.

17. For every *Eus* desires to eat of its Mother, out of which it is proceeded.

18. And accordingly we see very well, that Man desires not to feed upon the gross or *coarsest* of the Earthly *Eus*, but of the purest and most subtile, *viz.* he desires the Quintessence for the Power of his Life, which he had for his Food even in Paradise.

19. But when he went out of the Temperature into the Science or Root of Divinity or Distinction; then God set the *Curse* between the Element of the Temperature and the four Elements; so that seeing Man was gone with the Desire into the Disagreement of the Properties, which had also in him concentered itself into such a *bestial*, hard, comprehensible, palpable, and sensible Substance of Enmity in the Phantasy, *viz.* into the four elementary, gross Drossiness of Heat, and Cold, also into the venomous Quality of the dark World, *viz.* into *Mortality*; therefore he must also now eat of those Properties in himself.

20. For the *Inequality* or Discord belongs not to the Temperature of the one only holy Element, but to the four Elements.

21. Therefore is the *Curse* the Mark or *Limit* of Separation, that the Unclean enters not into the Clean.

22. For the *Curse* is nothing else but a flying away of that which is good, which the one only Element had comprehended in itself, and *bidden* it from the Substance of evil and wickedness.

23. For in *Adam's* Innocence the holy Element in the Temperature sprang up forth through the four Elements, and bore heavenly Fruit through the four Elements, ^h *which* Gen. iii. 6. *Fruit was lovely to behold, and good for Food, as Moses says, and in that springing forth is Paradise understood to be.*

24. For that Fruit stood in the Quality in the Temperature, and *Adam* stood also in the Temperature; and so he could, and should have eaten *Paradisical* Fruit.

25. But when he introduced himself by Longing or Lust into the Multitude of Properties, *viz.* into the *Phantasy* of Inequality or Dissimilitude into the Center; and would know all Things and be wise, and try how Heat and Cold, and all other Properties, relished in the wrestling Strife; then also *those Properties* in the Strife took hold of him, and awakened in him, and with the Desire compacted themselves into the Substance of the Phantasy.

26. Thus the Image of God [consisting] in the Temperature, was *destroyed*, and that Light in the Substance of the holy Element extinguished in him, wherein he knew God; thus he *died* as to the Temperature, and awakened to the four Elements, and the unequal or discording Science or Root; which now cause Sickness to him, and Death; and that is the true Ground.

27. But that we may satisfy the enquiring Mind, who asks after its Father's or native Country, and is upon the Way of his Pilgrimage: We will set before that Man, as follows:

- I. What he properly is.
- II. Of what he is created.
- III. And what his Soul and Body are.
- IV. Also his Fall and Restoration.

Whereby we shall be able very fundamentally to *show* him the Ground of the *Divine Will* towards him.

28. And after that we will prove it by the Holy Scriptures, and demonstrate it by their *supposed* Contradiction; that thereby, if it may be, the Eyes of *some* might be opened: Which we shall do faithfully, according to our Gift.

! Gen. i. 27. 29. *Moses* says very right, ¹ *God created Man according to his Image, yea to the Image of God created he him*: Also, *God made Man out of the Limus, or of the Dust of the Earth*.

30. In that *Moses* says, *God created Man in his Image*; *Moses* does not understand, 1. that *God* is an Image, or 2. that *God* has created *Man* according to *his Model*.

31. But he understands the Science or Root in the Power, wherein all things have modelled themselves from Eternity in the Science, in the Temperature in the Powers in the Spirit of Wisdom.

32. Not as Creatures, but a Shadow, Idea, *Representation*, Reflexion, or Pre-modelling in a Glafs, wherein *God* has from Eternity seen in his Wisdom what could be.

* Platform,
or Design. 33. By which *Resemblance*, the Spirit of *God* has acted a Scene in the Wisdom, in the comprehended * Model, wherein the Spirit of the Science or Root in the Wisdom has from Eternity, in the Nature of the Powers, modelled itself into a *Scene* (which Model was no Creature, but as a Shadow of a Creature) by which resemblance *God* has created the creaturely *Man*, *viz.* in or *into* *Man's* own Image.

34. Which yet was not a *Man*, but was *God's Image*; wherein the Spirit of *God* modelled itself out of all Principles, into a Shadow of Equality, Harmony, Uniformity, Conformity to the *Substance* of all Substances.

* Note. 35. * As a *Man*, standing before a looking Glafs, sees himself, his Image being in the Glafs, but having *no Life*; so we are to conceive also of *Man*, the Image of *God*, from Eternity, as also of the whole Creation, how *God* has seen or foreseen all Things from Eternity in the *Scene* of his Wisdom.

36. And when *God* had comprised all the Powers of all the three Principles in the Science into a Substance, and contracted them into a Lump, which is called *Earth*, as into a Fixation of the generating spiritual Power; then he divided the Elements of the Temperature of the one Element into four Elements, for a *moving* Life.

37. And further he comprised the Spiritual Power of Nature, out of which the *material* Fixation, which is understood in the *Earth*, and Materials into Stars.

38. For from the same Substance that the *Earth* is corporeal, from the same are the Stars spiritual, and yet not as animate Spirits, but they are a spiritual *Ens*, *viz.* Powers, a Quintessence, *viz.* the subtile Power, from whence the *Earth*, *viz.* the Grossness has separated itself; which *God*, in the Science of his speaking, formed into a Variety of Powers.

39. And they are called *Stars*, because they are a moving; hard; greedy contracting *Ens*, wherein the Properties of Nature are understood.

40. All that Nature is in itself, spiritually, in the Temperature, that the Stars are in their Difference and *Variety*, as I here present it to the Understanding.

41. If the Stars were all extinguished or passed away, and entered again into that from whence they proceeded, then would *Nature* be as it has been from Eternity: For it would stand again in the Temperature.

42. And so shall be again in the End; yet so that all Substances or Things shall be tried by the Fire, and separated into *their Principle*.

43. By this Partition, Comprehension, and framing of the Power of the Stars, and of the four Elements, we understand *Time*, and the *creaturely Beginning* of this World.

44. Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Midst the *planetary Orb* of the seven Properties of Nature, with their Regent the Sun; then the Spirit of the World opened itself out of all Properties of the Powers, out of the Stars and Elements.

45. For every Power has an *Emanation*, according to the Right of Nature, in the speaking Word.

46. Which eternal Word has here included and comprised itself in the *Mysterium Magnum* into a Time, as into a *Figure* of the spiritual *Mysterium Magnum*, as a great Clock-work, wherein a Man understands the spiritual Word in a Work or Formation.

47. The whole Work is the formed *Word of God*; understand the *natural* Word, in which the *living* Word of God, which is God himself, is understood, in the greatest Inwardness, and that speaketh itself through Nature forth into a Spirit of the World, in *Spiritus Mundi*, as a Soul of the Creation.

48. And in the speaking forth or Expression is again the Distinction or Severation into the fiery astral Science, in *Spiritu Mundi*, in the Spirit of the World, wherein the fiery Science brings itself forth into a spiritual *Distribution*.

49. In which Distribution the Spirits in the Elements are understood to be; and those according to the Distinction of the *four* Elements, in every Element according to its Property.

50. For every Element has its own inhabiting Spirits, according to the Quality of that Element, which are a *Shadow*, *Image*, and Resemblance of the Eternal: But yet ¹ having a true and perfect Life, out of the Science of Nature from the outspoken, or expressed formed Word *ex Mysterio Magno*, out of the Great Mystery. ¹ Or in.

51. It is not out of the true Divine Life, but out of the Natural; which ^m Spirits have their Dominion in the Fire, in the Aire, in the Water, and in the Earth, in Courses, Orders, and Politics, as the Stars have their constant inherent *Courses*: Which is so to be understood under each of the Poles. ^m Fiery Spirits, ^{Airy} Spirits, ^{Watery} Spirits, ^{Earthly} Spirits.

52. The Spirit of the World is now the *Life* of the outward World; the Stars and Constellations are in a Circumference or Sphere round about; and have the three first in them, in a sharp fiery Science or Root: Yea, they are even that very Substance itself, but with great *Difference*, Distinction, and Variety.

53. Those Varieties of Powers proceed forth from it, and are a Hunger according to their *inherent* Substance which they possess, *viz.* as to the Earth, and the *Materials* thereof, in their Properties.

54. And the Earth is a Hunger, as to the Spirit of the World; for it is sprung forth and *divided* from it.

55. Thus the superior desires the inferior, and the inferior the superior; the superior *Hunger* is strongly set towards the Earth, and the Hunger of the Earth towards the superior Powers.

56. *Therefore* whatever is material falls towards the Earth, as also the Water is attracted to the Earth.

57. On the *other Side* the fiery Spirit in superior Things does again draw the Water up aloft into it for its Refreshment.

58. And that generates the Water, and gives it forth, and attracts it too, after it has been *tempered* with the Earth, into itself again, and are both one to the other as Body and Soul; or as Man and Wife, which get Children together.

59. From this Birth; as from the ⁿ *Matrix* of Nature, God, in the Word *Fiat*, that ⁿ *Womb* is, in the substantial Desire of the Powers, ^o *on the fifth Day*, commanded all Creatures to ^o *Gen. i. 20,* *some forth* from every Science or Root, according to their Property or *Kind*; *viz.* the Body ^{22, 23}.

from the Fixedness of the Earth, and the Spirit *ex Spiritu Mundi*, from the Spirit of the World; and this is done in the Conjunction of the superior and inferior; that is,

60. The inward Divine Word, spoke or inspired itself, through the outward outspoken Word, into *every Science* in the fiery Property of the Powers into a creaturely Life.

61. These are now the Creatures upon Earth, and in the Water, and in the Air, the Fowls, every Creature from its own Science or *Root* of Good and Evil, according to the Properties of all the three Principles; according to each of them an Image of the Similitude of the *inward* Ground, from the Kingdom of Phantasy, as well as from the original good Life.

62. Thus it is apparent to Sight, that there are good and also evil Creatures, *viz.* venomous Beasts and Worms, according to the *Center* of Nature of the Darknes, from the Force of the wrathful Property, which desire only to dwell in the Dark; such as dwell in *Holes*, and hide themselves from the Sun.

63. On the other Hand, Men find also among many Creatures, wherein the *Spiritus Mundi* from the Kingdom of Phantasy has modelled itself, as Apes and such like Beasts and Fowls, which play Tricks, and worry, hunt, vex, and disquiet other Creatures.

64. So that one is an *Enemy* to the other continually, and they strive all one against another in their Kind, as the Three Principles sport or act a Scene one with another in their Powers: Thus has God introduced that Sport or Scene before him, by the *Spiritus Mundi* in its Science or Root, into an animate creaturely Substance.

65. As also Men find there are good *quiet* friendly Creatures, according to the Resemblance and Model of the Angelical World, wherein the *Spiritus Mundi* has modelled itself in the good outspoken Powers, which are the tame Beasts and Fowls.

66. And yet also many evil Beasts, *viz.* evil Properties, amongst the tame; which are also in the Mixture of the Properties apprehended and formed.

67. In the Food and Habitation of every Beast Men see from whence they are sprung; for every Creature desires to dwell in its *Mother*, and longs after her, as it is apparent.

68. The *Spiritus Mundi*, out of which all outward Creatures as to their Spirit are proceeded, is included in a Time, Limit, and Measure, how long it shall endure.

69. And it is as a *Clock-work* out of the Stars and Elements, wherein the Most High God dwells, and uses this Clock-work for his Instrument; and has included his making and Work therein, which proceeds freely, and generates according to its *Minutes*; as a Man may after a Sort resemble it.

70. All Things lye therein, whatever is done in the World, and whatsoever shall be done.

71. It is God's predestinate Purpose towards, and in the Creature, wherein he manages all Things by this *Government* of Nature.

72. For in God himself, so far as he is called God, there is *no* predestinate Purpose to Evil, or to any Thing, for he is the one only Good, and has no other Thing apprehensible in him but *only himself*.

73. And in his Word which he has spoken forth from himself, *viz. in Spiritu Mundi ex Mysterio Magno*, in the Spirit of the World out of the Great Mystery of the Eternal Nature, he has comprised his predestinate Purpose, and included it in the free Clock-work, *in Spiritu Mundi*, in the Spirit of the World: And that generates and corrupts all according to its native Course, and produces Fruitfulness, and Barrenness or Unfruitfulness.

74. But God in his Essence or Substance pours forth his Love-power thereinto; that is, he sheds abroad *himself* therein, as the Sun does in the Science or Root of the Elements and Fruits; that is, the holy Divine Science or Root gives *Power* and *Virtue* to the Natural Science or Root.

75. God loves all his Creatures, and can do nothing else but love; for ^P *he* is the only *Love* itself.

76. But his Wrath is understood to be in the Eternal and Temporal Nature: In the Eternal in the *Center* of Darkneſs; viz. in the cold and hot Fire Source; and ſo alſo in the Spirit of the World it is understood to be in the fiery Science or Root, or Diſiſion and *Diſtinction* of all Properties.

77. And ſo now if a City, Country, or Creature, awakens or ſtirſ up that Wrath in the fiery Science or Root in *Spiritu Mundi*, in the Spirit of the World in itſelf, that is, ſo that it introduces the ^a Abomination into the Wrath, then it is like Wood in the Fire, ^a Fulneſs or Ripeneſs of Sin. wherein the Wrath becomes active and co-operative, and devours round about, and puts the Life in the Science of the Creature into the hiſheſt *Torment*.

78. And then thus ſays the angry fiery Word in the awakened *Turba*, by the prophetic Spirit in *Turba Magna*, in the Great *Turba*; *I will call for Miſery, Miſchieſ, and Deſolation upon a City and Country, and will ſee my Deſire executed in Vengeance and Indignation upon it; that the Wrath may devour their Abominations, till it has quite conſumed this wicked People.*

79. For that is even the Joy or Recreation, and ſtrong mighty Force of the *Wrath* in Nature: When Men introduce ſuch Fuel, viz. impious Blaſphemy, and other Sins and Filthineſs thereinto, thoſe it devours, they are its Food.

80. Eſpecially in ſuch a Caſe, when the human Science or Root *breaks* itſelf off from the Love of God, and commits Whoredom with the Wrath of Nature, there it *fattens* itſelf to the full, till the univerſal Fabric, or Clock-work, introduces itſelf into a fiery Science or Root; there all Things ſtand in the *Proba* or Trial; then it kindles itſelf therein, according as the *Turba* is enkindled in the Wheel or Orb of the Machine or Clock-work, ſo that one Property is manifeſted therein; and then comes the *Plague*.

81. And thus it is ſhed abroad upon that Country, City, and Creature; often in Venom and Poiſon by the Peſtilence, often by *Drought* and Unfruitfulneſs, often by embittering the Minds of Superiors, the Great Ones, whence *Wars* ariſe. Now it followeth,

Concerning Man.

82. From this great Machine or Clock-work, from that which is ſuperior and inferior, wherein all Things *lye together* one in the other, is Man created to the Image of God.

83. For *Mofes* ſays; *The LORD ſaid, Let us make Man, an Image of us, or according to our Image; that he may rule over, or in all the Creatures upon the Earth, the Beaſts, Fowls, Fiſhes, and in all the Earth, and every creeping Thing that moveth upon the Earth.* JEHOVA, Gen. i. 26.

84. Now if he be to rule in all of them, he muſt alſo exiſt out of the Ground of *them all*; and moreover out of the beſt Power and Virtue of them.

85. For nothing rules any deeper than its Mother, from whence it has proceeded; unleſs it be transformed, or metamorphoſed into ſomething that is better; and then alſo it rules in that better Thing, and yet no farther than the Ground of that Thing.

86. And then *Mofes* ſays further; *God made Man of the Duſt of the Earth, or Clod of Earth, and breathed into him the living Breath, and then Man became a living Soul.* Gen. ii. 7.

87. But we are here to underſtand, that God did *not* in a perſonal and creaturely Manner *ſtand by* like a Man, and take a Lump or Clod of Earth, and make a Body of it: No, it was not ſo.

88. But the Word of God, viz. the Speaking Word, was in all Properties in *Spiritu Mundi*, in the Spirit of the World, and in the *Ent* or Being of the Earth, ſtirring up *ex Spiritu Mundi*, from the Spirit of the World, and ſpoke or breathed forth a Life into every Eſſence.

89. This was the *Fiat*, or creating Power, which is the Deſire of the Word in the Science or Root, that was in the Model or *Idea* of Man, which was eternally ſeen, which

which stood in the Wisdom, and attracted the *Ens* of all Properties of the Earth, and whatever *could possibly* be therein, into a Mass or Concretion.

90. This was the Quintessence out of the four Elements, in which lay the *Tincture* of all Powers out of all the Three Principles, and moreover the *Property* of the whole Creation of all Creatures, *viz.* of the Substance of all Substances; out of which all Creatures existed.

91. For, understand it right; the earthly Creatures of Time are with their *Body* out of the four Elements; but the Body of Man is out of the Temperature, wherein all the four Elements lye together in *one Substance*, whence the Earth, Stones, Metals, and all earthly Creatures have their Original.

92. Indeed it was out of the *Limus* of the Earth, but not out of the Grossness of the compacted Substance of the Division or Separation into Properties, every Property having comprised or compacted itself into a *several* Substance of Earths, Stones, and Metals.

93. But it was out of the Quintessence, wherein the four Elements lie in the Temperature, wherein neither Heat nor Cold were manifested, but they were all in equal Weight or *Balance*.

94. For if Man be to rule in all Creatures, then he must have in him the supreme Might, *viz.* the highest *Ens* or Being of the Creatures, from which the Creature is a Degree more outward, or low, or inferior, or as a Man may render it, a Degree less, that the stronger may rule in the weaker, as God does in Nature, which is indeed *less than He*.

95. But it is not so to be conceived, as if in Man the bestial Properties were then creaturely or manifested; but the *Ens* or Being of all Creatures lay in the human *Ens* or Being in the Temperature.

96. Man is an Image of the whole Creation, of all the three Principles; not only in the *Ens* or Being of the outward Nature of the Stars and four Elements, *viz.* of the created World, but also out of the inward *spiritual* World's *Ens* or Being, out of the Divine Substantiality.

97. For the holy Word in its *Ens* or Being comprised itself *together* in the outspoken or expressed Word, *viz.* the Heaven comprised itself together in the Substance of the outward World, as also the Vegetation in the inward World's Substance, *viz.* *Paradise*; the holy Element was in the boiling springing Dominion.

98. In brief, the human Body is a *Limus* out of the Substance of all Substances, else it could not be called a Similitude of God, or an Image of God.

99. The invisible God, who has from Eternity introduced himself into *Substance*, and also by this World into *Time*, has by Man's Image modelled himself out of all Substances into a creaturely Image, *viz.* into a *Figure* of the invisible Substance.

100. Moreover he has *not* given him the creaturely *bestial* Life, out of the Science or Root of the Creatures, for that Life should have remained undivided, standing in the Temperature; but he breathed into him *the living Breath*, *viz.* the true original *understanding* Life in *the Word* of the Divine Power.

101. That is, he breathed into him the *true Soul* of all the three Principles in the Temperature.

102. From within; he breathed the Magic Fire-World, *viz.* the Center of Nature, as is above mentioned, which is the true *creaturely* Fire-Soul, whence God calls himself a strong zealous, or jealous God, and a *consuming Fire*, *viz.* the Eternal Nature.

103. And together with this also, he breathed in the Light World, *viz.* the Kingdom of the Power of God; and as Fire and Light are in one another undivided, or unseparated, so also is it here understood.

104. And from without he breathed into him herewith likewise the Spirit of the World, *the Air-Soul*.

105. Thus the whole speaking Word breathed itself into all Nature, according to Time and Eternity.

106. For Man was an Image of God, wherein the invisible God was manifested; viz. a true *Temple* of the Spirit of God.

107. As in the first Chapter of *Jobu*, it is written, ^t *the Life of Man was in the Word*; ^t John i. 4. and was breathed into the created Image.

108. That is, the Spirit of God breathed into him the Life of Nature in the Temperature, viz. the Spirit of the *Divine Revelation* or Manifestation, wherein the Divine Science or Root introduces itself into a natural Life.

109. In that Divine natural Life Man is like the Angels of God, as to the Soul, viz. the Spiritual World; as it is written: ^u *In the Resurrection they are as the Angels of God.* ^o Mat. xxii: 30.

110. And thus we enter again into the first created Divine Image, and *not* into another Creature.

111. Therefore we are thus to know Man rightly,

I. What he *was* in Innocence.

II. What he *became* afterwards.

112. Man was in Paradise, which is the Temperature: He was placed in one certain Place, wherein the *holy World* sprung forth through the Earth, and did bear paradisaical Fruit, which also in its Essence stood even in the Temperature; ^x *that Fruit was good and pleasant to behold, also good for Food*, to be eaten after a heavenly Manner. ^x Gen. iii. 6.

113. It was not to be swallowed down into a Carcase for the Worms, as now it is in the awakened bestial Property, but in a *magical* Manner.

114. It was indeed to be eaten in the Mouth; but then the *Centers* of Distinction and Separation were in the Mouth; viz. dividing each Principle into its own, in that Manner as it may be done in the Eternity.

115. Like as the Spirit of the World from the three first, viz. from the fiery *Sulphur*, *Mercury*, and *Sal*, generates the Water, and gives it forth from itself, viz. in the *Sal Nitrum* of the Separation or Distinction, and also draws it up again from the Earth into itself, and yet is not satiated therewith; so it is also to be understood in Man.

116. *Adam* was naked, and yet clothed with the greatest Glory, viz. with Paradise, a totally fair, beautiful, bright, clear, crystalline *Image*, neither Man nor Woman, but both, viz. a manly or masculine Virgin, with both Tinctures in the Temperature.

117. That is, there was the heavenly *Matrix* or Womb in the generating Love-Fire, and then also the *Limbus* from the Nature of the essential Fire, wherein as to both these the first and second Principle of the holy *Divine* Nature are understood.

118. Wherein the Tincture of *Venus*, viz. the generating and giving forth out of the Son's Property consists, and is understood to be, the Woman, viz. the Mother, that is, the *Genetrix*, or Bringer forth.

119. And the fiery Property is understood from the Father's Property, viz. the Science or Root is understood to *be the Man*; and these two Properties afterwards have divided and distinguished themselves into Man and Woman, or Husband and Wife.

120. For if *Adam* had stood, then would the Birth and Propagation of Man have been *magical*, viz. one out of the other: ^v As the Sun penetrates through Glafs, and yet breaks it not.

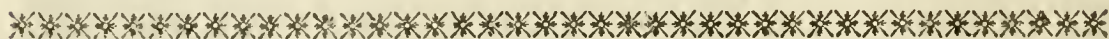
121. But seeing God knew very well that *Adam would not* stand; therefore he ordained for him the Saviour and Regenerator before the Foundation of the World.

122. And yet at the Beginning he created him in a right true Image, and put him into Paradise, wherein he *should be* eternally.

^v Or, as a Candle set between two large Looking-glasses produceth an infinite wonderful Propagation.

123. And there he suffered the Trial to come upon him, that he might fall into the paradisaical Science or Root, and that the holy Word *might not want* to enter into the bestial Science or Root for the New Regeneration.

124. But it might enter into that which there vanished, *viz.* into the true Image of God; as shall in the following Account be mentioned.



The Sixth Chapter.

Of Man's Fall, and of his Wife.



HERE we will now admonish the Lovers of the Truth *rightly* to apprehend our Sense and Meaning, for we will so explain it to him that he will be full satisfied, if he does but understand us: *Whence* the Divine Will to Evil and Good arises: Concerning which the Scripture saith; ² *He hardeneth their Hearts, lest they believe and be saved*: And then also it saith, ³ *God willeth not the Death of Sinners.*

² John xii. 40.
Ezek. xxxiii.
11.
³ Peter iii. 9.

2. That they might not dwell so upon *that Conceit*, as if God had made to himself a predestinated Purpose, to *damn* one Company of People, and of Grace to *save* the other in his predestinated Purpose: So that they may learn to understand rightly and fundamentally, how the Scriptures *mean* that speak in that Manner.

3. Consider therefore the Image of God, in *Adam*, before his *Eve* was in Paradise, ^b Gen. i. 31. which stood in the Temperature; for *Moses* says, ^b *God looked on all that he had made, and behold all was very good.*

^c Gen. ii. 18. 4. But afterwards he said: ^c *It is not good that Man should be alone*: ^d *He also afterwards* ^e *and iii. 17. cursed the Earth for Man's Sake.*

Question.

5. Dear Man, tell me, *wherefore* did not God at one Instant, at the Beginning, make Man and Woman or Wife, as he did the other Creatures? What was the Cause that he created them *not* together of the same Lump?

Answer.

6. It was this; because the Life of both the Tinctures is but *one* only Man in the Image of God; and cannot stand in the Eternity in a *twofold* Life, *viz.* in a masculine and feminine; according to the Father's and Son's Property, which together are but One only God, *undivided*: So also he created his Image and Similitude, in one only Image.

7. For perfect Love consists not in one Tincture alone, but it consists in *both*, the one entering into the other: From thence arises the great fiery Desire of Love.

8. That is, the Fire yields the Light, and the Light gives to the Fire, Virtue and Power, shining Lustre and Substance, for its Life; and these *two* make *one* only Spirit, *viz.* Air; and the Spirit gives forth Substance, *viz.* Water.

9. But all the while that these four, Fire, Light, Air, and Water, divide one from the other, there is *no Eternity*; [manifested in them]. But when they generate one another in the Temperature, and do not fly one from the other, then ^d *there is Eternity*; thus it is also to be understood concerning *Adam*.

^d Or then it is an Eternal Substance or Image.

11. But when the Light's and Water's Tincture was *divided* and separated from him into a Woman, or Wife, he could not then in this Image, which he afterwards came to be, stand eternally; for his Rose-Garden of Paradise *within him*, wherein he loved himself, was taken away from him.

Question.

12. Then says Reason; Why did God do so? Why did he divide him, and bring him into *two Images*? Sure it must needs be his predeterminate Purpose, or else he had not done it; moreover, he foresaw it before the Foundation of the World, that he would will and do it.

Answer.

13. And here Reason lies dead, and can go no further without the Knowledge of God *in the Holy Spirit*, and hence comes all Disputation and Strife.

14. God's predeterminate Purpose and Pre-ordination, and his Foreseeing and Foreknowledge, are *not one and the same Thing*.

15. *All Things* have been foreseen in the out-speaking or expressing Spirit, from the Science of the Fire and Light, in the Wisdom of God from Eternity, whatsoever might or could be, if God's Being or Substance *once stirred* itself according to the *Genitrix* of Nature.

16. That is, in the Property of the fiery Science as to the Darknefs, what would be *a Devil*; also in the Light-Fire's Science, what would be *an Angel*; if the fiery Science once separated itself from the Light.

17. But God *created no Devil*: Now, if there had been any divine pre-determinate Purpose, then there *had been* a Devil created in that pre-determinate Purpose.

18. The one only Will of God gave and yielded itself *solely* in an angelical Figure; but the fiery Science, according to the Property of the dark-World, pressed forth, and conceived itself *into* a pre-determinate Purpose, and would needs be creaturely also.

19. And so when the Light and shining Fire became creaturely, then also the dark, cold, painful Fire, pressed forth with the imaging of *Phantasy*, and united itself in the fiery Science; which clasped and hugged the fiery Science like a *jocund Ape*, and pressed forth out of the Temperature; and thus the new Will generated contrary to the Temperature, and so was *thrust out* from God.

20. A Man must understand, that the Beginning of *Division* and Separation did not arise in God, as if God conceived in himself a Will to *have* a Devil to be: But in the Science in the Eternal Nature, in the out-speaking or expressing of the Word, according to Fire and Light, in the three first it was *brought to pass*, so that one princely Throne in the fiery Science hath divided itself into the Kingdom, viz. into the *Archia*, or Dominion of the *Phantasy*.

21. But the Kingdom of Phantasy according to the Darknefs hath been from Eternity, which is also a *Cause* of the Devil's Fall; though, indeed, the fiery Science of *Lucifer* stood in his own Will, and gave itself thereinto *without* pressing or *Compulsion*.

22. But Man was *betrayed* by the Devil and fell: For Prince Lucifer falling before the Foundation of the World, in the first Moving, or Impression of Nature, and being thrust out from his *royal Place*; *Adam* was therefore created in his Stead and Place.

23. And seeing Lucifer stood not, therefore God created *Adam*, according to the Love, in a *material* Substance, viz. in a Fountain of Water, that so God might help, or save him.

24. And then instantly also the holy Name JESUS co-incorporated itself in Man for a Regenerator.

* Or the Anointed.

25. For the * CHRISTUS, or *Christ*, in *Adam* must possess Lucifer's royal Throne, or Seat, seeing Lucifer had turned himself away from God.

* Matth. 4.
Luk^e 4.

26. And from thence comes also the great Envy and *Malice* of the Devil against Man; also, from this arises the *Temptation of Christ in the Wilderness*: because he was to take away Lucifer's Throne and Seat, and destroy his power in the Creation, and be his *Judge*, and cast him out eternally.

27. The Soul of Man, and the Devil, as likewise the holy Angels, come all from one and the same Ground and Foundation, only that Man has also *in Part* the outward World in him: Which indeed the Devil also has, but in another Principle; viz. in the *Phantasy*, in the false or *wicked Magia*.

* Or Essence.

28. Thereupon the Devil could deceive *Adam*; for he spake in the fiery Science, or Root of *Adam*, into the Soul, and commended to him the *Inequality* of the Properties, and introduced his false, or wicked Desire into *Adam*, whence *Adam's* Free-Will in the fiery Science was *infected*, like Poison and Venom which enters the Body and begins to work.

29. From whence arose an inceptive Will to Self-Lust, and all was at an *End* concerning the *Temperature*; for the Properties of the Creation, which lay all in *Adam* in the Temperature, awoke, and rose up every one in its own Self, and drew the Free-Will into it, and would needs be manifested.

30. Also the *Spiritus Mundi*, the Spirit of the World, in the outward World, drew the Temperature out of *Adam*, viz. *that Part* of the outward World in *Adam*, into itself, and bore Rule and Sway in *Adam*.

31. Also the Kingdom of Phantasy grasped after *Adam*, and would be manifested *in the Image of God*; and so would also the Wrath of Nature, viz. the Anger of God, in the Envy and Malice of the Devil; all these drew *Adam*.

32. And there now he stood in the *Proba*, to try whether he would stand or no. The Science, or Root.

I. Out of the *Divison*, or Distribution of the magic Fire in the World of Power.

II. Out of the *Father's* Property.

III. Out of the Will of the *Abyfs*. The Science, I say, or Root put forth out of these was free.

It stood in three Principles in the Temperature, it might turn itself *into any one* whither-soever it would.

33. *Not* that it was to be free, in and for the Creature, for to that was the Commandment given, *not to* turn away from God into the Longing, or *Lust after Evil and Good*.

34. But the Ground of the Creature, viz. the fiery Science, viz. the Root of Souls, stood in the *Abyssal* bottomless *Will* of the Beginning of all Beings or Substances, and was a particular Branch, or Parcel, of the Eternal Will.

¹ As the Earth parts itself into several

Roots to manifold Fruits and yet remains the very same Earth.

² Note, the first Death.

³ Or total.

⁴ Gen. 2, 17.

35. Which Eternal Will, in the fiery Word of Separation unto Nature, had parted itself ^b into several Sciences, or *Roots*: Thus the Soul was a Part of the Divisibility.

36. Which Divisibility, in the Word of the Powers in Nature, viz. in the three first, and in the seven Forms of Nature, and the Propagation thereof, was *figured* or fashioned into Creatures, as Angels and high Eternal Spirits; wherein, a Man is also to understand the fiery *in-breathed* Soul.

37. ¹ But the ^k entire holy speaking Work of God, according to the Love, viz. according to the *Trinity* of the abyssal Deity, gave a Commandment to the fiery Science, or Root of the Soul; and said, ¹ *Eat not of the Plant of the Knowledge of Good and Evil; else if thou dost, that very Day thou wilt die* as to the Kingdom of God.

38. That is, the fiery Soul will lose the Light, and so the Divine Power in the holy *Ens*, or Being, from the second Principle in the working of the holy Spirit, will go out, or be extinguished.

39. For the Spirit of God does *not* manifest itself in any bestial Property, much less in the Kingdom of Phantasy.

40. And therefore God said unto it, that it should not go from the Temperature, and enter into the Lust or Longing of the Properties; nor Will to try and relish them in their Lust in their Differences; else *Mortality* would spring forth, and be manifest in it, viz. the dark World, from the Center of the three first, and would devour the Kingdom of God in it.

Question.

41. Then says Reason: Why does not God prevent this with his Holy Power? Is not he *Almighty*, and able to break the fiery Science, from whence the Will to Longing or Lust arose?

Answer.

42. Hearken Reason. The fiery Science is from the *Will of the Abyss*; which Will is called ^m Father of all Things, in which God is generated; viz. the Father generates the Son; which Will introduces itself into Power to the Word, viz. to the Expression.

43. Now know, that a Particular or *Parcel* of the highest Omnipotence of the Substance of all Substances is understood to be *in the Soul*; viz. in the Science, or Root, which had been from Eternity; which Science by the Moving of the Word of All-Power, comprised or compacted itself into an Image, in the three first.

44. And so now that Science out of the Will of the Abyss is *its proper own*; for nothing is before it that can destroy or shatter it.

45. Indeed, the Creature is after it; but the *Science* to the Creature is from Eternity, and that has, with the Creature, viz. in the three first, introduced itself into a longing Lust *against*, or contrary to, the Temperature, in Nature.

46. To that, viz. to the Science, or Root, was the Command given, to hold and keep the Creature in the Temperature; that is, it should keep the Properties of Nature in equal Agreement and Harmony: for itself was the Might and Strength, which was able to do that, viz. a *Spark* proceeding from the Omnipotence; and *besides* it had in it the Kingdom of the Holy Power in the Light of God.

47. What should God give to it, viz. to the Science or Root of the Soul, more to prevail with it, and compel it? He had given it *himself*; as also he had done to King Lucifer.

48. This Science or Root broke itself off from God's Power and Light, and would be *its own*; it would be its own working God, according to the Properties of Nature, and work in Evil and Good; and manifest this its Work in the Kingdom of the *Holy Power*.

49. This was an opposite contrary Will in the Divine Power and Property; and for the *Sake thereof* was King Lucifer, and also *Adam*, thrust out of the Kingdom of the Holy Power.

50. That is, Lucifer into the Kingdom of *Phantasy*, into the Darknefs, and *Adam* into the Inequality, or Disagreement, of the Creation into the *bestial Property in Spiritu Mundi*, in the Spirit of the World; so that, instantly, all the Creature's Properties in Evil and Good awakened in Man.

51. For the Sake whereof God has appointed the *final Judgement in Spiritu Mundi*, in the Spirit of the World, to separate the Evil and Good, and to reap and carry home all Things, every one into its own Principle.

52. And then all Things whatsoever the great Machine, or Clock-work, *in Mysterio Magno, in Spiritu Mundi*, in the great Mystery, in the Spirit of the World, has generated as also according to the inward Spiritual World, shall be put upon the *Test*, or Tryal of

^m Or a Father of the Being of all Beings; and the *Magia*, is the Mother of the Being of all Beings: See the Book, "Of the small six Points, v. 65." ⁿ By these Words, Being of all Beings, the One only God is not understood, or meant.

Fire: that is, it shall be tried by the Fire of the Eternal Nature; according to which God calls himself *a consuming Fire*.

53. For how would God else judge the Creature, if it does only that which it must *inevitably* do, if it had no Free-Will?

54. The last Judgement is nothing else but a reaping and gathering in of the *Harvest* by the Father of all Beings; even of all that which he has generated through his Word.

55. Into whatsoever any Thing in the Free-Will has distributed and divided itself, into that it will go; and in that Eternal Reservatory, according to the Property of that same Principle, *it is good*.

56. For God has generated nothing opposite, or contrary to him, in him *all* is good; but [that is] every Thing in its own Mother; so long as it runs on in a *strange* Mother it is an opposite, or contrary Will; of this we will offer you a Similitude.

57. Consider, Heat and Cold, also Fire and Water, these come from *one* Original, and divide and separate themselves one from another; and each of them goes on in its own Will, as to its own Source or *Quality*.

58. Now, if they should go again into one another; then there is an Enmity, and one *kills* the other; and this makes the own, or Self-Will in the Property.

59. While they lie together in the Temperature they have great Peace, but as soon as they go forth, one from another, they will *each* of them be its own of itself, and rule and be predominant over the other.

60. Whence also Strife comes to be *in Spiritu Mundi*, in the Spirit of the World, between the four Elements; between Heat and Cold, *each will rule*, suddenly the one prevails, and then again the other, suddenly it rains, it is suddenly cold, suddenly hot, suddenly the Air and Wind go this Way, and then another Way, all according to the Power and *Strength* of the seven Properties of Nature, and the going forth of the three first of them; from whence all is proceeded and created or framed that moves or stirs.

Question.

61. Then says Reason; God rules and *orders this* that Strife comes to pass.

Answer.

62. That is true, but Reason is blind and sees not by what Means, wherewith, and *how*, it so comes to pass: It understands not the divided distributed Word into Properties, wherein this Rule, Government, and *Effect* consists.

63. For *in Spiritu Mundi*, in the Spirit of the World, many evil Workings spring forth which appear *contrary to God*; also, that one Creature hurts, worries, and slays another: Also, that Wars, Pestilence, Thunder, and Hail, happen: All this lies *in Spiritu Mundi*, in the Spirit of the World, and arises from the three first, wherein the Properties break, or frame themselves in their *opposite Will*.

64. For God can give, or afford *nothing* but that which is good, for he is alone the only Good, and *never* changes into any Evil at all, neither can he, for he would then *cease* to be a God.

65. But, in the Word of his Revelation, or Manifestation; wherein the Forms, Qualities, or Dispositions arise, viz. wherein Nature and *Creature* arises, there exists the working, or framing into *Evil and Good*.

66. That Word has compacted itself into a Clock-work, or Machine, included in Time, and therein now stands the *making* or producing of Evil and Good, according to the Divisibility, or Distribution of the Power in the Word; as the Powers of Divine Manifestation have divided themselves at the Beginning into several *distinct* Principles,

viz. into Pain and Joy, into Darkness and Light, into a Love-Fire of Light, and into a painful Fire of Nature, as is before mentioned.

67. Wherein now is understood the whole Ground and Foundation of the *Divine Willing* into Variety and Distinguishibility; and no Creature should dare to say, that a Will is given to it *ab extra*, externally from without, but [should consider that] the Will to Evil and to Good exists *within* the Creature.

Note: Thy Perdition is of, or within, thyself, O Israel.

68. Yet by the outward *Occasions*, Accidents, or Influences of Evil and Good, the Creature is *infected*: As an outward venomous infectious Air kindles Insects, and poisons the Body; so also outward Things *destroy* the Creature's own Will, that the Will compresses or compacts itself into Evil and Good.

69. And therefore has God given Man the *Law* and *Teachings*, that he might take Occasion by the Commandment to reject the evil Occasion, or Influence; and *not say*, if I do any Thing that is evil, I must of Necessity do it; for I am of an evil Inclination or Disposition. *No.*

70. For he is to know that the Science of the Soul, which *could* have framed itself into Evil, *could also* have framed itself into Good. And that God is *no Way* the Cause of Man's Fall, or of the Devil's Fall. *Note.*

71. Neither has he drawn them thereinto, so far as he is called God, but the Divisibility or Variety of the manifested Word of Power, after it had introduced itself into *Properties*, that is it that drew them.

72. Man stood in the Temperature, but the outward Influx or Influence from the Devil and the dark World, as also in the Creation in *Spiritu Mundi*, in the Spirit of the World, has *insinuated* itself into him, viz. into the Image of God, and awakened the Distinction or Variety in the Image of God in the Temperature, so that the Eternal Science of the Soul has given up itself into a Longing to the *Manifestation* of the Properties; which is to be understood thus.

73. That some Science of the Soul gazed on the Creation of the formed Word, in its Distinction and Variety, and knew *in itself also* that same Power and Virtue to Divisibility and Distinction, and so lift up itself into a Longing after the Divisibility and Distinction.

74. And so, instantly, also the Variety, *Divisibility*, and Distinction, was manifested in the Creature, as to Soul and Body: But the Devil was the *greatest Cause* thereof.

75. For when he, as a fiery Spirit, was gone forth from the Temperature, from the Image of God, he then also introduced *his Desire* into the Science of the Soul, to bring it into a Longing or Lust: For he observed well what *Adam* was, viz. a Throne-Prince in his *formerly possessed* Stool or Seat in the Kingdom of God.

76. But the Name JESUS he knew *not*, that would in Time manifest itself in Man.

77. For his Knowledge in God's Love, wherein the Name JESUS is the highest *Sweetness* of the Deity, died in his Apostacy.

78. That is, he had transmuted, metamorphosed, or changed himself into *Evil* or Wickedness, and therefore *now* he knew only Evil and Wickedness.

79. Thus it is to be understood of the Devil's and the human Fall; *not* that a Man can say God willed it, so far as he is called God: But the Divisibility or Variety, proceeding from Nature in the Creature, *that* hath willed it, *which is not called God*.

80. God introduces his *sole* and only Will into the Formation and Compaction of his Word to the Divisibility or Distinction, viz. to the Manifestation or *Revelation* of God; and *therein* the Divisibility or Distinction stands in Free-Will.

81. For the Divisibility or Distinction is Nature, and also the Creation, and in the Divisibility or *Distinction* God wills Good and Evil.

82. That is, in whatsoever has divided, or distinguished, or separated itself into the Good, as the holy Angels; therein *he wills the Good*; and in whatsoever has separated

itself into the Evil, as the Devil hath; therein *he wills the Evil*; as the Scripture says: ⁿ Pſal. xviii. ^m *Such as the People is, ſuch a God they have; in the holy thou art holy, and in the perverſe thou art perverſe.*

^{25, 20.}

Question.

83. Now thus ſays Reason: If God, in his poured forth formed Word itſelf, be *All*, viz. Evil and Good, Life and Death, wherein then ſtands the human Strife, that Men ſtrive about God's Will; ſeeing God in his formed Word is all Things, and *wills all Things*, whether it be Evil or Good; and every Thing in its Property, whence it originally proceeded?

Answer.

84. Behold, in *this* ſtands the Strife, that Reason, in its Dimneſs of Opinion, without the Divine Light, is *Folly* in the Sight of God; and knows not what God is: It always imagines and frames ſome *ſtrange* Thing, and afar off, when it will ſpeak of God; and makes the one only unchangeable God, in his Eternal Trinity, ^a commencing Wills and predeſtinate Purpoſes that have a *Beginning*.

ⁿ Or inceptive.

85. And underſtands not,

- I. How all *Beginnings*, Decrees, and pre-determinate Purpoſes, ariſe in the formed Word through Nature; where the Word compacts and forms itſelf *into Nature*.
- II. That the *Beginnings* lie all in the *Formation* of the Word, viz. in the Creation and in the Creature, viz. in the great Myſtery of Diviſibility or Diſtinction, wherein the Creatures have their Original.
- III. That *all Evil* proceeds from and out of Nature and Creature.
- IV. And that the hardening in Nature and Creature exiſts in the Science or Root of the *creaturely ſelf*.
- V. So that if ^o it *turn* itſelf into the Wrath of Nature, then it is laid hold on and hardened therein.
- VI. That it comprises in itſelf the ſpeaking into Wrath, and *retains* it in itſelf.
- VII. And all that, where it is written, *He hardeneth their Hearts that they believe not, and ſo are not ſaved*, is performed and effected in the *formed* Word of the Eternal and Temporary Nature.

• The Science or Root of the Creature.

^p Pſ. lviii. 10.

86. For from that *formed* Word God ſpeaks in the Pſalms of David, ſaying, ^p *Thou ſhalt ſee and have great Pleaſure therein, when the Wicked ſhall be recompenced: Alſo, thou wilt rejoice when the Wicked ſhall be overthrown and deſtroyed*; that is, when the Wicked ſhall be ſwallowed up into the Wrath, who have been an Adverſity and Contrariety, and a continual Infection and poisoning to the Holy. When *that Venom* is taken away from the holy Soul, then it rejoices that it is delivered from Neceſſity.

87. And *therefore* the Word alſo ſtands in Pain in Nature; that the Joy may be manifeſted.

88. But the Diviſibility or Diſtinction from the Word goes *without Compulſion* into the Free-Will, every Property into its own.

89. For, in the Holy Word all is *Good*, but in the Introduction of own Self-Will, it is *Evil*.

90. But this now is done in Nature and Creature, and *not at all* in God: Elſe there muſt be the Devil's Will in God's Word, if God did in his Word drive on all Things *inevitably*.

91. But the Devil's Will, as alſo *Adam's* ſinful Will, exiſted in the own Science or Root in the Creature, and *not* in God, but in the Center of Nature the *own* Science or Root compacted itſelf into a Will of Pride, willing to be *like*, and *more* alſo, than the Speaking Word of the Trinity of the Deity.

92. The Humility was *contemned* and *forsaken*, and instead thereof the Might of the Fire was assumed or usurped.

93. And that is the Fall, that the Science or Root set the *Phantasy* in the Place of God, and then the Holy Spirit departed from its Nature, and now it is a Spirit in its own Self-Will, and is *captivated* in the Phantasy, as we perceive in *Adam*.

94. Now when the Science or Root of the Soul, through the Devil's Infusion, Inspiration, or Infection, elevated itself, then the Holy Spirit *departed* into its own Principle, and so *Adam* became weak and feeble in the Image of God, *viz.* in the Temperature; and could not in the Similitude magically *bring forth* his Like out of himself.

95. His Omnipotence, which he had in the Temperature, was *broken* in him, for the bestial Property of the Creation was stirring in him.

96. And now, says *Moses*, *⁹ God suffered him to fall into a deep Sleep*, and he fell asleep: *⁹ Gen. ii. 28.* Here now he slept in and to the Temperature of the *Divine* World.

97. Out of *this Sleep* must Christ awaken him, or else in the Creature he can never see God any more: For the Sleep was nothing else but the *losing* of God's Light in the Love, *viz.* the Love-Fire, that was quenched in the *Eus*, or Being, of the heavenly World's Substance; and he was *half* dead.

98. The Time how long *Adam* stood in the right true Image of God is set before thee in the Figures of *Moses* and Christ, as also the Time of the Sleep: If thou art seeing, then set *Moses* in Christ's Figure, and Christ in *Adam's* Figure, when *Adam* was in his Innocency.

99. *Moses* was *forty Days on the Mount*, when *Israel* was tried and proved; *Israel* was *forty Years in the Wilderness*, and Christ stood *forty Days* in *Adam's* Tryal in the *Temptation in the Wilderness*, and he conversed *forty Days* after his *Resurrection*, in the right, true, perfect Tryal; wherein *Adam* should have conversed in his Innocency, for the Establishing of him in the Magic Birth.

100. But seeing that *could not* be, which indeed was well known in God, thereupon *Adam* fell into a Sleep; and so afterwards *Christ* must rest in *Adam's* Sleep *forty Hours*, and awake *Adam* in him in the Kingdom of God again: Which consider of, and thou wilt learn to *understand* the whole Ground in the Process of Christ.

101. Now set Christ in *Adam's* Place, and thou shalt find the *whole* Ground of the Old and New Testament: Set *Adam* in the formed Word of the Creation, and let him be the Image of the outward, and inward Eternal Nature of all the three Principles.

102. And set Christ in the Eternal Speaking Word, according to the true Divine Property wherein *no Evil* can exist, and is only and purely the Love-Birth of the Divine Manifestation, according to the Kingdom of Glory.

103. And *introduce* Christ into *Adam*, that Christ may new generate *Adam* in himself, and tincture him with Love, that he may *awake* out of that deep Sleep; and then thou hast the whole Process or Scene of *Adam* and Christ.

104. For *Adam* is the outspoken, formed, creaturely Word, and Christ is the Holy, Eternal, Speaking Word; and so thou wilt introduce Time into Eternity, and wilt see *more* than thou canst learn in all the Books of Men.

105. For when *Eve* was made out of *Adam* in *Adam's* Sleep, that was done *in Verbo* (*Fiat*) *in Spiritu Mundi*, in the Creating Word *Fiat* in the Spirit of the World: And then they became Creatures of the outward World, *viz.* in the outward natural Life, in the *Mortality*, *viz.* in the bestial Life, framed or imaged with a bestial Form; also they became a *Carcase* or Sack of Worms, to be filled with earthly Food.

106. For after that the Woman came out of *Adam*, so soon was the Image of God in the Temperature broken and *spoiled*, and then the Paradise in them could not subsist.

107. For *the Kingdom of God consisteth not in eating and drinking*, says the Scriptures; *⁹ Rom. xiv. 17.* *but in Peace and Joy in the holy Spirit.*

108. And that now plainly could not be in *Adam* and *Eve*, for they had clearly the *Marks* of the bestial Kind and Sex; though that bestial Kind was not quite awakened, yet it was clearly awakened and stirred up in the Longing or *Lust*.

Gen. ii. 9.

109. * *The Tree of Temptation of Knowledge of Good and Evil* was even the Tryal to find, whether the human Soul's Science or Root would turn in away from the Will of the Abyfs.

110. Or, whether it would remain standing in the Creature in the Temperature, or else, whether it would turn itself in *Spiritu Mundi*, in the Spirit of the World, into the divided or *distinguished* Properties.

Question.

111. But then says Reason: Why did God let that Tree grow?

Answer.

112. Hearken Reason: This World's *Proba* or Tryal is *better* than the Center in the Fire to try after the Way and Manner of Eternity; as *Lucifer* was proved and tried.

113. Also God knew very well that Man would fall in *Spiritu Mundi*, in the Spirit of the World; for whatsoever the Science or Root of the Soul *desired*, that must the Earth give forth; for the Longing or *Lust* went into the Property of the Earth; and so the Earth must present to the Longing or *Lust*, whatsoever it would have.

114. For the Science or Root of the Soul is, as to the Omnipotency or Almightyness, of a *Divine* Property; and herein lies the Ground of all hidden Secrecy, and the Fall remains at one Time as well as the other to lie upon, or consist in, the *Self-Will* of Man, and in the *Deceit* and Treachery of the Devil.

The direct and true Fall of Man, is this.

* Gen. iii.
from 1 to 7.

115. When *Eve* was made out of *Adam*, then the Devil presented himself in the *Serpent*, and lay himself at the Tree of Temptation, and persuaded *Eve* to eat thereof, and then her Eyes would be open, and she be as God.

116. She should know,

I. What was in every Property.

II. What Manner of *Ens* and Relish they had.

III. How all Powers relished in their Properties.

IV. And what all the *Beasts* were in their Properties.

117. Which indeed was all true; but her naked Form and Shape, and how Heat and Cold should press into her, that the Devil did *not* say.

118. Also he came not in his own Form, but in the Form of the most subtle Beast.

119. Also the Devil was to do so therefore, 1. That he might make *Eve*, viz. the *Matrix* in *Venus's* Tincture, monstrous; 2. That she might gaze on the Subtlety of the Serpent, whence the *Lust* arose to know Good and Evil, as it was in the Subtlety of the Serpent; wherein the Science of Nature had in the Phantasy introduced itself into such Subtlety.

* Or fitted or prepared it.

120. *Not* as Reason says; that *God* has * *armed* and sharpened, or edged the Tongue of the Serpent, that it must do so: A Man may well say, that the *Devil* has armed and edged it from the Kingdom of Phantasy, that it has done so; but a Man cannot say so of God.

* The three first Forms.

121. The Serpent was an *Ens* in the * three first, in the natural Science, where the Fire and Light separate themselves, wherein the *Understanding* yet lies in the fiery Sharpness; the Spirit of the Understanding is not there separated from the Center of the three

first; but is mingled with the Painfulness, viz. with the Root of the Quality or Source of Poison: Therefore in the Serpent lies the highest Cause of Poison, and false, sly, subtle, crafty Will, Intentions and Purposes.

122. And then also there lies in the Serpent the highest Preservation against Poison, if the Poison be separated from her.

123. As the same also may be conceived of *Lucifer* and his Followers depending on him: He was even the highest fiery Science, according to the Kingdom of Nature, and once the brightest and fairest in Heaven; of which the fiery Science to Nature was the Cause of his glittering *Glory*: He had taken the worst, and also the best to himself.

124. Understand; the eternal Science had taken to itself the fiery Nature, according to the highest *Mobility*, whence the Strength and Might exists; wherein then also the Science of the Abyss had framed itself into an own Will, after the Way and Manner of Subtlety, and broken itself off from the Humility, and would rule in the Light of God in his own Luster in all Powers.

125. As he also did in his Beginning; whereby he poisoned the Substance in the Science of Nature with that Property.

126. From which poisoned *Ens* also the *Serpent* has taken its Original in the Creation; for which Poison and Venom Sake God also cursed the Earth, after that Man had yet more poisoned it with the Devil's Poison and Subtlety, through his introducing false and evil Lust, wherewith he poisoned the Science in the Substance out of which he was extracted, so that *Paradise* withdrew from him.

127. Thus now also, the Devil presented his poisonous Substance by the Serpent on the Tree; wherein he had introduced his ^v Egest Jelly-spewing Efflux, or poisonous Darts, and subtle Purposes and Will, before the Time of the Creation of the Earth, into the Science or Root of Nature, and its spiritual Substance.

128. Which Substance in the Science of Nature, in the beginning of the Creation, in the beginning of creating the Creation, entered together into the Creature, as is to be conceived in the same Manner in every venomous Worm, or poisonous creeping Thing.

129. Not that the Devil has created them; he is become only a Poisoner of Nature, after the Manner he has poisoned his own Nature, as also the human Nature.

130. But the *Fiat* has made them, every Property of the divided Science in its like Form; as the Will was in a Science, or Root, in no working Figure, so was the Creature also.

131. For the Speaking Word, in the Property of every Science, brought itself into an Image: Thus the Serpent was near [of Kin to] the Devil, in the Science of Nature, for he hath strongly infused or darted his poisonous Will into it, when as yet it was no Worm.

132. Yet that Men may hold and observe a Difference between the Earthly and the Eternal Creatures; for the Devil is from the Eternal Science or Root, viz. from the Eternal Nature, and the Serpent is from Time; but Time is spoken out or expressed from Eternity, and therefore they are separated one from another.

133. This poisonous subtle darted ^z Spawn, viz. the ^{*} Spewing of the Devil, the Devil presented to *Eve* on the Tree, that she might gaze and admire its Subtlety, and make herself monstrous, as it then came to pass.

134. Now when *Eve* lusted after the subtle Craftiness, then the Devil slipped in with his Desire with the Serpent Monster into the Science or Root of *Eve*, viz. into the Soul and Body: For *Eve* was desirous of the Subtlety, viz. of the Craftiness, that her Eyes might be opened, and know Evil and Good.

135. Thus the Devil brought the Serpent's *Ens*, or Being, into her after a magical Manner: In the Way and Manner as the false and wicked *Magia* is practised by ^{*} Incantation, and introduced an evil malignant Venom and Poison into Man into the Science or Root of his Body.

^v Egest, Excrement, or Sternschus; the Jellies that are said to be Stars that are fallen down and lie upon the Ground in some Mornings.

^z Geschmeis.
^{*} Egest.
Sternschus.

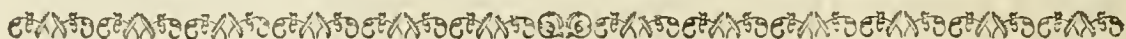
136. And thence *Eve* got the Will to be disobedient unto God, and *ventured* upon it, and *did eat* of the Tree of Earthliness, wherein Evil and Good were manifested.

137. And as we still at this Day after the Fall eat such vain or *dangerous* Fruit.

^b Note: *Eve* did not instantly fall down dead.

138. And when she eat and did ^b not instantly fall down and die, ^c she gave also to Adam, and he did eat thereof likewise.

^c Gen. iii. 6. 139. For *Adam* had plainly demerfed and plunged himself into it, when he stood in the Image of God; but yet had not eaten it into the *Body* till that very Time.



The Seventh Chapter.

Of the Bestial Manifestation in Man.

How Adam and Eve's Eyes were opened; and how that is [fundamentally] to be understood, in the Ground thereof.

WHEN we consider the very express *Image* rightly in its true magical Ground, and how it comes to pass that it forms a reflex *Image in Spiritu Mundi*, in the Spirit of the World, according to all Things: As we see in a Looking-glass, and in the Shadow or Representation in Water, then we shall quickly and *nearly* approach the Ground and Cause why every Being arises out of one only Thing, and see how all Creatures lie in *Spiritu Mundi*, in the Spirit of the World, *viz.* in the outpoken or expressed Word of God.

2. Therefore we may say with good Ground, that all Creatures *lay* even in *Adam*; not that they have proceeded from *Adam*, and so come into Creation, but in the eternal Science of the Soul, in which Science the Word of God forms and images itself into a natural and creaturely Ground; wherein *all Properties* are understood to be.

^d Gen. i. 28.

3. As *Moses* witnesseth, that ^d *Man was to rule in all Creatures*; but now since the Fall they all rule in him.

4. For when the Soul stood in the Temperature, then the Will-Spirit of the Soul pressed through all Creatures, and had *no Hinderance*, for none could lay hold of or apprehend it, as no Creature can apprehend the Power and Beams of the Sun in its own Will, but must suffer them to press through it; thus it was also with the Spirit of Man's Will.

5. But when he was captivated in the Poison or Venom of the Serpent, in the *Devil's* Will or *Desire*, then he was an Enemy to all Creatures, and lost this Power and Might.

6. So also the Creatures prevailed and got Power in him, and elevated themselves in him, as it is now plain to our Sight, that *many* a one is in the *Property* of a subtle Serpent, full of wicked, sly, cunning Policy, and venomous poisonous Malice: Also another hath the Property of a Toad in him; many of a Dog, also of a Cat, a Basilisk, or Cockatrice, a Lion, Bear, Wolf, and so on, through *all the Properties* of Beasts, Worms, and creeping Things.

7. Such Men have indeed outwardly the *first* figured or *shaped* Image upon them; but an *evil Beast* sits in their Property.

8. The like is to be understood concerning the tame good Beasts; that *many* a Man is in the Property of the kind or *good Beast*.

9. Neither is there scarce any Man begotten of the Seed of *Adam*, which has not in the earthly Body *some Property* of a Beast in him, many of an evil, many of a good.

10. And this is understood in and *as to the Fall*, that all Properties in *Spiritu Mundi*, in the Spirit of the World, have manifested themselves in Man. Every fiery Science, as to Heat and Cold, also all other Qualities particularly, also the Property of the *total Nature* was manifested in him, according to Evil and Good.

11. For as soon as ever they eat the earthly Fruit into the Body, the Temperature divided asunder; and departed from the Harmony of the Properties in, and as to one another; and the *Body* was manifested according to all the Properties in *Spiritu Mundi*.

12. Then did Heat and Cold seize upon them, and pressed into them; also all Properties of Nature; wherein the Ground of Nature consists, pressed into them a contrary opposite Will, whence existed unto *him* *Sickness*, and the *Death* of Frailty and Corruption.

13. And as to this Bit, *he died* to the Kingdom of God, and awakened to the Kingdom of Nature, and was taken from the Impassability, and put into Passability, and became, according to the outward Body, a Beast of all Beasts, *viz.* the *Beastial* or *Animal Image* of God, wherein the Word of God had manifested itself in a *Beastial Image*.

14. Thus Man became, according to the outward Body, a Master, Lord, and Prince of all Beasts, and yet was himself *but* a Beast, though of a more noble Essence than a Beast; and yet nevertheless had a Beast in his Property and *Condition*.

15. And at this very Hour was in Man a Gate of the dark World in God's Anger *opened*, *viz.* *Hell*, or the Jaws and Throat of the Devil, as also the Kingdom of *Pbantasy* was manifested in him. The angry God, so called, according to the Kingdom of Darknes, was manifested in him, and caught hold on him, according to the Soul's Essence, in the Creature.

16. The Ground of the Soul's Science cannot be broken, but the *Creature* only out of the three first, *viz.* the eternal Nature, and also the temporal Nature in *Spiritu Mundi*, in the Spirit of the World, is that which can be broken.

17. The temporal Nature was set in the earthly Property, and the eternal Nature in the Wrath of the dark World, as a *Neighbour* to the Devil.

18. When these Shackles should be broken as to both Natures in the Death of Christ, then *the Earth trembled* at it, and *the Sun lost its shining Light*; to signify, that when the eternal Light was to be generated again, the temporal must again *cease*. e Matt. xxvii. 45, 51, &c.

19. But that it may be rightly considered and conceived *what of Man* died in the Fall, we must not only look upon the temporal Death, as to which Man dies and rots, corrupts and putrifies; for that is only the *Beastial* Death, and not the eternal Death.

20. *Neither* must we be so blind as to say that the Soul is dead in its Creature; no, that could not be.

21. That which is eternal, is incapable of Death; but the express Image of God, that had imaged and modelled itself in the creaturely Soul, *viz.* the *Divine Ens*, disappeared, vanished, or was *extinguished*, when the Wrath of Fire was awakened.

22. For in God there is no dying, but only a *Separation* of the Principles: To be understood after the same Manner as we see that the Night swalloweth up the Day into itself, and the Day the Night; and so one is *as it were* dead in the other, for it cannot shew itself.

23. And further you may understand by Way of Similitude, that, if the *Sun* should be *extinguished*, then would the *Spiritus Mundi*, the Spirit of the World, be an empty, meer, crude Ennity, and there would be *perpetual Night*; and then the four Elements could not put forth themselves, and operate in their present Qualities and Properties, neither would any Fruit grow, nor any Creature in the four Elements live.

24. In this very Manner also *Adam* and *Eve* died, as to the Kingdom of the Power and Virtue of the *Divine Sun*, viz. of the Divine Will and Essence or Substance, and the fierce wrathful Nature awakened from within, as to the Soul, and also from without, externally in the beastial Property.

25. The Science of the Soul from the abyssal Will, wherein God begets, generates, or works, that *is not* dead; nothing can break or destroy that; and it remains eter-

^f One Copy nally a ^f free Will.

hath it, in a
Free-Will.

26. But its Form of a Creature, viz. the Soul, which was formed into an Image by the Spirit of God, that same Image, from the Eternal Nature lost the *Holy Ens*, or Being, wherein God's Light and Love Fire burnt.

27. Not that the same *Ens*, or Being, is become nothing; indeed it became nothing to the creaturely Soul, viz. *unperceptible*, but the holy Power, viz. the Spirit of God, which was the working Life therein, that ^e hid itself.

^e Or conceal-
ed.

28. *Not* of its own determined, predestinated Purpose; but the Eternal Science, viz. the abyssal Will to the soulish Creature, departed from the *Love-Will*, forth into its stinging, prickly Property, and Disposition of the soulish Nature.

29. God did not withdraw himself from the Soul, but the *Science* of the Free-Will withdrew itself from God.

30. As the Sun withdraws not itself from the Thistle, but the Thistle withdraws its prickly Science from the Sun, and introduces itself into a prickly Substance: and the more the Sun shines upon it, the more prickly and stronger is the Science of Opposition and Contrary-Will; so also it is to be understood concerning the Soul.

^a John i. 5.

31. God dwells through and through all, also throughly in the Darknes, and *through and through* in the Devil; but ^b the Darknes comprehends him not, and so also the Devil and wicked Soul comprehends not God.

Question.

32. If thou askest, Why so?

Answer.

I answer, Because the *creaturely* Will to true resigned Humility, Lowliness, and Submission, under Obedience to God, is *dead*, and there is but a meer thistly and thorny Will in the Life of the Creature.

33. Thus the thorny Will holds the noble Science of the abyssal Eternal Will of the *Abyss* captive, or covered in itself, and they are one in the other as Day and Night; the creaturely Soul was become *Night*.

34. The Spirit of the World, *Spiritus Mundi*, in the Beginning stood in the Temperature in the Body, and yet stood in Evil and Good, as *all temporary* Things stand.

35. But the Devil's *Thistle-Seed* was come thereinto, wherein the temporal Death lay: and then there was to be understood in Man nothing else but that he was a Beast of all Beasts.

36. The *Equilibrium*, Balance, or Harmony of the formed out-spoken Word, stood in *Enmity* and opposite Will: The angelical Image was quite destroyed, both as to the Mind and Thoughts, or Senses.

37. We see plainly at this Day, that the Senses or Thoughts continually frame themselves into a Beastial Will and Desire of *Self-Love*, and very scarcely and *hardly* come so far to love God and Equality or Equity, but always lift themselves up aloft, and would have all in their sole *Possession*, and would fain be the fairest and most *beautiful Child* in the House or Family: Whence Pride, Covetousness, Envy, and Malice exist: All this is from the *Ens*, or Being, of the Serpent; and of the Devil's introduced Property or

ⁱ John iii. 3,5. Disposition, ⁱ which cannot inherit the Kingdom of God.

38. Now to help this, the living Eternal Word of the most high Love Property or Disposition came of meer Grace, and spake itself again into the faded *Ens* of the heavenly World's Substance, for an operative *working* effective Life.

39. And as the Devil's Word had spoken itself into the Soul, so the Word of the Love of God came and spake itself again into the faded *Ens*.

40. Signifying thereby, that it is an Aim, Mark, or Limit, of an Eternal *gracious* Covenant, wherein God's Love, in the Name JESU, would destroy the *Works* of the Devil; and would introduce a living holy *Ens* in the Name JESU, into this inspeaking, or inspoken Word again; which was done in Christ's *Incarnation*, or becoming Man.

41. Here now we are to understand the Foreseeing, Prevision, or Inspection, whereby the Spirit of God, * *before the Foundation of the World*, has seen this Fall in the Property^k 1 Pet. i. 20. and Disposition of the Fire and of the Wrath of Nature; and has foreseen or *provided* the holy Name JESU, with the highest Love *Ens* therein, for a new *Regenerator*.

42. For the one only Root of the Divine *Ens*, out of the Divine Love, *viz.* the heavenly World's Substance, faded, vanished, or disappeared in *Adam*, *viz.* the true ^l *express*^l Heb. i. 3. reflex *Image of God*, according to the divine holy Property or Disposition.

43. And in that one only Image, which in *Adam* disappeared as to God, hath God pre inspected or foreseen the Scope, Time, Mark, or Limit, of his *Eternal holy Will* in Christ.

44. Into that same did God's holy Word speak, when the poor creaturely Soul became blind as to God, and said, ^m *The Seed of the Woman shall tread upon, crush, or break* ⁿ Gen. iii. 15. *the Serpent's Head*.

45. And in that inspoken or inspired Voice the poor Soul *obtained* Breath and Life again.

46. And that same inspoken Voice was in the human Life, as a Figure of the true *express* reflex *Image*, in this Limit or Time of God's Covenant, (which he had in the Divine *Ens* foreseen or looked upon before the Foundation of the World) together implanted, forth on, from Man to Man, as a Covenant of *Grace*.

47. For the Inspeaking or Infection of the Devil, from whence an evil or malignant Will existed, was effected *at length* in *Adam*, when he was Man and Woman, and yet *neither* of them, but one entire Image of God; and it pressed on from *Adam* into *Eve*, who *began* the Sin.

48. Therefore also now came the Inspeaking or Inspiration of God, and pressed on *into Eve*, as into the Mother of all Men, and set itself against the begun original Fountain of Sin through *Eve* into *Adam*.

49. For in *Eve* lay the Tincture of the *Light* and of the spiritual Water, and in that same the holy Tincture incorporated itself in the Word in the Name JESU, and so as a Pledge that it would break the bestial *Matrix*, and change it into a holy [*Matrix*.]

50. It was not to be done through *Adam's* fiery Tincture, but through, and in that Part of the Adamical *Light's* Tincture, wherein the *Love* burnt; which was parted into the Woman, that is, into the *Genetrix* of all Men.

51. Whereinto God's Voice promised to introduce again a *living* holy *Ens* from Heaven, and to generate anew in Divine Power the faded disappeared Image of God, which stood therein.

52. For Christ said, *John* iii. ⁿ *He was come from Heaven*, whereby a Man is to under-ⁿ *stand*, [as to] Substance; for the Word needs no coming, it is there beforehand, and needs only to *move* and stir itself.

53. Now all Men, as to the perished soulish Property, lay in the *Seed* of *Adam*; and so on the other Side, all Men lay in *Matrice Veneris*, in the *Matrix* of *Venus*, *viz.* in the *feminine* or Woman's Property in *Eve*.

54. And into *Eve*, viz. into the *Matrix* of Love, from the heavenly World's Substance, which faded or disappeared in *Eve* and *Adam*, viz. into that Part which is from the Kingdom of God, God put in his Covenant, and brought *his Word* thereinto, that the Seed of the Woman; understand, the heavenly Seed; which the Word would introduce again, wherein God and Man should again be one Person, should tread upon or crush the Head of the Might and Strength of the Serpent's Spawn, and of the Devil's Will; and *destroy* the Devil's Work and Artifice, which he would *effect* in Soul and Body.

55. Understand it rightly thus: The first created Man in *Adam*, viz. that Part from the *heavenly* World's Substance, and then that Part, which in God's Word should be introduced, and should be one and the same Substance with the human; *that is it* that should do this, viz. the God-Man, and the Man-God should do it.

56. Not a total foreign or strange Christ, but that very *same Word* which had made Man out of itself into an Image of God: therefore thus now, 1. The Making Word, 2. The Made Word in the Power, and 3. The Holy Spirit *should* do this.

57. The heavenly *Ens* in the Word, viz. the Temple of the Holy Spirit, should in the Woman's Seed, *assume*, 1. a soulish Seed, and 2. a corporeal Seed also, from *Adam's* Substance, from the *Limus* of the Earth.

58. In the same Manner as God has assumed the World, and yet dwells in the Heaven in the holy *Ens*; so also the Word took from within, the faded or vanished holy *Ens* on his living *Ens*, and made the faded vanished *Ens*, living, in his Power, and the soulish and corporeal Nature, from the inward and outward World, hung and clave to that same *Ens*.

59. For as Nature hangs and cleaves to God, through which he manifests himself, so here also would the holy Word, together with the holy *Ens*, manifest itself, through the soulish and corporeal Nature, and tincture or dye the Soul again with the highest *Tincture*, and destroy the Devil's raised Fort of Prey in the Wrath of the eternal Nature therein; which was *all* fulfilled in the Process or Scene of Christ.

Question.

60. Now tell me, *Reason*, where the predestinate Purpose and Will of God to the hardening of Man exists: where is the *predestinate Purpose*, whereby he has in his predestinate Purpose ordained one Part to Damnation, and the other to Eternal Life?

61. For in *Eve Sin* began, and in *Eve* also *Grace* began; before she conceived with Child, they lay all in *Eve* alike in Death, and also in the one only Covenant of Grace, in Life.

°Rom. v. 17, 18. 62. According to that Saying of the Apostle; • *As Sin came from one and penetrated upon all, so also the Grace came from one, and penetrated or entered upon all.*

63. For the Covenant went not only upon one Particular, viz. upon *one* Piece or Part, as upon or from *Eve* in Part, but wholly upon *Eve*, except only the Devil's Work which he had darted into her; all this Christ should break.

64. No Soul should or *could* be generated out of the Devil's introduced *Ens*; for the Word of God with the Covenant stood *interposed* in the Way.

65. And so the Covenant pressed upon *Eve's Soul* into *Adam*, viz. out of the Light's Tincture into *Adam's* fiery Tincture.

66. For *Adam* and *Eve* were, in the Word one *entire* Man; and so also the Grace pressed upon that one only entire Man *Adam* and *Eve*.

Question.

67. Where is now the divine, eternal, predestinate Purpose, concerning which *Reason* says, she will demonstrate the same by the Scripture, and yet understands it not.

68. For the Words of the Scripture are true; but there is required an *Understanding* to discern them, not an outward Supposition or Conceit, whereby Men tattle of a foreign strange God who dwells somewhere above, in a Heaven afar off.

69. But we will in a *brotherly* Spirit shew *Reason* how the Scripture is to be understood, where it speaks of the predestinate Purpose and Election of God, and give her the true Understanding and Meaning of *Election*, and what the *predestinate* Purpose is.

70. And yet we will *not at all* therein, or thereby, condemn any in his apprehended Meaning; but for the better Information and Christian Conjunction and uniting of the Understanding, we will expound and clear the Holy Scripture, to which very End also *this Book is written*.

71. Now for the understanding thereof; we will compare the first and second Principle, *viz.* 1. The Kingdom of Nature, wherein God's Anger and the *Hardening* is understood, we will compare with the *Divine* Manifestation; and then 2. The Kingdom of *Grace*, *viz.* the true divine *Substance* together, setting them one against another, to see how the Ground and Foundation of the *Hardening* exists.

72. And we will thereby try, prove, and examine the Sayings and Texts of Scripture which *seem* contrary to one another, that every one may *see* the Ground and Foundation of his own Opinion and Meaning; but we will not *bind* and tie ourselves to any Opinion to please Man, but lay down the Ground, and that in Love, for the brotherly uniting and *reconciling* of the Opinions of *all* Parties.

Answer.

73. When *Adam* and *Eve* were fallen, then they were blind as to the Kingdom of God, and as it were dead; and ^p *there was no Ability or Possibility in them to do any Thing* ^p P^{sa}l. xiv. *that was good*, understand it, as to the soulish and corporeal Creature. 1, 3.

74. But the ^q Science or Root of the Abyfs from the Father's Property, in which a ^q Soul was formed in the fiery Word, and that was unbound or unlimited, not tied, it was neither Evil nor Good; it is the *one only Will*. ^q See the Clavis, Ver. 210, the Word Science, or Root.

75. In which one only Will, God the Father generates his Son, and yet without or beyond the Geniture, *viz.* the Divine Power; it is not called Father, *nor God neither*, but is called the eternal, unfathomable, abyssal Will to somewhat: in which Will is understood the Birth of the Holy Trinity, as also the Original of Nature, and the *Beginning* of all Things or Substances.

76. That very Will is the Eternal Beginning to the Divine Wisdom, *viz.* to the discerning Vision or descrying of the Abyfs, and is also the Beginning to the Word, *viz.* to the Outspeaking or *Expression* of the Fire and of the Light.

77. But the Speaking is not performed or acted in the Will of the Abyfs, but in the Comprehension, Compaction, or framing of the Science or Root, where that Will compacts, compresses, or frames itself into the City of God, *viz.* into the *Trinity* of the Geniture: and there the Word of Power, or of the Son, speaks itself into Distinction or Diversity of Sciences or Roots.

78. And in that Diversity of the outspoken Sciences or Eternal Geniture and *Working*, was the Image of God, *viz.* Man, in the Divine Power and Wisdom in a magical Form or Manner without Creature, seen or *foreseen* from Eternity.

79. And in this seen or *foreseen Image* has the Spirit of God in the highest Love, which is the Name JESUS, loved himself; for it was a Figure of his Similitude as to Power and Birth.

80. But since God's Love, without the Eternal Nature, had not been manifested, *viz.* the Love-Fire had not been manifested without the Anger-Fire, *therefore* the Root of the Science in its natural Ground was the Anger-Fire; and the Anger-Fire was the Manifestation of the Love-Fire, in that manner as the Light comes from the Fire: And here now we understand the *Ground* and Foundation thus.

81. When the Light in the creaturely eternal natural Soul vanished, or went out, then the creaturely Soul was only a Source, or Fountain of God's Anger, *viz.* a fiery Nature.

82. But now God's Love, *viz.* the Name JESUS, which is the ONE, or the Unity, as a Man may conceive it, had incorporated itself in the eternal seen, or foreseen Image, in the Science of the Outspeaking, or Expression, understand in the *human eternal Image*, wherein the creaturely Soul was created; and in this Incorporation, or Inoculation *' was Man in Christ foreseen, before the Foundation of the World.*

* Eph. i. 4.

83. But when the creaturely natural Soul fell and lost the Light, then the Word of Power, which had formed the Soul in the fiery Science, spake itself into the Will of the Abyss to the Creature.

* 1 Joh. i. 1.
& 9.

84. From Eternity the Name JESUS stood in an *immoveable* Love in Man, *viz.* in the Similitude of God, for had it been moveable, then the Image had had a right Life: But now *' the true Life was only in the Word of Power, John i.*

85. But when the Soul lost the Light, then the Word spake the Name JESU, in the *Mobility* into the faded disappeared *Eus* of the heavenly World's Substance.

86. *Adam* before his Fall had the Divine Light out of JEHOVAH, that is, out of the one only God in which the high Name JESUS stood *hidden.*

87. It did not stand hidden in God, but in the Creature; understand, it stood hidden in the *Science* to the Creature.

88. But in this Necessity, when the Soul fell, *God manifested the Riches of his Glory* and Holiness in the abyssal Will of the Soul, *viz.* in the eternal seen, or foreseen Image, and incorporated itself with the living Voice of the Word out of the Love-Fire, into the Eternal Image, for a *Pledge* to the Soul, whereinto it should press and penetrate.

* Note.

89. And although it *could not* press in, for it was to God as it was dead, yet the Divine Breath pressed into the Soul, and *warned it* to stand still, and forbear evil acting, or working, that its Voice in the Soul *might begin* to work again; and * this it is, that God's Voice with *Eve* inspake into the Seed of the Woman.

90. For the true Woman from the heavenly World's Substance, when she was yet in *Adam*, understand according to the Light's Tincture, was Virgin *Sophia*, *viz.* the Eternal Virginity, or Love of the Man, or Husband, which was in JEHOVAH manifested in *Adam.*

* Gal. iv. 4.

91. She was now manifested in the Voice of the inspeaking in the Name JESU, which had explicated itself out of JEHOVAH by *this Covenant*: That the Name JESUS would *' in the Fulness of Time*, introduce the Holy Substance of *Sophia*, *viz.* the heavenly *holy* Substance from the Love, wherewith the Love is surrounded, or encompassed, or as a man may express it, wherein the fiery Love is *a Substance*, and bring it into the faded disappeared Substance, out of JEHOVAH.

* Gen. vii. 17.
and iii. 3.

92. And that I say the Substance out of JEHOVAH is faded and vanished in the Fall, it is true, and it is even *' the Death* wherein *Adam* and *Eve* died: For they lost the right Fire, and the hot and cold Fire of Enmity or Hostility awakened in them, in which Fire *Sophia* is *not* manifested, for that is not the Divine Fire-Life, but the natural.

93. And in this natural Fire-Life of the Soul is now the Distinction, or *Diversity* between God's Love and Anger: The natural Fire Life, without the Light, is God's Anger, which will only have its like; the same *hardens* the Soul, and brings it into a foreign, or strange Will of its own, opposite to the Love-Fire's Property.

94. And yet it is not any foreign, or strange Will of any Anger-Fire that flies into the natural Soul, which the Soul takes in, or receives; but it is the very *proper Fire* of that of which the Soul is a Substance.

95. The Wrath of Self-Nature hardens itself with the Apprehension, or embracing of the Abomination which is arisen in the three first Forms of Nature, viz. in the Property of the *dark World*; which is manifested in the evil, false, or wicked Desire: and then also from outward Accidents, or *Occasions*, which receive into them the outward Lust, or Longing from the fiery Desire.

96. As *Adam* and *Eve* hardened and *poisoned* themselves with the introduced Serpent's Longing, or Lust, whereby then presently that same introduced Poison also began to *hunger* after such a Property as itself was: And so one Abomination generated the other.

97. As the Apostle *Paul* says concerning it; * *That it was not he* in the Spirit of [†] *Christ that willed and committed, or acted Sin, but it was Sin in the Flesh* that did it; that is, which is in Nature, viz. the manifested Wrath of the eternal and temporal Nature; and whatsoever it is which the beastial Lust introduces into the Flesh: *This does it.*

Rom. vii.
17. 18.

98. But now understand me right; the most inward Ground in Man is CHRISTUS, *Christ*; not according to the Nature of Man, but according to the *Divine* Property in the heavenly Substance; which he hath new born, or generated anew.

99. And the other, or second Ground of Nature, is *the Soul*; understand the Eternal Nature, wherein Christ manifested himself and assumed it.

100. And the third Ground is the *created Man* out of the *Limus* of the Earth, with the Stars and Elements.

101. And 1. in the first Ground, which is Christ, is the working, active Life in the *Divine Love*; and 2. in the second Ground, is the natural Fire-Life of the *creaturely Soul*, wherein God calls himself a zealous, or jealous God, and 3. in the third Ground, lies the Creation of all Properties, which in *Adam* stood in the *Temperature*, and in the Fall went forth one from another.

102. In the first Ground is God, JEHOVA, who has given the Men, which in the Beginning were his, to the Name and manifested Power of JESUS; as Christ says; [†] *Father, the Men were thine and thou hast given them to me, and I give them the Eternal* [†] *Life.*

John. xvii.
6.

103. First, they stood in JEHOVA, in the Father's Property, and now they stand in the Son's Property, according to the inward Ground of the Kingdom of Heaven.

104. For the inward Ground is the inward Heaven, it is the *Sabbath*, viz. *Christ*, which we should [†] *sanctify*, that is, *rest from our own Willing and Working*, that the Sab- [†] *bath, Christ in us, may work.*

[†] Deut. v. 12.
Heb. iv. 10.
Isa. lviii. 13.

105. The second Ground now is the Kingdom of the Eternal Nature, according to the Father's Property, wherein *God's Anger* and the dark World is understood, whereupon God has set his Son to be a *Judge*: For Christ said, [†] *All Power in Heaven and* [†] *Earth is given to me of my Father*: In these Words are comprised also the Judgement [†] *over all Things.*

[†] Matth.
xxviii. 18.

106. This Jesus Christ now, says, [†] *Come ye all to me that are weary and heavy laden,* [†] *and I will refresh you.*

[†] Matth. xi.
28.

Question.

107. Now the Question is, Why are not *all* weary and come to the Refreshment, viz. to the New Birth?

Answer.

* John vi. 44. Christ says, *None cometh unto me, except my heavenly Father draw him.*

Question.

108. *Whom* then does he draw to Christ?

Answer.

† John i. 13. The Scripture answers: even ^d *those that are born, not of Flesh and Blood, nor of the Will of Man, but of God,*

Question.

109. Then, Who are *these*?

Answer.

These are *they* who are born of *Grace*; these he chooseth or elects to himself.

Question.

110. And, What is *Grace*?

Answer.

It is the inward Ground, viz. CHRISTUS, *Christ*, who in *Grace* gave himself again into the faded, vanished, inward Ground.

111. Now those that are new born out of that inward Ground, out of SOPHIA, viz. out of the *heavenly Virginitie*, those ^e *are Members of the Body of Christ*, and ^f *the Temple of God*, ^g *these are elected for Children*, the rest, or the other, *are hardened*, as the Scripture ^h says throughout.

Question.

112. But *how comes it* that they are hardened?

Answer.

† 2 Cor. v. 14. They are ^b *all dead in Adam*, and cannot without the *Grace in Christ*, have, or attain, the *Divine Life*.

Question.

113. But can then the creaturely Soul in its *own Ability* and Will in itself, receive nothing of the *Grace*?

Answer.

† Rom. ix. 16. *No*, it cannot: for ⁱ *it lies not in any Man's own willing, working, or running, but in God's Mercy, or Compassion*, which is only in Christ, in the *Grace*.

Question.

114. Now to ask further: *How comes then the Mercy and Compassion into the Soul*, that it comes under *Election*?

Answer.

Answer, as is said above; *Those* who are born, *not* of Flesh nor of Blood, nor of the Will of Man, but of the *blessed Seed* of the Woman, *viz.* out of the inward Ground, where the Soul draws Christ into itself.

115. Not from an assumed outward Grace, as Reason says, God receives in Christ the sinful Man, who ^k *lies dead in Sins*, through the predestinate, fore-ordained Election of ^k Eph. ii. 1. Grace to himself, that he might make known the Riches of his Grace.

116. No! that avails nothing; for the Scripture says, ¹ *Except you convert and become as Children, and be new born through Water and the Spirit, else ye shall not see the Kingdom of God.* ¹ Matt. xviii. ^{3.} John iii. 5.

117. The inward *innate Grace* of Filiation alone avails: for Christ says, ^m *That which is born of the Spirit is Spirit; and that which is born of Flesh is Flesh;* and so further in ^m John iii. 5, 6. ⁿ *Flesh and Blood shall not inherit the Kingdom of God.* ⁿ 1 Cor. xv. 50.

Question.

118. Now it may be asked: *How* is then the innate filial Birth, seeing they are *all* dead in Adam? Surely therefore some must needs be born Children to God out of a *predestinate* Purpose, and be elected, and the other remain hardened in God's predestinate Purpose: how can the Child help it, if God will not have it? Here now lies the *Nut* that is so hard to crack, about which so much Strife and Contention is.

Answer.

119. Christ said, ^o *A corrupt Tree cannot bear good Fruit, and a good Tree cannot bear bad Fruit:* now if we will search and fathom this Ground, then we must search into ^p *the Tree of Life*, that is Evil and Good, and see, ^{1.} What Fruit it bears; and ^{2.} From what Effence every Fruit grows; and so we come to the true Scope, Aim, and Meaning; as we see how every Power draws or attracts into an *Ens* and Will.

120. The Scripture says, that God has *included all Things in Time, Limit, Measure, and Weight*, how it should come to pass: But we cannot say of Man, that he in the Beginning was included in *Time*, for he was in Paradise included in the *Eternity*.

121. God had created him in his Image; but when he fell, then that *including in Time* caught him, wherein all Things stand in a Limit, Measure, and Weight: And that *Clock-Work*, or Machine, is the outspoken or expressed formed Word of God, according to Love and Anger, wherein lies the whole Creation, as also Man, according to Nature and Creature.

122. Now the Name JESUS has manifested itself in this outspoken Word, in the ^q *Father's Property*, in that ^q *all Power in Heaven and Earth is given to him;* therefore all is ^{18.} his, both the Evil and the Good.

123. Not in the Possession and *Inberency* of its own Self-Property, but to the Good as a *Saviour*, and to the Evil as a *Judge*.

124. And therefore all Things are set one against another; Love against Anger; and the Anger against the Love; that the one may be manifested in the other, at ^r *the Day of the Judge's Decision or Separation, when he shall sever all Things.* ^r Matt. xxv. ^{32.} &c.

125. For if he were *not Lord* over the Evil, he could not be a Judge of the Devil and of the Wicked.

126. This Tree of Life stands now in the highest Anguish in the Birth; on the one Part it is *Christ*; and on the other Part it is the Kingdom of *Nature*, in the Wrath of God the Father; according to the dark and Fire-World's Property.

127. The Fire-World gives *Ens* to the Spirit-Life; and Christ in the Love gives *Ens* to the Substance of the Fruit, and tinctures the Wrath, so that it becomes a Kingdom of Joy in the Substance of all Substances: Now, herein lies the Question, and the Variance,

Question.

128. That is, into what Kind of *Ens* the Center of Nature, *viz.* the Will of the Abyfs in the Eternal Father's Property, introduces and images, or *models* itself: Whether into the *Grace* of Christ in *Sophia*, or into the Might and Force of the Wrath to the *Phantasy*; such an Image is properly belonging to the Soul, or stands there according to the Soul.

129. For here the Father gives the Soul to his Son Christ; for in the Father's Property consists the imaging, framing, or modelling of the *Soul*; and in the Son's Property consists the noble imaging of *Sophia*, *viz.* of the Eternal Virginity in Christ.

130. Now here at present it lies in the Will of the Abyfs without Nature, as to the foulish Creature, into that which separates and distributes itself, whether into *Self-hood*, as Lucifer did, or into the generating towards the *Holy Trinity* of the Deity, *viz.* so that it leaves itself to fall into God, or wills, works, or runs of itself: Now here, upon this is the *Election*.

¹Rom. vi. 16. 131. And here it is, as St. Paul says, ²*To whom you yield as Servants in Obedience, his Servants you are; whether of Sin unto Death, or of the Obedience of God, unto Righteousness.*

Question.

132. But then, says Reason, How can a Child help it, if it becomes a *Thistle*, before it has its Life and Understanding?

Answer.

³Of the Life. Hearken: let me ask also, How can God's *Love* in Christ help it that *Adam* went forth out of the Temperature and entered into the Tree of the ⁴Knowledge of Good and Evil, *viz.* into *Strife* and Variance? *He had* Free-Will, why then did he break the same against the Will of God in him? Why was he disobedient to God?

Question.

133. Then says Reason further: Do *all* Men come into the World in such a Condition and Capacity? or, Are they so *shut up*?

Answer.

⁵Note, Parents, the following Verses. ⁶Exodus xx. 5, 6. *No*, by no Means so, from God's predestinate Purpose; but from the *Fountain* of the actual Sins of the ⁷Parents and Ancestors: For God says in *Moses*, ⁸*I will visit and punish the Sins of the Parents upon the Children unto the third and fourth Generation; but those that love me, I will do well to them, unto a thousand Generations.*

134. Now herein lies the true Ground of the *Thistle* Children, and of the *hardening*, and it is this; namely, that the Parents introduce, and *pour in*, the Devil's Malice and Wickedness in Flesh and Blood, into the Mystery of the formed outspoken Word of God, *viz.* Falsehood, Lying, Pride, Covetousness, Envy, Malice, and oftentimes cruel vehement Curses, which were, upon *Cause given*, wished into, and upon their Souls and Bodies from one another.

⁹Or Essence of his Seed to 135. And, if a Man has given Cause, then they stick to him in the ¹⁰*Tree* of his *Life*, and then such Twigs and Branches are generated out of him; which *cannot* reach and

attain the *Ens* of Christ, but are generated or ^z *born of the Parents' Flesh and Blood, in the Will of the Man* and of the Woman; wherein the *Ens* of the Soul introduces itself into a Kind of a Thistle, oftentimes into the Property of a Serpent, of a Dog, or some abominable Beast: Upon these Thistle-Children now goes the *Predestination*, who upon Earth neither will, nor do any Good.

his Offspring and Generations begotten by him.
Gen. ii. 9.
Rev. xxii. 14.
^c John i. 13.

136. And though the Parents oftentimes retain *in themselves* a little Spark of the Divine *Ens*, and enter in the End into Repentance to the New Birth; yet in the mean Time, *such Thistle-Children* are generated and begotten.

137. Also there is a very great Difference in those which have attained the Divine Calling in the working *afing* Tree of Life; for Christ says, ^a *Many are called, but few are chosen out of them.*

^a Matt. xx. 16.

138. The Calling now is thus to be understood: Christ is the *Calling*, which calls without ceasing in the Essence of the 'Tree, saying, ^b *Come ye all to me, ye that are weary and heavy laden*: ^c *He stretches out his Hand the whole Day to a disobedient People*, that will not endure to be drawn, ^d *that will not suffer his Spirit to reprove them*; as the Scripture complains throughout.

^b Matt. xi. 28.
^c Isa. lxxv. 2.
Rom. x. 21.
^d Gen. vi. 3.

139. Now the Calling passeth upon *all Men*, and calls them all; for it is written, ^e *God willeth that all Men should be helped or saved*: Also, *Thou art not a God that willeth Evil*: God wills not in his own Will, that so much as *one Thistly-Child* should be generated; but his Wrath as to Nature apprehends or takes hold of them.

^e 1 Tim. ii. 4.

140. Therefore the Divine Calling puts forth some 'little Strings and takes some ' *Fibræ* Root therewith: so that in many there is a Spark or Bud of the *Ens* of Christ in them; viz. of the Divine *hearing of God's Voice*: these God suffers now to teach and preach, and manifests his Will to them; for they are those that are *heavy laden with Sins*; and lie *half dead at Jericho*.

141. For these Christ has appointed the Baptism and Supper; and calls always, saying, *Come, come and labour in my Vineyard*; ^e *take my Yoke upon you*, viz. the corrupted ^e *perished Nature of his formed outspoken Word*; which in Christ became a *Yoke*, wherein the Sins of Men lay.

^e Matt. xi. 29.

142. Concerning this now, Christ says, ^h *To one was given one Talent, to a second two, to a third three, to the fourth four, to the fifth five, to the sixth six Talents, which they were to employ and to get Increase*; but he which has but *one Spark* of the Grace of God in him, may, if he will *labour* and work therein, grow into a great Tree.

^h Matt. xxv.

143. For ⁱ *to these he hath given Power to become the Children of God*, not in their own Ability, but in the Ability of this little Spark or *Talent*; for the Soul rests therein, and ^k *the drawing of the Father*, in the Soul to Christ, is performed therein.

ⁱ John i. 12.

^k John vi. 44.

144. For as soon as the Soul tastes the *Grace* of God, then the Father's Will in the Abyssal Science, hastens to the Fountain Christ; and though ^l *the Kingdom of God* be at first *small, as a Grain of Mustard-seed*, yet if the Soul receives it, and works therein with its fiery Desire, then *it grows in the End as big as a Laurel Tree*.*

^l Luke xiii. 18, &c.

* *Lorbeer Barome, Laurel-Tree.*

145. But that Soul which will not receive it, but goes on in the Lust of the Flesh, and lyes in the Bed of Adultery with the Devil: Concerning these Christ says, ^m *To him that hath shall be given*; that is, to him that works and labours in that little, it shall be given; *but to him that hath not*; that is, to him that hath some little, and will not work and labour therein, *it shall be taken from him, and be given to him that hath much*.

^m Matt. xiii. 12.

Luke viii. 18.

146. And here is that which is said, *Many are called, but few are chosen*: For many have that Earnest and Pledge of Grace, but they *tread it under Foot*, and esteem it not; one Party from outward *Occasions*, Casualties, and Accidents; and another from the Grossness and *Vileness* of the beastial Property.

147. For Christ sows abroad his Voice in his Word, as a Sower does his Seed; it is *sown to all Men*, as well to the wicked as to the honest and virtuous.

148. Now when the Seed is sown, the Matter lies in this, *viz.* in the Quality of the Ground into which the Seed falls.

149. If it should fall into a *stony hard Way*, *viz.* into a beastial Property, where in the Flesh in the Property a gross filthy Beast sits; then it is trodden under Foot by the Grossness and Disesteem of it.

150. But if a covetous greedy Beast, *viz.* a Dog, Wolf, or the like sit therein in the Property, *then Cares* and Covetousness lye in the Way and *choke the Seed*.

151. But if it should fall into a *high Mind*, which sits in the Might, Honour, and Pomp of the World; then Pride and Greatness has set itself in the Way, and this Seed is fallen upon a *Rock*, and brings forth no Fruit.

152. But if it falls into a *good Reason*, wherein is the Property of a Man, *viz.* of true *Lowliness* and Humility; there it is catched hold of and received, and it is the good Ground*; for God's Substance is Humility; and then this Property is a Similitude of him, and then it *springs up and bears much Fruit*.

* The good Ground.

153. Therefore Men should *rightly* consider the Scripture, when it says, *Many are called, but few are chosen*; the Scripture understands it thus, very many, yea, the *most Part* are caught in the *Divine Call*, and *can* come to the Filiation, but their wicked Lives, their Affairs, their Substance, or their Doings, to which they *addict* themselves, *hardeneth* them.

154. Therefore many Times a Child is *more* blessed than one that is old; also Christ ^{• Mark x. 14.} says, *ⁿ Suffer little Children to come unto me, for of such is the Kingdom of God*: Christ has received them into his Calling or Covenant.

155. But when Man comes to Years, and departs from the Divine Calling, and yields himself up to the Devil's Will, and comforts himself with an *outwardly* received Filiation and Adoption of Grace, as *Babel* does; and says, oh! it is Christ that has done it; he has satisfied and paid all, *I need only* comfort myself therewith and receive it: His Grace will be imputed to me as a Bounty; I am saved and blessed in God's predestinate Purpose, without any Works of my Will: Indeed, I am dead in Sins, and *can without him* do no good Thing, except he should draw me thereinto: But he will make known his predestinate Purpose in me, and make me a Child of Grace through his outward *external* Reception, and pardon my Sins; *though I live wickedly*, yet I am a Child of Grace in his predestinate Purpose.

° Psal. lxi. 22, 23.

Rom. xi. 9, 10.

† Mat. xi. 17.

156. Concerning these Christ says, *° Make their Way a Snare and a Stumbling-block, that they may fall; and let their Light go out in the Midst of the Darkness, and harden them in their own Devices; for their Ways are abominable*. Upon these passes the Predestination, for they were at first called, and were still *all along* called, but they would not come.

157. And then thus says Christ, *† We have piped unto you, and you have not danced. O Jerusalem! how oft would I have gathered thy Children together, as a Clockhen gathereth her Chickens under her Wings, and thou thyself wouldst not*: Thou wert caught in the Call of God, and hast turned thyself from it into thine own Will.

Objection.

158. But then Reason says, They could not. Why could they not, being they were called? They cannot that are not within the Call; but who will say which they are?

Answer.

‡ Luke viii. 12.

159. *The Devil* in them will not. *‡ He teareth the Word from their Hearts, so that they believe not, nor are saved*, as Christ saith; therefore in the Election and Predestination they are rejected: For the Election passes over them *till the Time of the Harvest*; when the Corn is ripe, *when the Iniquity is full to the Brim of the Measure*; then, *when the Floor is fanned*, the Chaff remains behind, being too light in Weight.

160. It is as Christ says: ' *The Kingdom of Heaven is like a Sower which soweth Abroad* ' Luke viii. 5. *good Wheat, and then cometh the Enemy and soweth Tares and Weeds therein; and when the Tares and Weeds grow up, it choaketh the Wheat that it cannot grow and bear Fruit: Thus also it is with Man: Many a Soul is good Grain, but the Devil's Tares and Weeds destroy it.*

Objection.

161. Thou wilt say, That cannot be, because Christ says, ' *My Sheep are in my Hands,* ' John x. 28. *and none can pluck them away from me.*

Answer.

And all this is true; so long as the Will or *Desire* remains in God, the Devil cannot pluck them thence.

162. But when the Soul breaks itself off from God's Will, then is the Science or Root of the Abyssal Will, wherein Christ dwells, obscured, *dimmed*, or darkened; and Christ in his Members is crucified and slain, and the Temple of the Holy Ghost is made a Whore's Temple, understand it, as to the *Soul*: Not that Christ is slain, but his Temple, *viz.* a *Member* of him is slain.

163. For here is the Separation in the Election: The Election is *the Spirit of Christ*, which then passeth away from this Soul; for his Voice is no more in the Soul, it has no more Divine Hearing; for it is without, gone forth away from God.

164. For Christ says, ' *He that is of God beareth God's Word; therefore ye hear it not,* ' John viii. 47. *for ye are not of God: They have lost the Divine Voice in them, and have received and taken in the Devil's Voice in Turba Magna, in the* ^u *Great Turba.*

^u That is, the Great Tumult and Disturbance whereby the Spirit of God in the Temple of Christ is destroyed by Sin.



The Eighth Chapter.

Of the Sayings or Texts of Scripture; how opposite they are to one another: How a Man is to understand them: Also of the Tree of Life, of the Knowledge of Good and Evil.



1. *E* will represent this high Mystery in an *Image*, or *Similitude*, for the Weak to consider of; and shew how the Children of God, and then the Children of Perdition are 1. Generated from their Original; and then 2. How they are their whole Life upon Earth.

2. Consider a Tree, which springs and grows from its *Eus* and Seed, in which Seed the Tincture of the Vegetation, together with the Substance of the Body, that is, of the Wood, lyes; and therein lye all the four Elements, together with the Stars, or *Astrum*, of the Constellations, as also the Power and Virtue of the Sun.

3. The *Seed* falls into the Earth, which receives it; for that is also a Substance of the Constellations and Elements.

4. And the Stars and Elements are a Substance of the *Spiritus Mundi*, of the Spirit of the World.

* *Mysterium
Magnum
Externum.*
† *Mysterium
Magnum In-
ternum.*

5. And the Spirit of the World, *Spiritus Mundi*, is the Great Mystery, * *Mysterium Magnum*, viz. the formed, outspoken, or expressed Word of God, out of the † Eternal Speaking.

6. And in the Eternal Speaking is understood the Separation or Distinction into Love and Anger, viz. into Fire and Light.

7. The separable Things out of, or from the Speaking, is the Eternal Nature; and the Speaking in itself, is *God's Word*, which arises out of the Power, or Virtue of the *Wisdom*.

8. And the Wisdom is that Exhalation which is breathed forth or expressed from the *Trinity*, viz. *God's Perception*, wherein the Abyss finds, feels, or perceives itself in the Abyss or Ground.

9. And the Perceptibility or Inventibility, is the *one* only Eternal Will, which introduces itself in itself into a Science or Root to the generating, geniture or working of the *Deity*, which is itself.

10. Thus we see how the *Innermost* has shed itself abroad into an *Outwardness*; and how the Inward now hath its own generating and working, and so has the Outward.

* Everywhere present, or ubiquitous.

11. And there are especially to be understood three Principles in this † omnibus Geniture, wherein also is a threefold Life, and yet they are in one another as one; only each of them is *manifested* in its Property in itself, and the other not.

* Threefold Life, of Darkness, of Light, of the four Elements.

12. But if this † threefold Life is equally manifested as to one another in a Thing, so that the one sees and apprehends the other, then that Thing is *divine*; for it stands in the *Temperature*.

13. For the first Life is the fiery, viz. the *natural* Life; the second is the *lightsome*, viz. the yielding giving Life; and the third is the founding Life, viz. the distinct, palpable, or *working* Life.

14. The fiery gives *Separability*, and the lightsome gives *Ens* and *Substantiality*, and the founding Life gives Power and *Will*, that is, in the Substance it gives a *Vegetation*, and in the Life of the Fire and Light it gives *Reason*, Sensibility, and Thoughts.

15. The first Principle is the *fiery Life*, and the first Manifestation or Revelation of God.

16. And the second Principle is *Light*, wherein the holy Life of the *Understanding*, together with the Original of Substance is understood, and is called God's Kingdom.

17. The third Principle comes from the *Power* of the Substance, and has its Beginning from the Power of Fire and Light, out of the fiery Exhalation breathing forth, or Expression from the Fire and Light into a Form, and that is the Great Mystery, *Mysterium Magnum*, wherein all lyes.

18. And that Form yet is no Image, but an *Ens* or Being; it is the Spirit of the World, *Spiritus Mundi*, which lays hold of and compacts the fiery Life in the hungry Science or Root, and introduces it into Divisibility or Distribution of the working Power, and brings itself into a *Form* therein.

19. That is, the Fire Life takes hold of the given, yielded, or bestowed Substance of the Light, and draws itself therein up into a *Form*; as a Man may see in Seed or Grain, as also in the four Elements, which all of them together are but one only Body of the Spirit of the World, out of the Great Mystery, *Corpus Spiritus Mundi, ex Mysterio Magno*.

20. And we may clearly and easily understand how the Great Mystery, *Mysterium Magnum*, to Evil and Good, lyes in *every* Thing.

21. Which Mystery is in itself Good, and there is not the least Print or Footstep of Evil to be found in it but in its unfolding, in that it brings itself into Divisibility or Distinction; then there comes to be a Contrariety and *Opposition* of the Properties, where one overpowers the other, and rejects or casts it away for the Communion and Society of the

other, wherein we understand the great Mystery of God; how it has gone with the whole Creation.

22. Consider a Grain or *Seed* of a Tree, as is mentioned above; for therein the Great Mystery lyes, according to the Property of the Seed: For the whole Tree, with the Root and Fruit thereof, lyes therein, and yet is *not manifested* while it is a Seed; but as soon as it is sown into its Mother, the Earth; then these are manifested, and the Tree begins to put forth in the fiery Science.

23. Now the Earth cannot excite or kindle the *Ens* in the Seed, wherein the three first manifest themselves, if the Sun, *viz.* the Light *did* not first kindle it; for the three first lye in the Earth shut up in the cold Fire.

24. But when the Sun kindles the Earth, then the hot Fire unfolds itself and creeps forth, out of which the Light of Nature arises; that is, it unfolds itself therein forth, and in that unfolding forth now is the Seed *received in*.

25. That is, the Power of the Earth there receives its dear Son in the Seed which is born of her, and receives him with Joy; for it is more noble than its Mother *as to the Substance*.

26. But now we are to consider the fundamental Ground of the Earth, whether the three first, as to the Place whereinto the Seed is sown, in its operative manifested *Ens*, is *alike* in Quality to the Seed, or no; if it be, then it receives the Seed as a dear Son, or Child, with Joy.

27. Likewise on the other Side, then the *Ens* of the Seed yields itself into its Mother the Earth, with great Longing and Desire; for it finds its true Mother, out of whose Property it is born or generated; thus also the *Ens* of the Earth finds a very truly dear Son in the *Ens* of the Seed, and the one rejoices in the other, and so the *Vegetation* springs forth.

28. But if the *Ens* of the Earth in that Place be *unlike* in Quality to the *Ens* of the Seed, the Earth receives it indeed, but only as a Step-son; it does not bring its Joy and Desire thereinto, but lets the *Step-son* stand: It may suck to itself an *Ens* out of its own true Mother, which is very deeply hidden in that Place; from which deep lying hidden, *many* a Seed perishes, before it can reach the true Mother of its own Property.

29. And though the Seed receives an *Ens* from the Unlikeness of Quality, yet it stands in great *Danger* still, before it can metamorphose its own Essence in a strange *Ens*, and never becomes so good and lusty a Tree, as when the Seed is sown into its right and true Mother.

30. For that *opposite Ens* is always against the Seed, and the Essences thereof stand in Strife; whence the Tree is so knotty, knurling, and crooked, also so small and slender; and many Times, if an evil Constellation, Configuration, Influence, or *Aspect* befall it outwardly, it bears evil Fruit, or else quite withers and dies.

31. For if the *Ens* of the Earth mingles with the opposite Constellation, Configuration, or *Aspect*, and receives it, then the Earth rejoices in the Property of that Constellation or Influence, while they have a Will of the same or *like Property*, and will generate a new Son in their Conjunction or Mixture; and so then the Tree is forsaken by the *Ens* of the Earth, and withers, and brings forth evil, little, or no Fruit.

32. Now if we consider the Growth and Vegetation of that Tree, we then find the *bidden Ground* of all secret Mysteries; for then first it receives the *Ens* of the Step-mother to itself, and gives its *Ens* to the Step-mother.

33. Which also receives the *Ens* of the Seed, but not with such Joy as if it were a like *Ens*: It attracts indeed the *Ens* of the Seed to itself, wherein the Root exists; but there is soon an *opposite Will* in the three first of the Mother, whence the Root is knotty and burry.

34. Now in this Strife the Fire kindles in the *Ens* of the Seed by the Power of the Sun, in which kindling the Great Mystery in the Spirit of the World, *Mysterium Magnum in Spiritu Mundi*, is manifested.

35. For it grasps the *Ens* of the Sun, and rejoices in the same, for the Power of the Sun becomes essential therein, and attracts the *Ens* of the Seed, from the Root up to itself, that it might generate a Fruit therein.

36. The Sun with its Power gives itself thereinto without Difference or Distinction as to any Seed; it loves every Fruit and Vegetation or Sprout, and withdraws itself from nothing; it wills nothing else, but to draw up good Fruit in every Herb, or whatsoever it is.

37. It receives them all, be they evil or good, and gives to them their beloved Will or *Desire*, for it cannot do otherwise; it is no other Thing or Substance, as to what it is in itself, [than the very *Satisfaction* to every *Desire*].

38. But we must rightly consider how the Sun is also a Poison to the evil, and good to that which is good; for in its Power exists the *vegetative Soul*, and in its Power it also perishes; which you must understand as follows:

39. If the Forms or Ideas of Nature in the first Three, in the Root of the Tree, are in the like or *agreeing Will* with the Mother of the Earth, then the Earth gives to the Root with great *Desire*, its Power, Virtue, and Sap; and then the Sun's Power or Virtue rejoices therein, and hastens the Growth or *Vegetation*.

Or, Wonders in the Tree.

40. But if the Earth and the Root be *opposite* one to the other, then is the Earth's Power and Virtue withheld from the Root; and if then the Sun, with its Beams of Light, kindles the Root and the Tree, then the three first kindle themselves, viz. *Sulphur*, *Mercurius*, and *Sal*, therein, in their Malignity, and burn and scorch the *Ens* of the Sun, and dry up the Water, and so the Stock or the Branches wither.

41. But when the three first can obtain the Sap of the Earth, they continue in the *Likeness* of Harmony, and awaken not themselves in the Strife; then they agree with the Beams of the Sun's Light.

42. As we see also in the Mystery in the Spirit of the World; when the *fiery Property* heaves itself up aloft, and that the Sun kindles it, what droughthy Heat exists, so that Herbs and Grass cannot spring.

43. Moreover, we see in this Figure how it goes in the growing of a *Branch*; when the Stalk or Stem sprouts up, then the Strife in Nature rises up with it: For when Nature is kindled in its Temperature, then it stands without ceasing in the Separation or *Distinction*.

44. The Power and Virtue of the Sun would always cast away the Malignity of the three first from itself; and they also run on apace in their *own Will*; from which Separation, and departing from one another, the *Twigs* press forth and spring from the Stock.

45. For in the Winter the Cold shuts them in with their Strife, and so when the Spring-time comes, that they can but just attain the *Heat*, they then enter into Strife again, and the Strife presses forth into the Branches and Twigs, as a Man may see by a *Year's Shoot* or Growth in every Tree.

46. So now we are to consider of the inward Ground, as also of the driving or *putting forth* of the Branches; for we see that one Branch grows great and bears Fruit, and another withers: And this we understand to be in the Separability of Nature in *Spiritu Mundi*, in the Spirit of the World, wherein every Property will compact itself into its own self in the *Ens* of the Tree, and forsake the Harmony and Equality.

47. Which now press forth from the like Harmony, in their Pride above one another in the Fire's Might; and will *not* remain standing in the Will of the Sun in the Tempe-

nature, we see how they are stunted or stifled in their putting forth, when they are pressed forth, or sprouted from the Stock.

48. For that Science in that Property has brought itself into its own Self-will, and will in Pride press forth sooner or *earlier*, than the other that are in the Harmony, and has not Power and Virtue enough to *supply* itself.

49. And so when a strong Constellation from the Stars, or *Influence* of an Aspect from without, penetrates into this proud Twig, and searches, sifts, and tries it, whether it be out of or from the equal or like Harmony or no, and it becomes tainted, infected, or poisoned, and *withers*, for it is an apostate separated Twig, and so the Heat of the Sun, in the Spirit of the World, dries all such Twigs.

50. But the other Branches come from the Temperature, and from the Power and Virtue of the Sun's extracting, wherein the Sun rejoices in the Properties, and tempers the Properties, and draws forth itself in them; and the Sun draws those Branches in their Power or Virtue grossly or *strongly*; for the Properties stand in their Will or Desire.

51. We see further how the Properties of Nature in the Branches, when they grow, are destroyed by outward Accidents and *Occasions*, viz. from the Configurations and Aspects of the Stars; also from impure Air, whereby the Sun cannot help them with his Beams, so that they are knotty, crooked and burry; also many a Branch is thereby *blasted*, withered, and falls off.

52. And as it goes with the original Springing and Vegetation of the *Tree*, it also goes with the original Springing, Growing, and Vegetation of Man: Although Man in the Properties of Nature in the Light is higher than the Vegetation or Growth from the Earth; yet it is all in one and the same Order and Course; for it goes out of one and the same fundamental *Ground*, viz. through the outspoken or expressed Word of God; wherein the Divine Speaking in *Mysterio Magno*, in the Great Mystery, *co-works*,

53. Only that Man, in the *Ens* of his Body, is in a higher *Degree* of Pre-eminence than the Earth is, and the Fruit thereof; and as to the Soul, it is yet higher still than the Spirit of the World: But yet all proceed in their Original out of the same fundamental Ground, and yet they separate themselves afunder, and compact or compose themselves into *several* Beginnings in the Creation.

Of God's predestinate Purpose.

54. GOD's only predestinate Purpose is his Eternal *Speaking Word*, which he speaks or expresses through his Wisdom, out of his Power in the Science, into Separation or Distinction, to his Manifestation or *Revelation* of himself.

55. He has no other predestinate Purpose in him, nor can it be that he should have any other predestinate Purpose more; for if there could, then there must be somewhat *before* him, from whence he has the Cause of his predestinate Purpose.

56. Therefore now the speaking of his Power, to his Self-manifestation of the one only Divine predestinate Purpose, is *not* a commencing, beginning, predestinate Purpose, but a *generating* predestinate Purpose.

57. And the predestinate Purpose of the Word is the *Science* of the Separability, or Distinction and Formation of the one only Divine Power.

58. Which Separability and Formation of the one God into his *Trinity* has from Eternity spoken forth or expressed itself into a Beginning through the Word, *viz.* into an *Ens* of all Properties of the Separability or Distinction, so that all Separabilities lye in one another.

59. And that which is outspoken or expressed is the *Mysterium Magnum*, the Great Mystery, and the true only predestinate Purpose of the Word.

60. The Word desires no more but to manifest its own *holy Power*, through the Separability or Distinction; and in the Word, the *Deity* becomes manifest in the Separability or Distinction, through the Fire and Light.

61. Thus these two, *viz.* the Word and the *Mysterium Magnum*, the Great Mystery, are in one another as Soul and Body; for the *Mysterium Magnum* is the Substantiality of the Word, wherein and wherewith the invisible God in his Trinity is manifested, and becomes manifested from Eternity in Eternity; for of what the *Word* is in its Power and Sound, of that the *Mysterium Magnum* is a *Substance*, it is the eternal substantial Word of God.

62. But now understand us right: The spiritual sounding Word is the Divine *Understanding*, which has, through the *Mysterium Magnum*, *viz.* through the Eternal Substance of the Word, expressed, or spoken forth itself, in a Formation into a Beginning and Time.

63. And the Separabilities or Distinctions which lye in the *Mysterium Magnum* in a working *Ens*, the Eternal Speaking Spirit has made manifest, so that it is a *moving*, compacting, generating Life; and that is the Spirit of the outward World.

64. Its moving is the creaturely Life, the four Elements are its Substance, the Science of Separability or Distinction in the Spirit of the World, is the *Astrum* or Stars, wherein the vegetable Life stands.

65. This Eternal *Mysterium Magnum*, Great Mystery, has, in the Beginning of its Separability, divided and separated itself by the outspokening or expressing of the Word of the Deity, *viz.* has separated the subtile *Ens* from the gross, coagulated, congealed *Ens*.

66. The subtile *Ens* is the *Astrum* or Stars, *viz.* a Quintessence, and the gross coagulated concreted *Ens* is a *Rejection*, that is, the Earth, Stones, and Metals.

Extrusion or
Excrement.

67. The *Rejection* is made, that there might be in the Spirit of the World a Clearness, *viz.* a shining sensible Life.

68. The Rejection is also of a twofold Property; as 1. A *subtile*, from the Power of the Light in the Word; and 2. A *gross*, according to the Compaction of Darkness in the Original to Fire.

69. By the *gross* is the Earth understood; and by the *subtile*, the Power in the *Ens* of the Earth; out of which Power in the Separation or Distinction, Herbs, Trees, and Metals grow; also all Flesh comes out of the subtile *Ens* of the Earth; all whatsoever is only from Time, and in its Life stands in the Spirit of the World, all that has its Body out of the *Ens* of the subtile Earth.

70. This Spirit of the World, together with the Configurations or Stars of its Science, and with the subtile Body of the Fire, the Water, the Air, and with its Fixedness of the Earth, and whatsoever is therein contained: All this now is the outspoken or *expressed Life and Substance*, out of the inward Eternal Mystery, *viz.* out of the inward substantial Word of God.

71. Which Eternal Word of God in the inward Ground dwells and works in the *holy Power* and Virtue; and with the Beginning of this World has, through the inward Mystery, outspoken or expressed itself into an outward Mystery.

72. And out of that outward Mystery the whole Creation of the outward World proceeds, and is included therein, as in its *Mother's Body* or *Womb*; wherein the Eternal Word, with the Science of Separability or Distinction out of the Powers, has introduced itself into a *figured Life*.

73. This outward *Mysterium* of the formed Word is now in a Wheel or Orb, like a moving Sphere or *Clock-work*, shut up or included with its generating Life, wherein the

Properties are wrestling for the *Primacy*, suddenly one is aloft, quickly the other, the third, fourth, fifth, sixth, and seventh; as is also to be understood concerning the proceeding forth of the *seven* Properties.

74. Very suddenly the Spirit in the Fire overcomes, whence *heat* exists; as suddenly that in the Water, whence it *rains*; so that in the Air or Wind, whereby it lifts or *raises* itself up; and that in the Earthliness, whence *Cold* arises.

74. What one Property builds up, another pulls down and destroys; what one Property yields or gives, the other hardens, stops, or hinders ^d the giving, so that it perishes; ^d Melting or softening. the one gives a *good Ens* and Will, the other gives or puts an *evil Ens* into a Thing, and hinders the good, that the one may be manifested in the other.

76. Into this outward Mystery of the Properties, in which the Separability or Distinction of the outspoken or expressed Word is understood, has God now inspoken or *inspired* the Light of Nature, *ex Mysterio Magno*, out of the Great Mystery, through and out of the Power of the Eternal Light; so that in every evil *Ens* there lyes a good fundamental Ground, *viz.* a good Power or Virtue out of the holy Word; and no Evil is *alone* without the Good.

77. Moreover, God has given or put the *Sun* into the Properties of the outward World, to be a good working or active Life; so that all Things may compact themselves therein, and bring themselves into a Likeness or Equality of Strife, or struggling, and be able to *grow* and bear Fruit.

78. And yet though the Light of Nature out of the Divine Power co-works in every Thing, and also that the Sun from without externally gives itself and presses into *every* living and vegetable Thing; yet nevertheless the fiery Property in the Wrath is so *strong*, that the Properties impress and compress themselves so hard and close, from the Power of the Darkness, that many living Creatures and vegetable Plants must live in the *Malignity*; for the Hunger in the dark Impression or Compression is so strong, that it keeps all Creatures in its Power.

79. Now this working Substance in the Properties together with Light and Darkness, wherein the whole Creation is comprised, is now the *only* predestinate Purpose of God's Word; namely, that it may *generate Life*, *viz.* Animals and other Creatures, and introduce the outspoken Word into Images or Representations, that every Power in the Science of the Separability or Distinction may stand in a Life and *Image*, both according to the Property of the Light's Power of the holy Word, and according to the Fire's Power.

The first predestinate Purpose of God.

80. But the Light is given to all Things for a *Temperature*: Not that the Light shines outwardly alone to the Thing or Substance, but it is within every *Ens* co-operatively, in all that live and grow; and *therefore* no Creature has Cause to complain of his Creator, that he has created it to be evil.

81. Only, 1. the *Wrath* of Nature makes a Thing *obdurate*, and hinders the Power of the Light.

82. And 2. in the second Place, the *Curse* so hinders, that the holy Tincture of the holy fundamental Ground of the Speaking Word in the Eternal Light, because of the Devil's, and also of Man's and the Creature's Vanity, is gone back into itself, and now gives itself * only into that which brings itself into an Image or *Resemblance* of the Light's * *Note*. Power, and will not co-work with that Science which gives itself up into the Wrath of the Darkness. [to be like that].

83. And the Cause is this: That the Darkness otherwise grasps the holy Power and brings it into its own Malignity; and then it is as the Scripture says, *'With the perverse, thou art perverse, and with the holy thou art holy.*' ^{Psalm xviii. 25, 26.}

84. As the Sun must * suffer that the Thistle devour its good *Ens* into its own * *Against its* prickly Property, and make use of it for its *Prickles*; and therefore the highest Tincture Will.

will not give itself into the Falsehood or Malignity of that Science or Root, wherein the eternal, abyſſal, unfathomable Will is turned into an Image or *Reſemblance* of the dark World's Property.

¶ The ſecond predeſtinate Purpose of God.

85. Now the other, or ſecond predeſtinate Purpose of God through the ſpeaking Word of God, wherewith God would manifeſt himſelf through the *Mysterium Magnum*, the Great Myſtery, is the moſt dear *hol.* Name JESUS.

86. When Man had turned himſelf away from God into the Creature, he then loſt the *Voice* of God; and therefore God ſpake in, or inſpired it again in Grace in the Seed of the Woman, with the imprinted or inmodelled Name JESUS, *viz.* with the ſecond predeſtinate Purpose out of the Divine Ground.

87. The *firſt* predeſtinate Purpose, concerning Nature and Creature, is from the Father's Property: The *ſecond* predeſtinate Purpose, to relieve, redeem, and deliver Nature from the Curſe and Torment, is the Name JESUS, *viz.* the higheſt Tincture of the *Divine Power* to manifeſt the ſame through the outſpoken or expreſſed Word in the Property of the Good, that lyes Captive in the Evil.

88. This Name JESUS, *viz.* the predeſtinate Purpose of his *Love* has God inſpoken or inſpired into the Mother of *all Men*; and as a living Power incorporated it into an Eternal Covenant.

89. And he fulfilſ that Covenant with the Introduction of the Divine *Ens* into the human Property; ſo that now, as all bring with them into the World the Curſe and Perdition, wherein all ^h are *Children of the Wrath of God*, and are ſhut up under the Wrath; ſo alſo all bring with them into the World the Covenant of Grace in the incorporated Name JESUS.

¶ Eph. ii. 3.

90. Which Covenant God has confirmed and eſtabliſhed in Chriſt, with the Seal of *Pædobaptiſm*, or Baptiſm of Infants; and to thoſe of old, by the *Circumciſion* of the Foreſkin.

91. Therefore now know that God has manifeſted no other predeſtinate Purpose through his Word, than the fundamental Ground of the Creation, *viz.* the Nature of the Separability or *Diſtinction*, wherein the predeſtinate Purpose to Evil or Malignity takes its Original.

92. Wherein the Science of the abyſſal Will introduces itſelf in the fiery Separation or Diſtinction, as to one Part into the Power of *Light*; to the other, into the *fiery* Property of Painfulneſs; and a third, into the *Phantaſy*, according to Fire, Light, and Darkneſs, *viz.* into Self-Pride, as *Lucifer* and *Adam* did.

93. But yet whatever is ſeparated or diſtinguiſhed into the Power of the Light, is good; and whatever remains ſtanding in the Temperature, at the fiery Separation or Diſtinction, to that the higheſt Tincture of *Power* unites itſelf; but to the other in the Separation, the Tincture of *the Sun* and of the Spirit of the World unites itſelf.

The Expoſition of this Similitude.

94. FROM this Ground now we will expound the Similitude of a Tree in Man, concerning his *Propagation* to Good and Evil, and ſhew, 1. What the *predeſtinate* Purpose of God is; as alſo the *Drawing* of the Father in the Good and the Evil; as alſo, 2. How the Predeſtination or *Election* is concerning Man; and after that compare it with, and examine it by, the Sayings or Texts of *Scripture*.

95. Man is brought out of the predeſtinate Purpose both of the *Beginning* of the Eternal temporary Subſtance, and introduced into an Image, both out of the ſpeaking and outſpoken or expreſſed Word, in which the ſpeaking Word of the very Separability

or *Distinction* itself lyes; for ⁱ it is as to the outward Body an *Ens* of the four Elements; ¹ The Word and as to the outward Life an *Ens* of the Spirit of the World; and as to the inward Body it is an *Ens* of the Eternal Word of God, *viz.* the *holy Mystery* of the substantial Power of God. ^{of Separability.}

96. Yet as to the inward Spirit it is in two Properties, *viz.* the *creaturely Soul* is out of the Father's Nature, *viz.* out of the Eternal Separation or Distinction of the Word of God into Light and Darknes.

97. This Property is the *Self-hood* of the creaturely Soul springing out of the Ground of the Eternal Will.

98. The other Property is the true *Divine Property* in the Power of the Light, that is, CHRISTUS, *Christ*, in whom the Name JESUS is manifested; and that is the true Eternal *predestinate Purpose* of God, before the Foundation of the World; wherein the Soul was yet no Creature, but only an *Ens in Mysterio Magno*, that is, a Being in the Great Mytery.

99. This other or second Property was in Man in the Beginning, *before* Sin manifested in JEHOVA; but when the Soul brake itself off from thence, and turned itself into the Creation, then the creaturely Soul was *speechless* as to God, and therefore the predestinate Purpose in the holy Name JESUS put forth itself as a Dowry or Free-Gift of Grace, and entered into the Light of Life.

100. This Free-Gift of Grace is *not* now the creaturely Soul's *own self*; the Soul has it not from a *natural* Right, but it stands in the Soul in a Center of its own, and calls the Soul, and presents itself for a *Pledge* to it, to manifest itself therein.

101. The Soul should stand still from all Imaginations of the earthly Creatures, and not bring an earthly *Ens* into its Fire-Life; whence a false or evil Light exists; and then will this *Divine predestinate Purpose* in the highest Tincture, out of the holy Love-Fire, manifest itself with the *holy Light*.

102. In the same Manner as Fire thoroughly enlightens the red hot Iron, so that the Iron seems to be *mere Fire*; and so also this Love-Fire of this predestinate Purpose of the *Free-Gift* of Grace, changes the Soul into its own Property, and yet the Soul retains its Nature, as the Iron in the Fire retains its Nature.

103. *First*, Every generated Child of Man and Woman has this Free-Gift of Grace in its inward Ground, ^k *in the Light of Life*, presented to it.

^k John i. 4, 9.

104. It presents itself for a Pledge to every Soul, and reaches forth its Desire the *whole Time* of a Man's Life towards the Soul, and calls it, saying, ¹ *Come hitber to me*, ¹ Matt. xi. 28. and go forth from all earthly Imaginations and Desires in the Wrath, out from the Phantasy.

105. *Secondly*, On the other Side there stands in every Soul, as soon as its Life begins, the fierce wrathful awakened *Anger* of God in the Essence of the Separability or Distinction, wherein also lyes the introduced Poison of the Serpent, with the Devil's Desire.

106. And *Thirdly*, Every Seed of the Body, according to the outward World, stands in the Power, and under the Authority of the Spirit of the World, in the Constellation, or *Configuration* of the Stars; for as the great Clock-work or Machine stands in the Figure at that Time, such a Figure also the *Spiritus Mundi* gives it in the Property and Condition of the outward Life; and such a *Beast* it models, fashions, or frames it, in the Property of the outward Life; for the Spirit of the outward World, out of the four Elements, can give or afford nothing else but a Beast.

107. And such Beast exists from hence, in regard the whole Creation lyes in Man, and that he has in the Fall gone out from the Temperature, and introduced himself into the *earthly Desire* and Imagibility or Imaginations, so that the Spirit of the World in him is become manifest with its Separability or Distinction.

108. And so now it distributes itself always in the Beginning of every Child's Life, in the Figure, as the Star's Constellation or Configuration stands in its Wheel, Sphere, or Scheme; such an Image or Representation it makes in the Property or Constitution out of the *Limus* of the Earth, viz. in the four Elements.

109. From whence many a Man from the Mother's Body or Womb, according to the outward Man, is of the *Condition*, or Kind of a malignant, evil, venomous, poisonous Serpent, or of a Wolf, a Dog, a Toad, a sly Fox, a proud Lion, a filthy Swine, a haughty Peacock; also of a self-willed stubborn unruly Horse, or else of the Condition of some good gentle tame Beast, all as the Figure is in *Spiritu Mundi*, in the Spirit of the World.

110. Thus also that Configuration or Constellation out of the outward predestinate Purpose of the formed Word, constitutes many good, gentle, rational, discreet, and understanding Men, also in worldly Honour, Prosperity, and Happiness, and many in Poverty, Misery, and Adversity; for Folly, Malice, Knavery, and a base Will and Disposition to all Kind of Villainy and Abomination.

^m Col. iii. 5. 111. Whereupon many a Man, ^m if he does not continually slay and mortify the earthly, implanted, innate, ingrafted Beast, and break the malignant or evil Will with the Divine Free-Gift of Grace, falls into the Hands of the Hangman.

112. Now behold, O Man, the outward predestinate Purpose of the formed, and outspoken, or expressed Word brings this to thee, wherein Evil and Good lyes; wherein the Science or Root of the Seed in the Beginning of the Life, separates or distinguishes itself into a Property or Condition.

ⁿ The drawing of the Father, according to Love and Anger. 113. And herein now lyes the ⁿ drawing out of the Father's Property to Evil and to Good; into whatsoever *Ens* the Life has constellated or constituted itself, just so that very Constellation draws it into its Likeness or Resemblance: Like will always dwell with like.

114. As an honest virtuous Man chooses to dwell with the honest and virtuous, and a Scornor with a Scornor, a Thief with a Thief, a greedy Glutton, Drunkard, Gamester, Whoremonger, and such like, with Companions like themselves, their Nature out of the Property of God's Anger draws them to it.

115. Thus also the *actual* Sins of the Parents come together in the Property, for every Child is generated out of the Seed of the Parents; such as the Parents are, such is also the Child; yet oftentimes the Constellation or Configuration alters it powerfully with Authority, and constrains it in its Power and Might, if it be strong.

^o Rom. ix. 18. 116. Now behold and consider, 1. That is the drawing of the outward Life, when God says, ^o Whom I harden I harden: 2. Thus the outward Man is hardened; nay, even honest, virtuous, discreet, understanding Men are drawn to Humility or Lowliness, and to Pride or Haughtiness.

117. 3. That is God's predestinate Purpose, according to his Anger, which Man has awakened in himself; for it is the outward generating Word of God, through which God acts with the outward Creature, as he has apprehended or constituted them in his Machine or Clock-work; through which Clock-work he also manifests his Glory, both as to Fire and Light, as to Understanding and Folly; that the one may be manifested in the other, and that it may be known what is good.

118. But now this Clock-work of the outspoken or expressed Word, is not God himself; it is only an Image of him, viz. the outward substantial Word, wherein he has included the Creation, as also created it out of the same.

119. For out of the total Divine Property no Creature can come; for that has no Ground nor Beginning.

120. Neither can it otherwise bring itself into any Beginning or Formation, but through the Word of Power, through the Separation or Distinction, and out of the

Separation or Distinction of the Speaking, wherein the Speaking must introduce itself into Nature, else the *Word* would not be manifested.

121. The inward Property, or Disposition of the Soul, lyes now in the first created Configuration of the Stars or Constellation, in the *Eternal* commencing Ground, that is not co-imag'd or framed together in the outward beaftial Constellation or Configuration of the Stars.

122. For the foulish Science or Root has one Manner of Form by itself, like a magical Fire-Source, and separates or distinguishes itself in the very Life itself, in the *Figure* of the Body.

123. Wherein lyes now the Ground of the Eternal Nature, and is capable of Good and Evil; for it is the Cause of the Fire and of the Light; but it lyes fast and hard bound in Sin.

124. For herein lyes the *inherited*, original, or innate Sin in the Center of Nature, wherein the Devil has gotten a Habitation: And here now lyes the inherited propagated Sins from the Parents and grand Parents, as an evil Poison, concerning which God says, ^p *He will visit, reprove, or punish them upon the Children, unto the third and fourth Generation or Descent*: Also herein lye the Well-doings of the Parents and God's Blessing, which come upon the Children. ^p Exod. xx.5.

125. These Properties constellate themselves also into a Figure after their Kind, where-with the *Soul figures* or fashions itself either into an Image or *Disposition* of an Angel or a Devil.

126. And here lyes now the heavy or hard fundamental Ground upon which the Election or *Predestination* of God looks, and expects what Kind of Angel shall be therein; yet there is no Conclusion made upon it.

127. For the Free-Gift of Grace stands in the inward Ground, and unites itself with or to the Center of the Science or Root of the Abyss of the Soul, *viz.* with, or to the Will of the Eternal Father.

128. Here Christ *prays* for the poor captive Soul, as the Scripture says; for, the Soul lies in the Bands of God's Anger, and is hardened in its Sins.

129. And here the Life draws itself or penetrates *through Death*, and sifts the Soul, to try whether there be any little good Spark therein, that is *capable* of the Divine Power and then it is *drawn*.

130. For Christ wills to be manifested, and so the Wrath of Nature wills also to be manifested: and thus these *two* predestinate Purposes in the formed Word stand in Strife about Man, *viz.* about the Image of God.

131. The Kingdom of Grace in the Light would *possess* it, and manifest itself therein; and so the Kingdom of Nature in the Wrath of the Fire, in the Separation or Distinction of Nature, would also have it, and manifest itself therein; and both these lye in the *formed Word*, *viz.* the Father's Property *in the Wrath*; and the Son's Love-Property in the Light.

132. Now observe this beforementioned Figure and Similitude of a *Tree*: The Woman is the Ground or Soil, and the Man is the Grain or Seed to the human Tree that is sown.

Objection.

133. Then says Reason, God brings and joins them together, as he will have them to be.

Answer.

Yes, that is right; but it is through his predestinate Purpose; which he in the Word, through the great *Clock-work* or Machine of Nature, has comprised in a Government;

the Constellations or Configurations of the Stars in the Clock-work *drew* them together.

134. But most of them are drawn together through their own *Self-will*, wherein the human Will, which is out of the Eternal Ground, constellates itself, and so then the outward Constellation is *broken*.

135. Which we perceive by this, that the Rich constellate themselves with the Rich, also the Noble with the Noble; else if the Constellation of the *Spiritus Mundi* were not broken, then would many a poor *Serving-maid* be matched with a *Nobleman*, which in *Spiritu Mundi*, in the Spirit of the World, do outwardly constellate one with the other.

136. But the human self-framed soulish Constellation, out of the higher Ground, is *mightier* than the Constellation in *Spiritu Mundi*; therefore it goes oftentimes for the most Part according to the Constellation of the *Soul*, which excels the outward World in Might and Highness, even as it lyes in *the Sower* to sow his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

¶ Love or Body.

137. But if the Soul gives up its Will to God, and does not *constellate* itself in its own Course or Order, but commits itself to the predestinate Purpose of God, then is the Man's, or masculine, and the Woman's, or feminine Tincture, caught hold on *in the Word*, and is constellated in the right Divine Ordnance, according to the Soul in *Mysterio Magno*, in the Great Mystery; and according to the Body in *Spiritu Mundi*, in the Spirit of the World; and then there is awakened in it a ^a Life, according to the Property of the true Similitude, or Likeness of Quality.

138. And then if a Man follows it, and *respects not* Riches, Nobility, or Beauty, and courtly Garb and Behaviour, then its own Constellation, which it has from Nature, gets the right true Similitude, and it is a *Soil* that is acceptable to the Grain or Seed, and then the Strife does not so suddenly elevate itself in the Fruit; for they stand one with another in the Equality and Likeness, and there can the inward and outward Sun the better constellate with and in the *Fruit*.

139. But Men see plainly how it goes in the World in what Nature brings and binds together; that oftentimes two young People constellate together in the *highest Love*, which is done out of the great predestinate Purpose of the true Constellation in the Spirit of the World, in the formed Word, yet the Parents and *Friends* disagree, because of the Disparity of the Parties in Poverty, Riches, or Birth.

¶ Gen. vi. 2, 3.

140. According as God says to *Noah*, *The Men will not suffer my Spirit to draw them; but take to Wives*, and lye *with the Daughters of Men*, according as they are beautiful, rich, and noble, which is all of Man's Contrivance.

¶ *Sund-fut*, Flood for Sin. And destroys them by bringing Destruction upon their Heads.

141. Whence it is that from them proceeds *mighty* Potentates and *Tyrants*, Kings and Rulers; against whom God sets the ^a Flood or Deluge of his Anger in their *self-framed* Constellation, to meet with them, and ^b *hardens* their own *Self-Will*.

142. Whereupon many People are compelled in respect of Highness and Riches to *match* and couple together, and afterwards become *Enemies* to one another, and all their Lives wish in their Minds and Hearts the Divorce, Separation, and Death of each other.

143. And these will now introduce their Tincture in their Seeds in a *Conjunction* into one another to the human Life of a Child, the Woman being the Ground or Soil, and the Man sowing the Grain or Seed.

144. And so when the two Tinctures shall enter one into the other, and *transmute* themselves into one, *viz.* into the feminine and masculine Seed, that the *Ens* should introduce itself into a joyful Likeness, then they are unlike and dislike in Will; the Ground there receiving the Seed or Grain as a *Step-Son*.

145. The Ground must indeed receive the Seed or Grain, for it presses thereinto, and draws the *Ens* out of the Ground into itself; but the Ground gives it not its Good Will.

146. Whereupon the *Ens* of the Seed is to seek for the Agreement and *Likeness* in the feminine Seed, which then lyes too *deep* shut up in the Constellation, and it can reach it but very *weakly*; whence Barrenness, and the loathing of Nature exists.

147. And although it be so that the Grain be rooted in the feminine Tincture of the Ground, yet the outward Constellation in the Spirit of the World, in the true Ordinance or Course of the formed outspoken Word is displeas'd or angry, and *hates* it; for it stands not in the Figure or Condition of Joyfulness in the *great Clock-work* or Machine of Nature.

148. And it very suddenly brings its hateful malignant Beams, *ex Turba Magna*, out of the Great Turba, with it into the Formation of the Creature, whereby many a Fruit perishes *before it attains Life*.

149. Now what Kind of working can be here in the Center of Nature, to the producing of Life, I offer to Reason to consider of: Also to consider how Nature in its Contrariety and Opposition *hardens itself*: What Kind of foulish Fire it awakens and generates in itself ought well to be considered: Concerning which the Scripture says, *God's Anger hardens them, that they cannot come to the true holy Light*.

^a John xii. 40.

150. For whatsoever Property and Condition the foulish Fire is of, just *such* is the Light that arises out of it; and in the foulish Fire the Life consists.

151. And therefore says the Scripture, ^x *With the holy thou art holy, and with the perverse thou art perverse; such as the People are, such a God they also have*.

^x Psa. xviii. 25, 26.

152. The Light of Nature, wherein *the Voice of God in Paradise*, in the Seed of the Woman has incorporated itself again, in which Christ is conceived and generated, stands now in the inward Ground, and should manifest itself through the *kindled Soul's* Fire, and enter in with, and work in, the Light of the Creature.

^y Gen. iii. 8.

153. The Soul should now *stand still* to the Spirit of Christ, that the same may work in it; though it (understand the foulish Property or Condition wherein the Soul's Fire burns and becomes living) is in the *Wrath* of Strife.

154. And here now is the drawing in the Wrath, and also the drawing of Christ through the Light of Nature; and it is here rightly said, ^z *to what the Science or Root of the abyssal Will, out of the Ground of the Eternal Nature in the foulish Property, turns in, and gives itself up in Obedience for a Servant, it is a Servant to that; whether it be to the Anger of God in the Wrath of the Eternal Nature; or to the Life of Christ in the Grace*, as St. Paul says.

^z Rom. vi. 16.

Objection.

155. But says Reason, The foulish Essence *cannot* do this; it must endure what God does with it; besides, it is perished, and inclined or disposed to the ^a *Wrath*.

^a Sin and Wickedness.

Answer.

156. Indeed, in *Self* it cannot do this: But *Christ*, who *assumed* the foulish Property, has *broken* to Pieces the Wrath and the *Turba* of the false Will with the Love, and introduced his Love into the creaturely Word, and has given it to the *Ens* of the Soul for a *Help*.

157. And it lyes barely in this, in what *Property prevails* over the other, whether the Light-fiery, or the Anger-fiery; *God's Love, or Anger*.

158. For the *Ens* to the Soul has *yet no Understanding*, but the *Ground of the Will* has it, out of the abyssal Eternal Will to the generating of the Place or City of God, wherein the Father's abyssal Will generates the Son, *viz. the Power and Virtue*.

159. In this abyssal Will stands the *Ens* of the Soul: God will have from it, that it should *generate* Divine Power and Virtue; and though after its Fall it cannot do this in

its *own Ability*, yet *therefore* he has incorporated the Kingdom of his *Grace* into it, and manifested it in the *Name JESUS*.

160. Therefore now if the foulish abyſſal Will yields, applies, or unites itſelf to the Spirit of Chriſt in the *inward Ground*, then Chriſt takes hold of it and draws it up into himſelf; and *therein* the Ability exiſts, that it *can* do this.

161. For the Eſſence of the Anger is by the incorporated *Voice* of the Divine Love ſhivered; and the Spirit of Chriſt preſſes through the Light of Nature in the *foulifh Property*, and works in it, as the Light of Nature works in the Earth in the Seed of a Tree, and preſſes in, that the Seed *may* be rooted in it.

162. And this preſſing in of Chriſt's Spirit in the *Ens* of the Soul is *the Divine Call*; [†] Mat. xx. 16. concerning which the Scripture ſays, ^b *Many are called*: For thus they are called in the foulifh Ground *before* the Soul has Life.

Question.

163. But why does the Scripture ſay, *Many*, and *Not all*?

Answer.

[§] 1 Tim. ii. 4. Chriſt ſtands ready, *preſent* to all, and calls them all; for the Scripture ſays, ^c *God willeth that all Men ſhould be helped or ſaved*.

[¶] John i. 5. 164. But they are *not all* capable of the Calling; for the *Ens* of many a one is more *devilifh* than *human*, which the *Anger* has overpowered and hardened: And there now ^d *the Light ſhineth* in itſelf in the *Darkneſs*; and the *dark Eſſence* of the Soul hath not comprehended or laid hold on it.

165. As to this foulifh Eſſence, the Calling paſſes over it; for the foulifh Property is taken hold of, and captivated in the *Darkneſs*.

166. Indeed, the Light preſſes through it plainly; but it finds *no Ens* of Love therein, wherein it can kindle itſelf; and therefore the creaturely Soul's *Ens* remains without God dwelling in itſelf; and *Chriſt* remains alſo dwelling in himſelf.

[¶] Luke xvi. 26. 167. And yet they are near one another; but a Principle ſeparates or *diftinguifhes* them, viz. ^e *the great Cliff* or Gulf *between the rich Man and poor Lazarus*; for they are one to another as Life and Death.

[¶] Rom. ix. 22. 168. Concerning theſe now it is underſtood or meant ^f *that God makes his Wrath known, and hardens them*, but not from or out of any ſtrange, *foreign*, or Divine Will, or predeſtinate Purpose, but from or out of *that* wherein he has introduced his Word into Nature and Separability or *Diftinction*.

169. Not that the *holy Will* of God withdraws itſelf from them, ſo that they muſt remain hardened, as Reason errs here; for *it is in them*, and would *ſain* have them, and manifeſt itſelf in them, as in the Image of God.

170. But the Wrath in the Center of Nature, wherein the Will of the Abyſs has ſeparated and *diftinguifhed* itſelf into Darkneſs, has comprehended or *captivated* it; and filled full the broken Gates of Divine Love with the *Abominations* of the *innate*, inherited, or original Sins.

171. And the oppoſite contrary Conſtellation of Diſagreement and *Unlikenefs* helps it on, wherein both the Man and the Woman, Husband and Wife, in both their Wills towards one another, ſow only *Hatred* and the *Curſe*, and willing *Death* itſelf into one another.

172. They frame the Tincture of their Life into an *hoſtile* Will of Enmity, and come together in the Mixture of their Seeds in *beaſtial Luſt*; *neither* of their Wills and Purpoſes are faithful one to the other; and their Intentions are only *Venom*, *Poison*, and *Death*, always curſing one another, and living together like *Dogs* and *Cats*.

173. And as their Life and constant Will is, so is also their foulish Tincture in the Seed; therefore Christ says, ^e *An evil or corrupt Tree cannot bear good Fruit*, for in the Tincture ^e Mat. vii. 18. of their Seeds is plainly the hardening: And now how can God help it, in that the Parents plant a Thistle?

Question.

174. But thou wilt say, How can the Child help it?

Answer.

The Child and the Parents are one and the same Tree; the Child is a Branch in that Tree.

175. Hearken, Reason: When does the Sun alter a Branch on a sour Crab-Tree, so that it becomes sweet? And should God then go quite contrary to the predestinate Purpose of his outspoken or expressed Will and Word, for a Thistle's Sake?

176. For the Kingdom of Darknes must also have Creatures: They are all profitable and useful to God: The Wicked is to him ^h *a good Savour to Death, and the Holy is a good* ^h 2 Cor ii. 16. *Savour to Life*, as the Scripture says.

177. But the Will to Perdition exists in the Ens to the Creature; and the Will to the holy Life exists out of God in Christ; and these are both in one another as one Thing, but to be understood in two Principles.

178. All the while both are working in the Creature, it is drawn by both of them; but if it be so that Christ can find no Place of Rest for himself, then the Devil possesseth the Place where Christ should work.

179. And here is that which Christ says, ^k *Few are chosen*, or elected out of them; ^k Mat. xx. 16. and why? For many of them have yet a little Spark of the good Ens in them, wherein Christ works, and without ceasing warns and calls them.

180. But the false Ens is so much and so strong, and attracts a Heap of evil Occasions and Accidents from without into itself, and obscures and dims the Image of God, and kills the good Ens and Will or Desire, and crucifies the Image of Christ, which Image Christ in his breaking through has ^m *sprinkled with his Blood, and redeemed and delivered with his Death; this it crucifieth in them with Sins, and killeth Christ in his Member.* ^m 1 Pet. i. 2. ⁿ Matt. xxii. 11, 12.

181. And when ⁿ *the Father of the House cometh to see the Guests that are at the Wedding of the Lamb*, he finds that this redeemed delivered Image of Christ, which is invited to the Wedding, hath no Wedding Garment on.

182. ^o *Then he bids the Servant of his Wrath to take this Guest, in Christ's Stead, to bind him Hand and Foot in the Ens of Life, and to cast him out into the Darknes, where there is weeping and wailing and gnashing of Teeth*, as Christ says in the Gospel ^o Matt. xxii. 13.

183. This evil Wedding Guest, though perhaps he boasts of Christ's Name, is not elected to the Eternal Supper of the Lamb; but they only, whose Soul draws Christ to it, and crucifies and always kills the Will of Sin in the Flesh; and thereupon Christ says, ^p *Few are elected or chosen.* ^p Matt. xxii.

184. For those only are elected to be the Children of God in Christ, who obey the Voice of Christ in them, who in their good Spark of Grace ^q *hearken to the Voice of the Bridegroom*; when Christ says in them, *Turn and repent; enter into the Vineyard of Christ*; ^q Jer. xxxiii. 11. such as hear, receive, and do, this; ^q John iii. 29.

185. And not tarry and expect, till God fall upon the false malignant Will, and break it with Power; and so make them happy and blessed; as Reason erroneously perverts the Sayings or Texts of Scripture, concerning Predestination and Election of Grace; contrary to all the Parables or Similitudes in the Words of Christ. ^r Note. Against that blackish and rapid Repentance.

* Matt. xxvi. 26. 186. For Christ says to his Disciples when he offered his Body for Food, * *Take eat; take and drink; this is my Flesh and Blood*: He commanded the Soul to lay hold of it and receive it.

* Mat. xi. 28. 187. It is likewise so in the inward Ground, when he gives himself to the Soul for a Pledge in the Light of Life, he says thus: * *Come hither to me, I will refresh thee; receive me, set open thy Desire wide towards me, and then I will enter in and be with thee.*

* Rev. iii. 20. 188. * *He standeth before the Door of the Soul's Ens and knocketh; and that Soul which openeth to him, he will enter into that Soul, and keep his Supper with it.*

189. His calling and knocking is his *drawing* and *willing*; but the Soul has also an eternal willing, and an abyssal willing.

190. In short, the Soul is the Eternal Father's natural *Fire-willing*, and Christ is the Eternal Light's *Love-willing*; they stand in one another.

191. Christ desires to image, frame, or represent himself in the soulish Creature; and so the Fire-Will in its own Self-hood desires to image, frame, or represent itself, and which of them *prevails*, in that the Image or representing stands.

192. This Strife of Imaging or Representation, goes instantly on in the Seed, together with the imaging or framing of the Creature, in the *Unlikeness* of the Seed and Ground, in Quality and Disposition, where many a Twig or Branch instantly, in the Contrariety and Enmity of the Tinctures, becomes a *wild Thistle*.

193. Yet from which Thistle-Child the Light of Nature wherein Christ dwells in the inward Ground *does not withdraw* itself, till the Will of the Soul itself, in its natural Light, darkens and obscures itself with the Venom and Poison of the Anger.

194. As the Strife in the Root of a Tree kindles itself in a contrary Ground or Soil; whence the Twig out of the Root perishes *before* it grows up.

195. And then as the *Sun* comes to help the Twig of the Tree with its Light and Power or Virtue, as soon as it sprouts out of the Root; so also Christ comes to help the Soul as soon as it comes out of the Body or Womb of the Mother, *outwardly*, or from without, because of the evil Accidents, Casualties, and Occasions.

196. And he has instituted a Bath or *Laver of Regeneration* in his Covenant by *Baptism*; wherein he shines into *Infants* and little Children with his *Eternal Sun*, and works in them thereby, and sheds himself in them in his Covenant, to try whether the soulish Effence be *capable* of the bestowed Grace.

197. Afterwards when the Soul comes to have the *Use* of Reason, he then draws and calls it through his manifest Word *taught* out of the Mouth of *the Children of God*, and bestows himself as a *Pledge* to the Soul the whole Time of the outward Life, and sounds as a Trumpet every Day and *Hour*, with his Word and Power *in it*, to try whether it will stand still to him from the bestial Imaginations and Thoughts, that *he may* generate it anew.

198. As the Power and Virtue of the Sun in the *Ens* of Wood draws itself up together in the Tree, and *tempers* the Property of the striving Nature; so likewise Christ winds himself with his Power out of the inward Ground, without ceasing in the Soul, and tempers the Habits, *Dispositions*, or Conditions of Life, that they may not divide or rend themselves into contrary Will and Enmity, and so go forth from the Agreement and Equality into a false or wicked Lust; *through* which false Lusts the Properties of the Soul introduce the poisonous Fountain or Source into them.

199. And as the Body or Stock with its Branches becomes knotty and *crooked*, by the inward Strife of Nature, and by the outward Influence from the Constellations, so the Soul, through the Opposition of the Inequality or Disagreement of the Natures of the Father and the Mother, and through the outward Occasions or Injections of the World's Wickedness, brings itself into a *deformed Shape* or Figure in the Presence of God.

200. Whereupon then the *Wedding Garment of Baptism* is turned into a beaftial Vizard, wherein alfo the Election or Predestination paffes over it, *fo long* as the Soul has the knotty, shrivelled, vizardly Image on it.

201. This Vizard hinders the *Ens* of Christ, that it cannot work to the bringing forth Fruit to the Praise of God: For the Devil continually fows his Desire into this *Vizard*, fo that falfe, evil, young Twigs grow from it, with evil, falfe, schismatical apoftate Wills, which bring themselves in Pride into the Devil's Will, and break themselves out from *Humility*; as the young Twigs fprouting out of the Root of a Tree, break themselves out from the Temperature, and will be Trees themselves.

202. And then when they are broken out, they stand in the Constellation of the World, as the Sprouts out of the Tree: And then the Constellation of the *Astrum* or Configuration of the Stars, *sifts* them by busy, captious, vexatious, rigid, meddling, projecting Men, and brings them from one Design, Care, and Project, into another.

203. Then Pride, Covetoufness, Envy, Anger, Lying, Treachery, Deceit, and all whatsoever rules in the World suddenly falls in: and the young *proud Twig* climbs up in Arts, and burns itself up in all *such* Things.

204. Now, if the Divine Sun shines therein, and will come to help that divided Twig, and finds the fiery Life. then that lifts up itself aloft like *Lucifer*, and ascribes Wisdom, Subtilty, and Understanding *to itself*, and contems the simple.

205. Thence come the wise People in Reason, who stick full of Pride, and *lust* after their own Honour, and burn up themselves through the Light which shines in them from, or of Grace, and they use it to the Lust of the Flesh; and thus Christ must be a *Cover* and Cloak for their Knavery and Wickedness.

206. All these are false evil Twigs, upon whom the Predestination paffes against *the Time of Harvest*.

207. For they are called in Christ's Spirit; it has given itself into them, and co-operated with them; it has enlightened their Reason, but they are not generated out of Christ's Spirit, but in the *Pleasure* and Voluptuousness of the World.

208. They have only trodden Christ under Foot, and *not ministred to him* at all.

209. His Name indeed has moved in their Mouths, but their Soul has continually turned itself into the Self-Lust of the World and of the Devil; and have let Christ stand and *hold the Light* or *Candle* to their Wickedness.

210. These have turned themselves forth out of the Body or Stock of the Temperature, and are *not* grown up in the true Sun, Christ, and so are *not* born of God, but in the Self-Will of their Nature, wherein alfo their Fruit is but human Fictions, Inventions, and Conceits.

211. And though perhaps they are high People in the World, and learn many Arts and Languages; yet all is *born* from the Vanity of Nature, and all their Works are in the Sight of God as *filthy dirty Rags*, *Dung* and *Mire*.

212. But that Soul which takes its Original in a good Soil, or in good Ground, whose Parents have put their Will and Desires into God, and stand in the Bands of *true Love*, viz. in the true Constellation, and put their Hope in God, in whom Christ *within* them, is, lives, and works, from these spring and *flow Streams of living Waters*, as Christ says.

213. And though indeed the Adamicall Corruption or Perdition is in their Flesh, and fo also oftentimes an evil Constellation falls into the Flesh, as *into* the Source or Fountain of *Sin*, yet *Christ* remains in the inward Ground of the Soul in them.

214. And fo now the Soul is generated or *propagated* from the Soul, and the Body from the Seed of the Body.

215. And though the *outward* Seed be earthly, evil, and corrupt, and in such a Constellation is infected and poisoned, yet Christ possesses the *soulisb* Ground in the inward Center, and the *Ens* of Christ is, and remains *in* the *Ens* of the Soul nevertheless; and the Soul is conceived, generated, and born in the *Ens* of Christ.

* John viii.
47.

216. And here is that which Christ says, * *He that is born of God beareth God's Word: But to the proud Pharisees he saith, Therefore ye hear not, for ye are not born of God; that is, though indeed they carried his Word and Law in their Mouths, yet their Souls were not born or generated in the Divine Ens.*

217. And though they had the Light of Nature, yet it shone out of a strange foreign Fire, wherein Christ did indeed shine and *reflect*; but they were not capable to receive him, for their *Ground* was false and evil.

218. Thus a good Seed is sown, and that sometimes into an evil Soil or Field; yet the *bottom* Ground, or Foundation of the Seed is good.

219. But where a false evil Grain or Seed is sown into an evil Soil or Ground, there the *like* to its Substance grows out of it.

220. And as good Grain or Seed must often stand in an evil Ground or Soil, and yet bears Fruit, if the outward Accidents destroy it not; so likewise the Seed of Faith is *often* sown from one of the Tinctures either in the Man or Woman, and the other sows its Poison into it; whereby the outward Man is *wild*, and inclined to Baseness and Wickedness.

221. But the inward Ground is good; and though it does somewhat that is evil, yet it quickly bewails and is sorry for it, and enters into Repentance.

222. Also many are thus, as to one Part, poisoned and infected with the Source and Fountain of Sin, so that they have an evil *Inclination* and Propensity in them, perhaps to Thieving, Robbing, Murthering; also to Unchastity, Backbiting, bearing False Witness, and Perjury; but the other Part in Christ's *Ens*, always draws them from it.

223. And though in Weakness and *Infirmity* through the Snares of the Devil one transgresses, yet the Divine *Ens* comes to help him, if *he doth not lye dead in Sin*; as it was with the Thief upon the Cross, Mary Magdalene, and other great Sinners beside.

224. For there is indeed *no* Man who has *not* a Source or Fountain of Sin in the Flesh, proceeding from his bestial Desire.

225. And as a Tree must grow up in Strife and Contrary Will or Opposition, to which on all Sides *Dislike* befalls it; suddenly Heat, suddenly Cold, suddenly the Wind bows it down so that it is ready to break; suddenly a malignant Influence or Poison falls upon it from the *Astrum* Constellation or Configuration of the Stars; yet it grows up in the Power and Virtue of the *Sun*, in its inward Lights-*Ens* of Nature, and bears good Fruit, which has not the Taste and Relish of the Earth, but the noble Tincture has thus introduced itself into a good well-relishing or tasting *Corpus* or Body: Thus also it is to be understood concerning Man.

226. The Divine *Ens* which is spiritual, *cannot* be manifested but through the Strife of Nature; it sows itself together into the soulish *Ens* of the Eternal Nature, and gives itself into the Strife of the Separation or Distinction of the Fire, wherein then it receives its Light, and brings itself forth out of the Fire, into the Power and Properties of the *Love*-Desire.

227. In the Fire of the Soul the *Divine Ens* receives Properties and Willing: For in God it is one, and but one entire Will, which is the *one* only Good.

228. But it is not manifested so to itself: But in the fiery Separation or Distinction of the Soul it is manifested to itself; so that the Power or Virtue goes forth in many Powers of working Virtues into a Form and Image, or *Representation*: Even as the Tree is made manifest in the Strife with its Branches and Fruit; so that it is *seen* what lay in the Mystery of the Grain or Seed of the Tree.

229. And *therefore* the Divine Power or Virtue united itself to the Soul of Man that it may grow up together therein, and might manifest its Virtue in the fiery Separation or Distinction, wherein Evil and Good work one among the other: Thus the Spirit of God in Christ, presses into the Good, and works to the producing of Fruit, *viz.* to the divine Formation and Representation.

230. Now this neither may nor *can* be done, unless the soulish Fire eats the Divine *Ens* in itself, out of which Fire's-Eating a right true Power goes forth into the Light of Nature.

231. The Fire of the Soul must have the right Fuel or Wood, if it be to give a *clear*, bright, and powerful Light; for from the Soul's Fire, God's Spirit in its Power becomes separable, distinct, and manifest in the Nature of the Soul: As the Light is *manifested* from the Fire, and as the Air is manifested from the Fire and Light, and as a subtle Dew or Vapour goes forth from the Air, which becomes substantial after its going forth, whence the Light draws the Power and Virtue again into itself for its Food.

232. Thereupon Christ says, * *He that eateth not the Flesh of the Son of Man, and* * John vi. 53. *drinketh not his Blood, he hath no Life in him.*

233. As the Tree cannot grow nor bear Fruit without the Light of Nature, which the Sun, which presses thereinto, makes *living*, and as the Light of Nature, as also the Power of the Sun could not be manifested and become working in the Tree, without the fiery Science out of the fiery Ground of Nature, which is the *Soul* of the Tree.

234. So in like Manner *Christ in Man* cannot be manifested, though indeed he be in Man, and draws and calls him, also presses himself into the Soul, unless it eat the fiery *Ens* into its Property.

235. Which hardly enters into the proud Fire, that it should eat of the Water Source or Fountain of the Love-Life and *Meekness*: It would rather eat of * Sulphur and † Mercury, *viz.* of its Dis-harmony or Unlikeness of Quality.

* Δ † 8
† †

236. But if it eats of the Water-Source, as above, then the Spirit of Love and Meekness, *viz.* the Divine *Ens* becomes fiery, and lays hold of the fiery Root, out of, or from the three first, and *transmutes* them into itself.

237. As a Tincture falls upon a glowing burning Iron, and turns the Iron into Gold; so also here the soulish Center from the Father's Property is *changed* into a Love-Fire, in which Love-Fire Christ becomes manifested and generated, or *born* in the Soul.

238. And then out of the Soul's-Fire the right *Divine* Air-Spirit goes forth out of the Fire and Light, and brings forth its spiritual Water out of itself out of the Light.

239. Which becomes *substantial*; whereof the Power of the Light eats, and in the Love-Desire introduces itself into a holy Substance therein, *viz.* into a *spiritual* Corporeity.

240. Wherein the Holy Trinity dwells; which *Substance* is the true Temple of the Holy Spirit; yea, even God in his Manifestation or Revelation of himself.

241. And this is that which Christ said, † *That he would give us the Water of Eternal* † John xi. 38. *Life, which would flow in us into a Fountain of Eternal Life.*

242. And this is done when the Soul receives his Word which is himself; and then he pours his *substantial* Power, which he has made manifest in our Humanity, into it, that is, its Tincture, which changes its *Enmity* of the fiery Property into a Love-Fire.

243. For there Christ stands up in the dead soulish Property, and *ariseb from the Dead*, and the Soul becomes a Member of Christ's Body, and draws Christ to itself; yea, it becomes wholly planted into Christ, according to the Love-Property.

244. Therefore Christ says, † *He that eateth my Flesh and drinketh my Blood, he continu-* † John vi. 56. *eth in Me, and I in him*; which is done so, as aforesaid.

245. Also, † *We will come to you, and make our Habitation or Abode in you*; that is, the † John xiv. whole or universal God is manifested in this New-Birth in Christ in the Soul, and works or † produces good divine Fruit.

246. As the Power of the Sun is manifested in a Tree, and kindles the Light in the *Ens* of the Brimstone-Spirit in the Mercury, *viz.* in the *harsh* hard Property, wherein the Tree grows and bears Fruit.

247. So also God is manifested in his formed, outspoken, or expressed Word, *viz.* in Man, into whom he has introduced his *highest* Tincture of Love in the Name JESUS, and tinctures the fiery Soul, *viz.* the spiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becomes manifest and *shining*, wherein Christ in his formed Word is born or generated, and grows into a glorious divine Tree, *viz.* into *the Image of God*, and bears much good divine Fruit.

249. And then *this* Man speaks God's Word from God; and that is then divine Fruit, in which God's formed Word, *viz.* the creaturely Soul, speaks or pours forth the Fountain, or Source of the Divine Speaking or Expression from itself; and speaks forth *God's Word from itself*, and generates it in its speaking forth.

250. As the one only God speaks forth or expresses, and always generates his Word from and out of himself, and yet the *speaking* continues in him, and he is the speaking and outspoken Word himself.

251. And although the perished corrupt Kind and Disposition in the Flesh of the earthly Property *cleaves* to Man, and assaults it, fighting against the Soul; yet that *hurts not* the Soul.

252. For the Soul has now in Christ overcome the wrathful perished corrupt fiery Property: And Christ in the Soul *crushes* and treads upon the Head of the Serpent's Poison in the Flesh, and draws up itself in the Flesh, into a *new* Body.

253. In the same Manner as precious pure Gold lyes and grows in a gross, droffy, dirty Stone, wherein the Drossiness *helps* to work, though it be not at all like the Gold; so also must the earthly Body help to generate Christ in itself.

254. Though the Body is *not* Christ, nor *can* be in Eternity, also it is not profitable as to the Kingdom of God; yet it must *help* to be an Instrument.

255. And though it has quite another false and wicked Will and *Desire*, and is the Devil's strong Hold and Fort of Prey, yet *God* uses it for his Instrument; concerning

† Mat. xi. 29. which Christ says, † *that it is his Yoke.*

256. That is, our earthly Body which he helps to bear within us, it is *his Yoke* in us; this the holy Soul must take upon it in Patience, and suffer *all Adversity* from without, together with the Assaults and Buffetings of the Flesh to pass upon it from the Devil, and from the Malice and Wickedness of the World.

257. And bow down itself under the *Cross-Birth* of Christ, under his Yoke, and take it up in Patience; and thus in Trouble grow up with Christ's noble *Tree of Pearl* under all evil Doings; and as to the true Sprout and Branch, work, generate, and produce pure, good, *holy*, heavenly Fruits.

258. Which are not from this World, *viz.* from the four Elements; nor from the Spirit of the World, externally from without; but according to the Saying of *Paul*, † *Our Conversation is in Heaven.*

† John xv. 19. 259. Also, † *I have called you out of the World, so that you are where I am, and therefore the World hateth you, because they neither know nor acknowledge you, nor Me, nor my Father.*

260. *But be comforted: In me you have Peace, but in the World you have Anxiety*; that is, in me, in the inward Ground of the *New Birth*, you have Peace with God; but in the *outward* Flesh, in the World, you have Anxiety.

261. *But I will come to you again, and take you to myself where I am*, says Christ; that is, he will come again to Man, who was created out of the *Limus* of the Earth, and will take him to himself again, *viz.* to the new *spiritual* Man, and keep him with him eternally.

262. But he shall and must first go into the *Putrefaction* of the Earth, and lay off the Serpent's *Ens*, together with the immodelled framed Beast, and all wrought, acted, committed Wickedness; and then he will *come* to Man *again*, and awaken and raise the

Adamical Body from Death, and take it to himself; ^c and wash away all Tears from Man's^e Rev. vii. 17. Eyes, and turn them into Joy. and xxi. 4.

263. My beloved Reader, this is the true Ground of the New *Regeneration*, and not at all in that Way which Reason supposes; 1. That we are *outwardly adopted* and received Children of Grace.

264. And 2. That we are through a divine predestinate Purpose spoken or *pronounced* free from Sin: No! A Man must be *new born*, out of this before-mentioned *Water and holy Spirit*.

265. The Soul must turn away from its own Will into the drawing of Christ, and bring its desirous Will towards Christ's Desire, which mightily presses towards 'it in 'it' Or, the Soul's Will. with the Desire into 'it, and open wide the fiery Jaws, *viz.* the spiritual Brimstone *Worm* in the Mercury of the Spirit-Life; and then the Spirit of Christ presses into the Effence of the Soul, and that is called *Faith* or $\left\{ \begin{array}{l} \text{Glaub en} \\ \text{Believing} \end{array} \right\}$ and *receiving*, or partaking.

266. Knowing, comforting, tickling, and taking Christ's Mantle about them, and always speaking of Grace, *Free Grace*; willing earnestly to be a Child of Grace, *continuing* in the evil Malignity and Malice of the Devil: This is *not* to believe.

267. But to be in Spirit as a Child hanging on its Mother's Breasts, that desires nothing else but to suck the Breasts of the Mother; for *it* is only the right New Man which grows in Christ's *Ens*.

268. But when Reason says, We are first to be new born in the Resurrection, and then put on Christ in the Flesh, that is *Babel*; and is not agreeable to the Words of Christ.

269. Indeed *the Body* out of the Earth shall then first in the Resurrection put on Christ essentially.

270. But *the Soul* must in *this (Life) Time* put on Christ in its heavenly Flesh, and the new Body must be given to it in Christ.

271. *Not from the Blood of Man, or from Flesh*, but from and out of the Word and the Divine *Ens*; in that which is faded or extinguished as to the Divine *Ens* which faded in *Adam*, and was stupid and senseless as to the Operation of God: In this must Christ be new born and become a God-Man, and Man become a Man-God.

272. Thus, beloved Brethren, understand, that as to one Part Christ is the *Divine predestinate Purpose*, and Will of Grace: Whosoever is born of him, and attracts and puts him on, he is seen, foreseen, and elected in Christ, and is a ² Child of Grace.

273. And as to the other Part, the *predestinate Purpose* of God is the fiery Will of the Soul, out of the Center of the Eternal *Nature*, wherein Light and Darknes separate themselves; and therein one Part goes into the Center of Darknes, *viz.* the gross phantastical Sulphur, and the suble pure Part goes into the Light. ⁸ Or, Grace-Child, or true gracious Child of God.

274. Now, into which soever Science or Root of the abyssal Will to Nature separates itself, in *that* it is a Creature, whether in the Light or in the Darknes.

275. The predestinate Purpose of God goes throughout from the *soulish Ground*; for the inward Ground of the Soul is the Divine Nature to the Eternal Speaking Word, and is neither Evil nor Good.

276. But in the Separability of the Fire, *viz.* in the kindled Fire of the Soul, there that Will *separates* or distinguishes itself either into God's Anger, or into God's Love-Fire.

277. And that is done no otherwise than by the Property or *Disposition*, whereof the soulish Effence is in itself.

278. It is itself its Ground to Evil or Good; for it is the *Center* of God, wherein God's Love and Anger lye in one entire Ground unexplicated or undiscovered.

279. Whereupon this is the predestinate Purpose of God ; that he will manifest himself through the outspoken formed Word, of which the Soul, in the speaking of the Separability or Distinction, is a *Substance* ; there the Grossness or Drossiness hardens itself in the original inherited *innate Sin*, as also in the actual, committed, *working*, imprinted Abomination itself.

280. For there is no other Will of God in the Substance of this World, but only that which is *manifested* out of the Eternal Ground, in Fire and Light, as also in Dark-ness.

281. The Soul is in itself elected to be a Child of Grace, when it is born out of Christ out of the *Divine Ens*, which is the only predestinate Purpose of the Divine Grace ; out of which God's Grace in the Soul is manifested.

282. And it is *in itself* elected, chosen, or predestinated to Damnation out of the Ground of its own Substance, which is a false or *evil Ens*, wherein no Light can be born or generated.

283. God's predestinate Purpose to hardening is in its own Substance, *viz.* the *abyssal Will* to Nature ; that manifests in every Substance, as the Property or Condition of the Substance is.

284. That is, We may well conclude, that by the taking in of the gross Drossiness, it has comprised and separated itself into the dark World or *Hell*.

285. For the Will which is in Hell, and the Will which is manifested in Heaven, both of them, in the inward Ground, without and beyond the Manifestation, are *one Thing*: For in the speaking forth or Expression of the Word, the Separation or *Distinction first is*.

286. Heaven and Hell are verily in one another, as Day and Night ; and Hell is a Ground of Heaven ; for God's *Anger-Fire* is a Ground of the Love-Fire, *viz.* of the Light.

287. Therefore, dear Brethren, do but see : Never dispute about the Will of God.

288. *We* ourselves are God's Will to Evil and Good ; which of them soever is manifested in us, we are that, whether it be Hell or Heaven.

289. Our own Hell *in us* hardens us, *viz.* that Property, or the Quality thereof : And our own Heaven *in us* makes us also happy and blessed, if it may be but manifested.

290. It is all a Fiction about which Men have for so long Time hitherto *disputed*.

291. *Christ is become found : Eternal Praise and Thanks be given to him, also Might,*

^a Mat. xxviii. *Honour and Dominion, together with* ^b *all Authority and Power in Heaven and Earth.*

The Ninth Chapter.

Of Objections from Texts of Scripture, viz. of the right understanding of the Scripture.

Objection.

1. *ATH not a Potter Power to make out of one Lump of Clay, one Vessel to Honour, and the other to Dishonour? ⁱ*

ⁱRom. ix. 21.



Answer.

2. The *Lump* of Clay signifies and denotes the Great Mystery, *Mysterium Magnum*, wherein the Eternal God has outspoken or expressed himself through the Word.

3. Out of which *one* single Substance *two* Substances go forth, *viz.* the one into the fiery Separation or Distinction into *Darkness*, according to the gross Drossiness of the Impression or Compaction, and the other into the *Light*, according to the Substance of the divine Property, Condition, or Quality; they come both out of *one* Ground.

4. Also the false or wicked evil Soul, and the holy Soul, come both out of *Adam's* Soul, as out of *one Lump* or Clod of Ground.

5. Which a Man must understand to be Spirit, or spiritually, *in Mysterio Magno*, in the Great Mystery; but the one separates or *distinguishes* itself into Light, and the other into Darkness.

6. This Potter makes out of every Separation or Distinction, a *Vessel*; such, as to which the separated or distinguished Matter is useful and fit.

7. He himself takes not a holy *Ens*, and then makes a Devil out of it.

8. As the *Ens* to the Soul is, such also is the Will of, or to the making.

9. God sits *not* over the Will and makes it as a Potter does a Pot; but he *generates* it out of his own Property or Constitution.

Question.

10. Why now will the Ungodly and Wicked say, ^k *Why hast thou made me thus, that* ^k Rom. ix. 26. *I am evil?*

Answer.

11. God works to the *producing* a Life out of every Thing: Out of the evil *Ens* an evil Life, and out of the good *Ens* a good Life: As it is written, ^l *With the holy thou art holy, and in the perverse thou art perverse.* ^l Psa. xviii. 25, 26.

12. *Therefore* none can blame God, that he has wrought or produced an evil Life in him.

13. Had the Clay been better, he had made ^m him a *Vessel of Honour* thereof. ^m Rom. ix. 21.

14. But *if it serve him to Dishonour*, then he makes a *Vessel of his Anger* thereof.

15. For *God's Word* is the Life, Substance, and Beginning of every Thing.

ⁿ Or, which will give it Substance.

16. But the zealous or jealous Anger being also therein; therefore Anger also introduces itself into a Life; ^a *who shall hinder it?*

- ° Luke ix. 56. 17. But * *Christ is come out from the Eternal Word, to help and save Man, and*
 ° Ezekiel xxxiii. 11. says, ° *As I live, I will not the Death of a Sinner, but that he convert and live.*
18. But if the Soul's *Ens* be so evil, untoward, and incapable of the Divine *Ens*, what can Christ do? Is Christ in Fault?
19. God's Anger makes no Will at all without and beyond the Creature: For Christ
 ° Mat. xxviii. 18. said, ° *All Power is given me in Heaven and on Earth.*
20. Therefore Christ now *alone* has Power in all Things.
- ° John iii. 17. 21. Therefore he says, ° *God hath not sent his Son into the World that he should judge the World; but that the World through him should be saved or blessed.*
22. Now if he has *all* Power, then there is no other Maker to Dishonour present, but that which is arisen in the *Ens* of the Soul out of its own Center.
23. For it is the angry God himself, which makes to or for himself an Image, Idea, or Representation, out of his own Substance, which is of his own *Likeness*.
- ° Rom. ix. 21. 24. Therefore Paul says, ° *Hath not the Potter Power and Might to make what he will? This Potter is God in the speaking of his Separability or Distinction, whereby he manifests his Glory, as is confirmed enough before.*
25. For seeing Christ alone has all Power, *therefore* there can be no other Will to the making without or beyond him.
26. Therefore the Wicked should *not dare* to say, God makes me evil: But the God *in* him, in whose Ground he stands, makes him what he can serve to be, according to the *utmost* Possibility.
27. The Ground of the wicked Soul's own Substance, of which himself is, is the Beginning; now, as soon as the Life is generated or born out of it, so suddenly is the *Maker* in the Life, *viz.* the angry God therein manifested in him, who makes and frames the Life.
28. As Christ does to his Children, who introduces *his* Willing into them who are generated *or born in him*; so does God's Anger also in itself, with its own Children, which are *born* or generated *out of it*.
29. For *in the Soul* God is manifested, either in Love or in Anger.
30. Nature is the Soul; and the working or acting Life is God himself; understand, according to the Word of the Separability or Distinction.
31. For the mere pure God, without and beyond the Creature, is *no Maker* of the Willing; for he is but ONE.
32. But in his Word, wherein he introduces himself into Separability or *Distinction*, therein arises the Will to Evil and Good: Out of every Separability of that which is separated or distinguished arises a Will according to the *Property* and Condition thereof: Into whatsoever Quality, Condition, or Source, the abyssal Will in the Separability has introduced itself, such a Will exists.
33. But *Adam* having brought himself out of the Temperature into the Separability or *Distinction*, his Twigs or Branches stand in the same Condition.
34. And from that comes a *new* making Will; every *Ens* getteth a Will according to its Substance.
35. But yet the *predestinate Purpose* manages the Government, *viz.* the Fiery-Word of Nature, and the Love-Word of Grace: Both these are the Makers of the Vessels to Honour and to Dishonour; and *both* these are in Man.

Secondly.

The Highest Gate.

Of Cain and Abel : Also of Ismael and Isaac, and of Esau and Jacob.

36. THE Kingdom of Nature is the Ground of the speaking Word ; for if a Creature must be, then beforehand there must be *Nature* : Therefore now *the Word of God* is the Ground of all Substances, and the Beginning of all Properties, Qualities, or Conditions.

37. The Word is God's speaking, and remains in *God* ; but the Outspeaking or Expression, *viz.* the *Exit* from the Word, wherein the abyssal Will introduces itself into Separability, through the Outspeaking, that is, Nature and Property, also own *Self-Will*.

37. For the abyssal Will separates itself by the speaking, and frames or compacts itself into an own self-speaking into Separability or Distinction, *viz.* into an inceptive commencing Will, out of the only eternal, total, *universal* Will ; whence the Properties are existed, and out of the Properties the Creation, *viz.* all Creatures *exist*.

39. This is now the *first* predestinate Purpose of God, wherein the Word of Power has set or put forth from itself for itself, *viz.* set or put the abyssal incomprehensible Word of Life *into a Comprehensibility*, wherein it lives.

40. The *Comprehensibility* is Nature ; and the *incomprehensible* Life in Nature, is God's Eternal speaking Word, which remains in God, and is God himself.

41. The *second* predestinate Purpose of the Word is this ; that the Comprehensibility or Compaction, *viz.* the self-comprised or compacted Will shall suffer the incomprehensible, one only Will of God to *dwell* in it.

42. And *therefore* has the one only Life put itself into Comprehensibility or Compaction, and will be manifested in the Comprehensibility.

43. The Comprehensibility *should* comprehend and compact the incomprehensible Life in itself, and make it comprehensible ; of which a Man has an Example in Fire and Light.

44. The Fire is Nature, *viz.* the comprehensible or compacted Life ; and that comprehends or comprises in itself the Life that is *not-natural*, *viz.* the Light.

45. For in the Lights are the Powers of the not-natural Life manifested through the Fire ; and then the Light dwells in the Fire, and the not-natural Life in the Light is introduced *into Power*, *viz.* into Tincture, Air, and Water.

46. Also you must understand that God's *holy* Life would not be manifested without Nature, but only in an Eternal Stillness, wherein nothing can be without the Expression or ' outspeaking ; and then the " Comprehensibility or Compaction, God's Holiness and Love, would *not* be manifested.

47. Now if it must be manifested, or be ; then there must be somewhat which has need of the Love and Grace, that is *not like* the Love and Grace.

48. And that is the Will of Nature, which in its Life stands in Opposition and Contrariety or *Adversity*, that has need of the Love and Grace, that its Pain may be changed into Joy.

† Or, generating out of itself.
" Or Formation.

49. And in that Change or Transmutation is the holy incomprehensible Life *manifested* in the Word, as a co-working Life in Nature.

50. For the Painfulness of Nature causes that the Will of the Abyss, which in the outspeaking has separated itself into *Self-Singularity*, unites itself again to the holy abyssal Life, that it may be softened or allayed and mitigated.

51. And in the allaying, or mitigating, it is manifested in *the Life of God*; for it comprises it in itself in its Desire, and so also the holy Life of the Abyss is manifested therein.

52. And in this Manifestation of the holy Life in Nature, the holy Life is called *Power* or *Virtue*.

53. And the Incomprehensibility of Nature, which lays hold of it, is called *Tincture*; for it is the Power of the Glance of the Fire and Light.

54. And if this were not, then no Fire could shine.

55. For the Comprehensibility or Compaction is a shutting in, and is the Ground of the Darknes: Thus we * bring our deep Ground upon *Adam*, and further † upon *Cain* and *Abel*.

* Or, introduce.

† Or, as to.

Of Cain and Abel.

56. IN *Adam* stood the Kingdom of *Grace*, viz. the Divine Life manifested; for he stood in the Temperature of the Properties.

57. But he *knew* not that God was manifested in him; for he had known no Evil: And so the own Self-Will knew not what Good was.

58. For *how* could Joy be, when there was no Knowledge of Pain or Sorrow?

59. For this is Joy, viz. when Nature, that is, the own Self-Will, is *delivered* and released from Pain, then it rejoices at the Good which befalls it.

60. But if that Good were in its *own* Power and Might to be attained, then there would be *no* Joy; for the own Self-Will would live as it listed: It would have *no Hope* towards any Thing, if it were able to get all of itself, in its own Might and Strength.

61. But if itself cannot do it, *then* it rejoices at that which out of Grace happens to it; or at that which it *hopes* shall happen to it.

62. All Joy stands in the Hope of *Grace*, which always happens without the Strength of its own Ability to obtain it.

63. And *therefore* Nature stands in Pain and Strife, that the Kingdom of Grace and Love might be manifested in it, and that it might become a Kingdom of Joy, from that which continually *happens* to it.

64. In that God's Life is manifested in it, and itself thereby obtains a holy Tincture, which tinctures the Pain, and changes it into Joy, viz. into an Image or *Resemblance* of the holy Life.

65. When *Adam* stood in the equal Concord or Likeness, he *knew not* of it; he knew not what the Evil in Nature was; so also he knew nothing of the Kingdom of Grace, for both these stood in the *Temperature*.

66. But when the Free-Will introduced itself into the Separability or *Distinction* of the Word of Power; then was the Painfulness of the Kingdom of Nature manifested therein.

* Viz. in the said Will.

67. Therefore now it was necessary that the Power of *Grace* should move itself also therein, which the Kingdom of Nature could *not* do; for there is no Possibility thereof in its own Will.

68. For itself is comprehensible, but the Kingdom of Grace is incomprehensible; and therefore the Soul, viz. the comprehensible Will *can* receive *nothing* from the incomprehensible Life.

69. But then God would have remained hidden in this Image, and himself *not* have been *manifested*.

70. Therefore the incomprehensible holy Life in its Love spake itself into the soulish comprehensible Life, that it *might have* somewhat that it might have Cause to love, and formed itself together, mediating in the Properties of the soulish Nature for a *Help*.

71. And that was the Crusher or Treader upon the Serpent, who would tread upon the *Head* of the introduced Poison of the Serpent, and the Will of Painfulness, with the Love-Desire.

72. This Incomprehensibility came to help the Kingdom of Nature, and set itself together in the *Figure*.

73. And Nature at present being hungry after the Grace suffered itself to be comprehended, or compacted together, into an *Image* of the natural Soul and of the Body.

74. And that Image was *Abel*; a Figure in the Image and Resemblance of *Christ*.

75. So long as till ^a *the Fullness of Time*, till that Incomprehensibility of the Love did ^b Gal. iv. 4. once move itself, and compact itself into an *Ens* of a Substance in the human Property; so that the Deity itself was a Substance in the human Substance.

76. Which *Substance* lay indeed in *Adam* before, but he knew it not.

77. And when he brought himself with the own Self-Will of Nature, *out* from this Substance; then was the Soul blind as to God, and lived only in itself.

78. And now if we will here see, and not make ourselves blind, we may discern *Cain* and *Abel*.

79. *Cain* must be the first, for he is *Adam's* Image after the Fall; for *Adam* was created in the Kingdom of God.

80. *Cain* is the Kingdom of Nature, *viz.* a true Image of what *Adam* was in himself *without* Grace.

81. And *Abel* is the Image of what *Adam* was in the re-inspoken Grace; which denotes *Christ*, who would give himself into the human Nature, and inspeak or inspire the Grace into the perished, corrupted Nature in *Cain's* Image.

82. Therefore *Christ* said, ^b *All Power was given him of his Father*; so that he had ^b Mat. xxviii. Power to inspeak Grace into the Will of Nature. 18.

83. Therefore now God represents the Figure in *Cain* and *Abel*, also in *Ismael* and *Isaac*, as also in *Jacob* and *Esau*, signifying that God would send *Christ* into the Flesh; whom he here had inspoken into *Adam* and *Eve* in the Voice of his Word in Power, as a *Fountain* to Life.

84. This Power he would fill or fulfil with the human Substance, which was done in *Christ*; to which Man-*Christ*, in *that* Power and Voice, Might and Power was given to overthrow Sin through his own Voice, and to make Nature in it living again to a divine Life.

85. Yet if this must be done, then must the Grace in the Power of the Love *give* into itself into the Opposition and Contrariety of the painful Nature into its own Will, that it might comprehend or compact Nature.

86. And in the Impression into the high Love, Nature became *transmuted* into the Divine Love-Will, and died to the own impressed Will.

87. Not as a dying the Death, but as a *losing* of the own Self-Will, which was done in *Christ* in our Humanity.

88. Now, when the own Self-Will loses its due Right; then the inspoken Word becomes *substantial*, which cannot be done before the own Will of the Science or Root of the Abyss shall give up its Right.

89. Otherwise it *draws* the Divine *Ens* into the own Self-hood, and changes it into its evil Malignity, as *Lucifer* and his Followers and Dependents did, who were Angels, and

had the Divine *Ens* in them, wherein their Light shone; but the own Self-Will out of the Science of the Abyfs destroyed it.

90. Now who will tell us, with any good Ground, that in *Cain* there was *not* the Voice of Grace lying in him, which inspired itself into the Woman's Seed: What Scripture says that? None at all.

Gen. iv. 5. 91. For when ^c God did not look graciously upon his Offering or Sacrifice, then *Cain* was enraged in himself against *Abel*, viz. against Christ's Figure, which had separated itself from him in the *Ens* of *Adam*.

Gen. iv. 7. 92. Yet thus said the Voice of the incorporated Grace in him, ^d Rule over Sin, and suffer it not to have Authority or to prevail over thee: For God's predestinate Purpose in the *Anger* cannot say this in him; but the Voice of the incorporated *Grace*.

Question.

93. But how came it that *Cain* did not rule over it? Could he not?

Answer.

No: He could not.

Question.

94. Why could he not? Had God hardened him that he could not?

Answer.

95. God had not hardened him, but the Adamical own Self-Will out of the Science or Root of the Abyfs, had in *Adam*, with the *Imagination*, introduced itself into the bestial Vanity, viz. into Self-Imagining in Good and Evil, whereinto the *Devil* had shed the Serpent's poisonous venomous *Ens*, which *Eve* had received and taken into her: This was the hardening in the own Self-Will.

96. For the predestinate Purpose of God, according to the wrathful Nature, had compacted itself therein in *Cain*, and made himself deaf, or dead, that he could not hear the Voice of the incorporated Grace.

97. For though he heard it outwardly, from without, yet he heard it not in the *Ens* of the Soul; else the Grace had moved itself, so that the Soul had ruled over the Serpent's Poison.

98. He (*Cain*) supposed he should and would outwardly rule over Sin, and therefore he rose up against *Abel*.

99. Just as Reason supposes now-a-days to attain the Filiation in an outward Manner of Adoption, viz. by the outward working, by a Covering of Grace under Christ's Sufferings and Death, viz. an outward Satisfaction for Sin, which a Man ought to receive outwardly, and comfort himself therewith, though the own Self-Will in the Serpent's Poison be a Lodger therein.

100. This will avail just as much as it did with *Cain*, except the inward Ground be awakened, or stirred, so that Grace be moveable in the Soul, viz. the incorporated Voice of God in the Seed of the Woman, which is *Christ in us*; so that the Soul beareth the Voice of God stirring in its Essence.

Objection.

101. Then says Reason: If the Voice of Grace in *Cain* lay under the Covering of Sin, Gen. iv. 7. then God's inspeaking did not move itself, when he said, ^c Rule over Sin, and let it not

have Authority to prevail over thee: For if he had moved the inward Ground of the Soul in the Voice of the incorporated Grace, then he had heard it inwardly in the *Soul*, which is Lord of the Body, and then the outward Ground could not have raised itself up.

Answer.

102. This Voice which was effectually spoken to *Cain*, saying, *Rule over Sin, and let it not have Dominion or Authority over thee*, was God's *Righteousness* in his predestinate Purpose, *viz.* in the speaking Word, wherein the Divine Voice wills, that the own Will of the Science, or Root of the abyssal Eternal Will, should introduce itself into a *divine* generating of what is good.

103. This Word requires God's *Righteousness* to be performed, that the Will should not incline to Evil, and is the true Ground of the *Law* in the Old Testament.

104. But it attains *not* the Grace; for it requires the own Self-Ability.

105. Neither does it give itself up to Grace; for *God needeth no Grace*.

106. Grace must give itself up *into* him, *viz.* into God's *Righteousness*.

107. As indeed, Grace, which was manifested in Christ, *viz.* in the incorporated Voice of Grace, must *give up* itself into God's *Righteousness*, *viz.* into the eternal one only predestinate Purpose, to the Manifestation of the *Glory* of God, in his speaking Word; that is, in the Separability or Distinguishibility of the Father.

108. And must introduce the Will of Man, which was departed from the predestinate Purpose of *Righteousness*, into the *Anger-Fire* of God, in itself and with itself; and introduce it to the Father; that is, to the predestinate Purpose of God in his *Righteousness*, *viz.* in the *Original* of the Soul.

109. And drown the Soul's Will (which was departed away from the *Righteousness*) in his Blood, out of the Divine holy *Eus* of Love; that the Soul *might* be manifested in the Grace, in that Love-Blood, in the predestinate Purpose of *Righteousness*.

110. And *therefore* must Christ in the *Righteousness* of God in our Humanity, in us, *suffer and die*, that the Grace in the *Righteousness* might be manifested.

111. For in *Cain* the Grace was not manifested in the *Righteousness* of God, for it had *yet* taken *no* Soul into itself, till the Grace in Christ took the Soul to it.

112. Therefore now the *Righteousness* of God lay in the Soul, for it was God's Image.

113. Therefore God requires *Righteousness* from the Soul, that it should rule over Sin.

114. As God ruled over the apostate Will of the Devils, and ^f thrust it out from the ^e Or rejected. good Order or Ordinance of *Righteousness*, when they became apostate; so must *Cain* here also ^e thrust away from him the Source or *Fountain of Sin*. ^e Rejected.

115. But it was *not possible* for him to do it, for Sin had possessed him, *viz.* the Free-Will; the human Ability was lost.

116. ^h And it lay now in the second predestinate Purpose of the inspoken *Righteousness* in the *Grace*, that the Soul gives its Will up thereinto, and *stands still* to its inspeaking. ^h Note. The Will of the Soul must stand still, and hear what the Lord says.

117. For in the speaking of the *Righteousness* of God there was now in the Soul mere Necessity and *Adversity*, or an opposite Will.

118. For *Righteousness* requires the Temperature, *viz.* to stand still to God, as his *Instrument*, whereby God would manifest his Voice.

119. But now the Instrument was broken, and gone out from the Divine Harmony: Therefore now it lay *no more* in *Cain's willing, going, or running*, but in the *Grace, viz.* in the *Mercy and Compassion*.

- ⁱRom ix. 18. 120. According to which now St. Paul says, ⁱ *He hath Mercy or Compassion on whom he will; and he hardeneth whom he will.*
121. In this now lyes the whole Ground of Error in Reason, it understands *not* the Will of Grace, *how* that is effected.
122. For that which wills the Grace, is also one and *the same Will* with the Grace; for the Grace has no willing in the Devil, nor in Hell; but in that which is born of God.
123. The willing of Grace is not in the willing of Flesh and Blood; nor in the willing of Man's own self Seed; but in the *Divine Ens.*
124. Grace will *not* inspeak into Cain's introduced Serpent's Seed; but tread upon and crush the Head thereof.
125. It would not crush or tread upon the Head of the poor *captive* Soul in Cain; for it also was sprung out of Adam's Soul, but it would tread upon the Serpent's Seed in Cain's Soul.
126. But the Serpent's Poison had so taken in the Soul and hardened it, that the Soul so yielded in itself, and gave itself up to the *Anger* of the Righteousness, that the Anger took it and used it for an Instrument, wherewith the Righteousness in the Grace killed the Man Christ, *viz.* in his *Type* in Abel.
127. For by human Works was Sin come into the Soul; so also must it be slain by *human Works* in the Grace in God's Righteousness, *viz.* in the Humanity of Christ through Manslaughter; as was done by the *Pharisees*, which had, and managed the Law of God's Righteousness.
128. Therefore must *Abel*, *viz.* the Type of Christ, and also Christ himself, by human Actings or Workings *die* to the own Adamical Will in God's Righteousness.
129. And those whom God's Righteousness in the Wrath of his predestinate Purpose had captivated, must be *Instruments* to do it, that the Grace of God in the Righteousness of the predestinate Purpose in the Anger, might be manifested.
- ^{*Matt. xviii. 7.} 130. For it is written, ^k *Woe be to that Man by whom Offences do come; yet there must be Offences, that the Righteousness and Truth might be made manifest* together in the Midst of Untruth.
131. For otherwise Grace would *not* be manifested, if Falsehood and Evil were not in Opposition to the Truth.
132. As the Free-Will had *not been able* to be manifested in the Grace, if the Righteousness had not slain it, which, after it lost the self-elected and chosen Will, the Grace made it living in itself; so that it *no more willed and lived to itself*, but the Grace lived and willed; which was manifested in Christ.
133. Therefore we are all but one in Christ in the Life of Grace; for we have lost the natural Life of the Righteousness of God in his Eternal predestinate Purpose, and obtain the Filiation in the *Grace.*
- ^{!1 Tim. ii. 4.} 134. Therefore saith the Scripture, ^l *God willeth that all Men should be helped or saved*, *viz.* the Grace wills this; it can will nothing else but Mercy and Compassion, for it is nothing else in its own *Substance.*
135. But the natural Righteousness in the Eternal predestinate Purpose of God, *requires* the Soul to be in the Obedience of the Divine Ordinance *without* the Grace; for it was not created in the Grace, but in the Ordinance, or first Institution or Constitution.
136. And if it find not the same therein, then it takes the same in its *Property* of the Separation or Distinction of the Word, of which the Soul is a Substance.
137. That is, if the Soul be a false or evil *Ens*, then it takes to it that which is its like; and thus it is also to be understood in Cain, that the departed apostate Adamical Will has introduced itself into a creaturely *own* Self-hood.

138. And that Introduction of the Soul's *Ens* into the Serpent's Poison is a *Thistle*, which is not capable of the Grace.

139. For although the inspoken Voice of Grace lyes therein in the inward Ground, yet that *Ens* grows into a Thistle, and ^m crucifieth Christ in itself, and is guilty of his Death. ^m Heb. vi. 6.

140. As the *Ens* of the Sun must suffer itself to stand in the Thistle; yet the Sun withdraws the *Good-will* or Influence from the same, viz. the holy Life, which it manifests in a good Plant, and lets the Thistle make of its *Ens* what it will.

141. Thus also it goes with the wicked Thistle *Ens* of Man, as the Scripture says; ⁿ He ⁿ Job xviii. 6. letteth their Light go out in the Midst of the Darknes; that is, the holy Life in the Voice of the incorporated Grace.

Question.

142. Thou wilt say, Why is it so? If he would manifest the holy Life in them; then the Soul would be holy.

Answer.

143. No: We have an Example of that in the Devil, in whom the holy Life was manifested, but the *Ens* of his Will was a *Thistle*; so also a Thistle-Child uses the *Grace* only to Pride, as *Lucifer* did.

144. For God knows the Science or Root of the Abyss, how it has formed or manifested itself in its *Ground*; whether it be a Root out of the Darknes, viz. out of the dark Fire-Life; or a Root out of the bright shining Fire-Life.

Question.

145. But thou wilt say, Is *Cain* a Root out of the dark Fire, and therefore cannot attain Grace?

Answer.

146. No; for he was out of *Adam's* Soul; but the dark Fire out of the Anger, or the Property of the dark World, had pressed or crouded itself into the true Soul.

147. Not from without externally, but from the Center it has lift itself aloft; and that from the *Fall* of *Adam*, out of which Root *Cain* proceeded.

148. And therefore he must be a Servant of God's Righteousnes; wherewith the Righteousnes slew the Free-Will in *Abel* in the Grace.

149. For in *Adam's* Soul the Properties divided or distinguished themselves, viz. the true soulish Properties, understand the soulish *Will*, which in the beginning of God's Image in the predestinate Purpose of God, was manifested in the one only Soul.

150. Which was a Free-Will, but was poisoned, so that it was blind to God; the same now separates itself in the Death of its Self-hood.

151. For God said, ° *Thou must needs die, if thou eatest of Evil and Good.*

° Gen. ii. 17.

152. And the same entered into the dying, and God spake his Voice into the dying; that the first Will in the *Grace* might be living again; and from this came *Abel*.

153. The other Will, new born in *Sin*, which was not in the Beginning, but was arisen in the *Fall*, divides or distinguishes itself into the natural Life; and that was *Cain*.

154. Therefore this Will was a Thistle-Child, which God had not created, but was gone forth out of the Center of the *Soul*.

155. And after that the one only Soul went out from the Temperature, so that the dark *Ground* was manifested in it; then so came the Darknes into a Will in the Soul, which was not in the Beginning.

156. But as to the Substance of the Soul, they came both (*Abel* and *Cain*) out of one Essence; but as to the *Will* they separated themselves.

157. Not that *Abel* was born pure without Sin; for Sin *lung* on him in the Will of the Death.

158. Which was no true Death, but the Voice of Grace *slew* him, that it might make him living in it.

159. But in the Flesh was the Will of Sin manifested, therefore the Righteousness of God *slew* him, by *Cain*; for he was also ^p according to the Flesh, *subject to the Law of Sin*.
p Rom. vii. 25.

160. But the Voice of Grace had slain the Will of the Soul, and made the same living in itself; and *therefore* it was Christ's Type, and stood in the Image of Christ.

161. This therefore is the true Ground of *Cain's* hardening: Not that God out of his Will has hardened him, for that cannot be, for he is *only good*; but the new existed Will out of the Center of the Soul, *hardened* itself in its own Desire.

162. That is, the ^q Desire in the Wrath of Nature entered into its Likeness, and so is found in the predestinate Purpose of Nature, *viz.* in the Separation or Distinction of the Darknes and of the Light; it found, I say, its own *Likeness*, which took it in, and possessed it; understand, the new existed false Will, which was a *Murderer*, and Servant of the Divine Wrath.
q The Desire of the new false Will that was arisen.

163. But the true created imaged framed Soul out of *Adam's* Essence, wherein the imprinted modelled Voice of God lay, was *not as yet judged*, or predestinated to Condemnation; as Reason errs in its Supposition, which Judgment belongs not to Man, but to the Righteousness of God.

164. Neither is it at all as some suppose, *as if Cain* were born or generated out of the Devil's Will, and Seed of the Serpent, but out of *Adam's* Soul and Body; yet *Adam's* received natural Will *ruled* him.

165. He was an Image of the fallen unregenerated *Adam*, in which *the Promise* and the inspoken Divine Voice lay, without a working acting Life, as a true *Possibility* to the New Birth.

166. But that Possibility stood *not in Cain's Power*, as to the false Will; but it lay in the Ground of the Soul, and *waited* for the Voice of Christ.

167. Which in that Possibility awakened itself in the highly precious and dear Name JESU, and received the poor Sinners to Grace; and with its Voice called in to the shut-up Sinners, and awakened that still-standing Ground of the first inspeaking; as was done ^r to the Thief or Malefactor upon the Cross, and many others.
r Luke xxiii. 43.

168. For if it were so, that God in his predestinate purposed Will had hardened *Cain*; then could *no Judgment* through the Righteousness of God have passed upon *Cain*, *neither* could any *Curse* have entered into him.

169. For whatsoever God's predestinate Purpose makes, the Righteousness of God does *not* curse that, as was done in *Cain*.

170. For the Righteousness is the Ordinance of the beginning outspoken Word; so that all Things continue standing in the same Ordinance or Order, as the speaking hath introduced them into Life, and that falls not into the Judgment, which continues standing in its *Ordinance* or Order wherein it was created.

171. So now, if any Will out of God's predestinate Purpose (understand, out of the Divine predestinate Purpose) had hardened *Adam* and *Cain*, then should the Righteousness have had *no* inspeaking or Contradiction; for this Will of the hardening had stood in the Divine Ordinance or Order.

172. Therefore it must needs be, that the Will to the hardening in *Adam* and *Cain* existed in the unlike Discord of the divided distinguished Properties, when each Property compacted itself into Substance, and obscured, dimmed, and *killed* the Image of God in the Light.

173. God's predestinate Purpose is the Center of the human Ground or Foundation, which is the {^s speaking } and {^t re-speaking } *Word* of God; and that same compacted ^s Jesus. Nature. {^r out-spoken } and {^r re-outspoken } human Will is rightly become *hardened* in that predestinate Purpose of God, according as the Scripture says.

174. But none will understand the Ground: Men only say, God's predestinate Purpose does it, and none will search the *Ground* of the predestinate Purpose; for the same lyes *in Man* himself, and *not in God*.

175. If God had had a predestinate Purpose to have a Devil, that very predestinate Purpose had been a *Will* of the Devil.

176. But in the Separability or Distinction of the Speaking is the predestinate Purpose to Evil or Malignity, entered into a Principle, and is in itself made manifest in the compacted Separability or Distinction *ex Mysterio magno*, out of the great Mystery; according to which God calls himself an angry God.

177. And yet it is not God, but the *Center* of Nature, *viz.* the *Cause* of the Divine Manifestation to the Kingdom of Joy; for in God no Anger is *manifested*, but a burning Love only.

178. For if there were in God a Will to the hardening, then were not those Sayings true which say, *Thou art not a God who art pleased with wicked Doings*. Also, *As true* ^v P^{sa}. v. *as I live, I will not be the Death of a Sinner*; nor the *Ten Commandments*, which forbid Evil.

179. If God had willed to have it so that *Cain* should slay *Abel*, then the ^v *fifth Com-* ^v Otherwise *mandment* would not have been right. the sixth.

180. And then also God had put a heavy Reproof upon *Cain*, saying, *Whosoever sheddeth Man's Blood, by Man shall his Blood be again shed.*

181. If he *will* have it so, then none ought to keep his Commandments; and then *where* is his Righteousness, and the Judgment in and according to the *Truth*?

182. The Scripture says, ^x *O Israel! thy Perdition is from thyself.*

^x Hof. xiii. 4.

183. Now therefore we should condemn none but only the Abominations and *Sins*, which appear manifestly in the Wicked; and those proceed from the Cainish and Adamic own *Self-Will*, out of the Center of the dark World.

184. Which Will God had not manifested or generated in Man in the Beginning; but the Devil is *guilty* of that.

185. This false or evil Will, in its Substance, Matters, and Doings, is *that* we must condemn, and not the poor Soul which lyes hidden *in* this hard Prison, in the Voice of the inspoken *Grace*.

186. Which Voice of Grace of the first incorporating in Paradise after the Fall may well be awakened by Christ's Voice through, or in, his Children, in whom the Spirit dwells.

187. As was done in the *poor Publican*; also in the Malefactor on the Cross; also *Mary Magdelene*, and many hundred thousand poor captive Souls: For the Scripture says, ^v *It* ^{v1} Tim. i. 15. *is a most highly precious and worthy Word, that Jesus Christ is come into the World, to save* & iv. 9, 10. *all poor Sinners.*

188. And in the *Revelations* it is thus: ^z *He standeth before the Door and knocketh*, *viz.* ^z Rev. iii. 20. before the Door of the poor captive Soul; and he says, ^a *Come to me all ye that are weary* ^a Matt. xi. 28. *and heavy laden with Sin, I will refresh you or quicken you.*

189. He stands in the *inward* Ground of Grace inspoken into *Adam* in the Center of the Soul, and calls it so long as the Soul *beareth* the Body upon the Earth, to try whether the poor Soul will turn towards him.

190. And then when it is so that they turn to him, he says, ^b *Knock and it shall be* ^b Matt. vii. 7. *opened unto you*: Knock at the incorporated first Voice of Grace, and then it will move

• Luke xi. 13. itself: Also, *Ask and ye shall receive: Also, My Father will give the Holy Spirit to them that ask him for it.*

191. Therefore it lyes now *not in Self-Ability* to receive, but *in the asking* and knocking; for the Promise of Grace has inspoken itself in CHRIST JESUS, into the asking or praying; so that it will give itself into the asking and praying.

• Matt. xviii. 192. For it is written, ^a *Christ is come to seek and to save that which is lost.*

11. 193. Whoever are now the *lost Cain, Ismael, Esau*, and all hardened Men *captivated in Sin*, these Christ is come to save, and wills not that they should be lost.

194. But the self-generated, false *Murderer in Cain* he wills not; also the *Scorner in Ismael*, as also the *Hunter in Esau*, he wills not; but it is the true Ground of the first generated Soul which he wills, wherein the Voice of God lyes.

Of Ismael.

• Note, here it follows concerning Hagar and Ismael. 195. • THEREFORE in that he wills not the Scorner *Ismael*, ^c *he thrust him out of the House with his Mother*; understand the Scorner in *Ismael*, viz. the self-compacted, and in *Adam* existed evil Will, together with *Hagar*, viz. the separable or distinct Nature; understand the *divided Properties of Nature*.

• Gen. xvi. 196. First, ^e *Hagar fled from Sarah*, and would not suffer herself to be chastised; for she would rule with the Scorner in *Abraham's Goods*.

• Gen. xvi. 7, 197. ^b *But when she came into the Wilderness, the Angel of God said to her, Whence comest thou, Sarah's Maid-Servant? And she said, I am fled away from my Mistress: And he commanded her to return again, and humble herself to her Mistress.*

198. *And said further to her, I will so multiply thy Seed, that for Multitude they shall not be numbered: Thou art with Child, and will bear a Son, whose Name thou shalt call Ismael, because the Lord hath heard thy Lamentation.*

199. *He will be a wild Man, his Hand against every Man, and every Man's Hand against him, and he will dwell opposite to all his Brethren.*

200. This Figure sets before us the true Ground, shewing how *Adam*, with the Kingdom of *Nature*, is run away from God into the Wilderness of the *bestial Property*, viz. from the free [Woman], which is the *Temperature*; and is, in the Own-Desire, viz. in the existed Will of the Scorner, become with Child.

201. That is, the Kingdom of Nature had *rent* itself into Properties, so that one is gone forth against the other, as here was said concerning *Ismael*; his Hand was against every Man, and every Man's Hand against him.

202. But the Properties of Nature were *not therefore rent* asunder from God, as here is to be seen in *Hagar*; for the Angel said to her, he would so multiply her Seed, that it should not be numbered for Multitude.

203. But she should turn again to the Free-Woman, and submit and humble herself under her Hand; which signifies in the *Repentance* and Conversion of a poor Sinner, that Christ meets and comforts him with his Voice in him in his Wilderness of the World, and speaks to him *in his Mind*, saying:

204. I have heard thy Affliction, thou poor captive Soul, in this Wilderness; turn again; thou art indeed with Child of a Scorner, out of the Kingdom of Nature, from thy *Constellation* or Configuration of the Stars, and wilt bear him, or bring him forth.

• Gen. xvii. 20. 205. ⁱ *But I will bless thee; and thou shalt generate from the Kingdom of Nature, twelve Princes, which shall come into my blessing*; which signifies the *twelve Apostles of Christ*, which came into his Blessing; ^k *whose Seed cannot be numbered for Multitude.*

• Gen. xvi. 10. 206. Also how the poor Sinner when he converts again in this Call of the Angel, comes into that *Apostolick Grace* of the Twelve; but he must go again to the ^l Free-Woman with the *Will* of the Soul.

^l That is, to the Temperature in true Resignation.

207. But the Scornor is born in his Constellation or Configuration with an own Self-Will; which Will ⁿ shall not inherit the Kingdom of God.

208. For Abraham must thrust out the Scornor from the Inheritance of the Goods, but not without a Free Gift or Portion.

209. For the Free-Woman, viz. the Temperature in the Kingdom of God will have it so, that the scornful own Self-Will should be thrust out, which Free-Woman Sarah signifies; whom God commanded Abraham in the Figure of Christ, to hearken to.

210. The Free Gift or Dowry that Abraham gave to Hagar and Ismael together, signifies the true Free Gift or Promise in Paradise.

211. When Adam was to be thrust out, God gave him beforehand the Free Gift or Dowry, viz. the inspoken Word of Grace, and in that Free Gift stood the Blessing.

212. But that the Kingdom of Nature must give forth the twelve Princes: That signifies, that the Soul is from the Eternal Nature, and that the Ordinance or Determination thereof must stand.

213. No new Creature can come forth in Man, though it should clearly give forth a Scornor in the divided Forms or Dispositions of Life, yet the inward Ground is God's Word.

214. Therefore Nature shall not vanish and pass away, but only the false Will that is arisen out of itself, out of the Dissimilitude or Disagreement, that shall be thrust out and die; of which we have here a Figure.

215. For when Hagar with Ismael was run away, she being then with Child of Ismael, and that the Angel of the Lord comforted her; then ⁿ she called the Name of the Lord that spake with her, Thou, God, seest me.

216. That is, thou seest my inward Ground of the Soul, wherein lyes the Adamical Free Gift: For she said, Here have I certainly seen him which looked back after me.

217. That is, the poor Soul said, I was run away from the Free-Woman, the Temperature of God's Kingdom, and was blind as to God; but now I have seen him who has looked upon me in my Affliction, with his Inspection or Aspect of Grace.

218. That is, he looked back into me, whereas I was blind as to the beholding of God; and that is called looking back after me, where the Kingdom of Nature was already, with and in the new Will, become a Scornor.

219. Therefore they called that Fountain ^o the Fountain of him that is living, who bath looked upon me, which Fountain is between Kades and Bared.

220. This Fountain is Christ in the inspoken Word of Grace; and in that Word of the Crusher or Treader upon the Serpent, is the Fountain of the sweet Love of God in the Name JESUS out of JEHOVAH.

221. This is the Fountain of him that is living, who looked upon the poor Soul after the Fall, and which looked upon Hagar and upon Ismael in the Mother's Body or Womb.

222. For it was signified to the Scornor of the divided or distinguished Properties of Nature. viz. to that same scornful Will it was signified, that it would arise out of the Kingdom of Nature, which the poor Soul in its Prison and Blindness must bear.

223. But God has looked upon her Affliction and the Child's, out of the Fountain of him that is living, viz. in the Center of the Soul in its inward Ground, for the outward would be a Scornor.

224. But God would bring forth out of it, viz. out of the inward Ground, wherein the Grace had incorporated itself, twelve Princes, whose Seed should be innumerable.

225. Yet Nature outwardly should stand in the Government by twelve Princes of the perished corrupted Nature, as indeed twelve Princes outwardly came from him; therefore the Spirit of God in Moses intimates the inward Ground, as is clear before our Eyes.

226. For when Ismael was born, then the outward Ground, as to the perished corrupted Kingdom of Nature, was a Scornor, which God commanded to be thrust out.

^m 1 Cor. xv.

50.

Gal. v. 21.

Gen. xxi. 10,

14.

ⁿ Gen. xvi.

13, 14.

^o Gen. xvi.

14.

Gen. xxi.
from 12 to
21.

227. But when he had thrust out the Scorner, and ^p when Hagar had laid away the Lad from her, that she might not see him die in the Wilderneys; then the Lad Ismael lay and wept.

228. Then God heard the Voice of the Lad; and the Angel of God called from Heaven, and said, What ailest thou, Hagar? Fear not; for God hath heard the Voice of the Lad, where he lyeth: Arise, go take the Lad into thine Arms, for I will make him a great People.

229. And God opened her Eyes, so that she saw a Fountain of Water: And she went thither and filled her Flask or Bottle with Water, and gave the Lad to drink; and God was with the Lad, and they dwelt in the Wilderneys of Barsaba, by the Fountain of the Living and Seeing.

230. This Figure is as manifest and as clear as the Sun against the erroneous Opinions of such as judge and condemn Ismael; neither can it be clearer, if they would but look upon their erroneous Opinion.

231. For the Scorner *Ismael*, in the outward Kingdom of Nature, is *evil*, and thrust out from the Filiation.

232. But when he lay and wept, which signifies *Repentance*, then God opened the Eyes of *Hagar*, (viz. of the Kingdom of the inward Nature as to the Soul), in the incorporated Fountain of *Grace*, so that she saw the Fountain of Christ, and gave Drink to the Lad, viz. to the poor Soul, out of the Fountain at *Barsaba*, viz. in the divided Properties of Life.

233. Which drinking signifies the *Baptism*, and also the *Circumcision*, wherewith Christ would out of his Fountain give Drink to the divided Forms or Conditions of Life in their Thrift.

234. But *Ismael* the Scorner, according to the outward Nature, must first be cut off through the *Circumcision*, which is done by *Repentance* and Rejection of the scornful Will.

235. And then Christ baptizes from the Fountain of the Living and Seeing [or of Life and Vision] with the holy Spirit; and so then the Soul dwells by that Fountain, and *God is with it*, as with this *Ismael*.

236. For the scornful Will is not the Seed which God blesses; but the inward Ground in the Free Gift of *Grace*.

Of Isaac.

Gen. xxi.
32.

237. FOR ^a God said to Abraham, In Isaac shall thy Seed be blessed, viz. in Christ shall *Ismael* have the Blessing.

238. For the corrupt, perished Nature's Will shall not be Heir in God's Kingdom; it shall always be thrust out.

239. But Nature in its Ground and Original is *God's Word*, viz. the outspoken or expressed Word in its Separability, Distinction, or Variegation, wherein the Fountain of Life is sprung forth from JEHOVAH, viz. the Fountain of Love in the Name JESU, and that shall inherit the Kingdom of God.

240. This inward Nature signifies also *Japhet*, concerning whom the Spirit of *Moses* ^b Gen. ix. 27. says, ^c He shall dwell in Shem's Tents, viz. in Isaac's, that is, Christ's Fountain.

241. The Tents of *Shem* signify the *New Birth* out of or from Christ, whereinto *Japhet* and *Ismael* should come.

242. For the Text says, and God was with the Lad, *Ismael*; but not in the Scorner, but in the inward Ground, which should be manifested in Christ.

243. Now, if God were with him, and that he and his Mother dwelt by the Fountain of him that is living, viz. by Christ in his Free Gift of *Grace*, who then will condemn him to *Damnation*, as the erroneous World does?

244. Indeed it is very right that the *outward* Ismael of the Will of Scornfulness should be condemned, but *not* Abraham's inherited original innate Right of Nature, out of or from the Blessing; but *Abraham's* earthly Will, out of, or from the *Serpent's* Seed.

245. For *Ismael* is an Image or Figure of the Kingdom of Nature, as to the poor perished corrupted *Adam*, which *must die* and pass away in us, but yet must rise again according to the first created Image in Christ, and leave the Scornful *Ismael* in the Earth.

246. And *Isaac* is an Image or Figure of the New Man in the *Humanity* of Christ, wherein *Adam's* Nature and Christ are one in another, wherein the false Will is dead in Christ; though indeed *Adam's* Nature is there, yet it lives in the Spirit of Christ.

247. Therefore JESUS, or CHRIST, took *Adam's* Nature upon him, but * not * *Adam's* self-generated false *evil* Will, but the poor divided Forms or Conditions of Life in Nature in God's Righteousness, and predestinate Purpose, that the first *Adam* in Christ might stand in his Righteousness. * Note, What of Adam Christ took not upon him.

248. Now *Ismael* was out of or from the Image of God's *Righteousness*, which he created in *Adam*.

249. And *Isaac* was in the Image of *Grace*, that gave itself in Christ, into God's Righteousness, and filled it full, or *fulfilled* it with Love, and stilled the Anger.

250. For Christ should change the *Scornful* in *Ismael*, (which was manifested in God's Righteousness) with his Love Tincture of his Blood, so that it is able in Christ to come again to the Filiation, from which the Righteousness had thrust him out, *viz.* out from *Abraham's* Goods, *viz.* from the *Inheritance* of Nature, of the formed and outspoken or expressed Word of God.

Of Jacob and Esau.

251. THE Figure of *Jacob* and *Esau* is now the Resemblance or Representation, shewing how *Christ* would be thrust out from the Kingdom of Nature by its generated, innate, false, evil Will.

252. For when he had taken upon him, and had assumed *our Sins* in the Adamical Nature; understand, the *Fountain* or Source, out of which Sin flows, *viz.* the divided Forms or Qualities of Life in the human Nature; yet then for all that, he said, * *My Kingdom is not of this World*, *viz.* in the divided four Elements, but in the Temper-³⁶ rature.

253. But as Christ had taken upon him and assumed the *Humanity* in the divided Properties, therefore the Righteousness of the *outward Ordinance* or Course, would not so much as endure him in itself; for he was sprung and sprouted from another Righteousness, *viz.* from a heavenly, and come into our poor *Humanity* in this World's Property to help or save us.

254. Therefore he says, * *The Son of Man hath not whereon to lay his Head*; and yet he says also, * *All Power both in Heaven and in Earth was given him of his Father*. *Mat. viii. 20.
Luke ix. 58.

255. Where he means the inward Ground of all Things or Substances, *viz.* the Eternity, which lies hidden in this World, and is *manifested* in Christ. *Matt. xxviii. 18.

256. That same Manifestation or Revelation was *not* at home in this World, and possessed nothing of this World for its own Property.

257. This Image, Type, or Figure, shewing how Christ should be extruded and driven away out from this World, was *Jacob*, whom his Brother *Esau*, *viz.* the Kingdom of the outward Nature's *Righteousness*, would always kill; so that *Jacob* must flee before *Esau*, as did Christ also before the Pharisaical Righteousness in the Kingdom of Nature, till *Jacob* with his Present came from *Laban*, and went to *Esau*, and rendered himself up to him, for him to slay him, or let him live.

258. But *Jacob* was not yet the *very* Person which the Righteousness of Nature in God's predestinate Purpose should take hold of and slay; but *Christ* was he.

259. Thus we here see at once the Figure of *Christ* and of *Adam*.

¹ Gen. xxxii. 13, 10 23. Gen. xxxiii. 4, &c. 260. ^x *And when Jacob went to Esau, and sent a Present before to meet him, then was Esau's Anger dissipated, dispelled, or dissolved, and turned into great Mercy and Compassion, so that he fell about Jacob's Neck and wept, and did nothing to him, but received him in Love; and this is a Figure of Christ in our Humanity.*

261. In our Humanity lay the Father's *Anger*, viz. the angry *Esau*, awakened, stirred up, and enraged in the Righteousness in the Anger; as *Esau* was against *Jacob*.

262. But *Christ* sent the Present of his *Grace*, viz. the Love in his *Blood* of the heavenly World's Substance, to meet the Father's Anger in our Nature, in God's Righteousness, viz. in the first Adamical Birth of Nature.

263. And when it saw and felt this in itself, then was God's Anger in his Righteousness of Nature turned into great *Compassion*.

¹ Luke xxiii. 44, 45. ² Matt. xxvii. 51, 52, 53. 264. Whereby his Anger lost all its Right and Interest, and was dissipated or dissolved, and broken to Pieces; whence ^y *the Sun lost its shining Light* in God's Righteousness; and *the* ^z *Earth* in this Concussion and Dissolution or Dissipation, *trembled, the Rocks cleft in sunder, and the Dead*, whom God's Righteousness had swallowed up into Death, *arose*, in this *Compassion*.

265. For *Esau* was to do this concerning the Righteousness of the First Birth, which *he had sold to Jacob*, and yet knew not *how* God had so brought it about, as to pourtray the Figure of *Adam* and *Christ* thus.

266. And *therefore* he was *Jacob's* Enemy, because *Jacob* had the Blessing of *Abraham*.

267. For the Righteousness of the own self Nature's Will would have it in *Esau*, in *Adam's* corrupt or perished Nature.

268. But the Nature of own Self-will had lost the Inheritance of God; which the second new *Adam* in *Christ* brought again into Nature.

269. Therefore now the first Right, viz. the first natural Life *must die*, and become living again in *Christ*.

¹ Rom. ix. 11. 270. Neither could *Esau* in his Hunter inherit God's Kingdom in the Righteousness, and he was thrust out or ^a *rejected* even in his *Mother's* Womb, when the Children had done *neither Evil nor Good*; that God's Righteousness in his predestinate Purpose of the creating of the Creature *might be fully satisfied* or performed.

271. But in *Christ* he received it again, according to the *inward* Ground of the right Adamical Man; not according to the Right of his *natural* Life, wherein he was called *Esau*.

272. For the E is the inward Ground, wherein the Paradisical Present or *Free-Gift* lay.

¹ Saw, Germanic, Sow, or the Swine or the Swinish Nature. ¹ Rom. ix. 11, to 13. 273. But the ^b SAU or SAW was the rejected *cast-away* Beast of the Kingdom of the own Self-Will, as to the Earthliness; concerning which the Scripture says, *Esau have I hated when he yet lay in his Mother's Body or Womb, that the Election of God might stand*; that *Esau* in his false, own self Nature-Life, should *not* be the Child of God; but *Christ* in the right Adamical Nature in *Esau*.

274. The Adamical Nature in SAU, should *lose* its Right wholly, according to its Will and Life.

275. But the Substance or Essence of the Adamical Nature, which was the formed, outspoken, or expressed Word of God, should *continue* in *Christ*, and be appeased with the Present or *Free-Gift* of *Christ* in the Anger.

¹ Gen. xxxii. 13. 276. The Image or Figure of which was, ^d *Jacob's* sending the Present to meet *Esau*, and calling him his Lord; then was the Anger in *Esau*, in regard of Nature's Right, *appeased*, and began to be turned in itself into the greatest *Compassion*, and *fell about Jacob's Neck, and kissed him*, and gave up his Will in the first Birth into *Jacob*.

277. For Christ must wholly give himself up into *Death*, and must yield up the human Nature's Right to his Father, viz. to the Righteousness; and then *Esau* died, or departed away.

278. Therefore God awakened the first *Adam*, viz. the right Man, which was created in the predestinate Purpose of God; and raised him up in the *Grace* of Love, which had fulfilled and satisfied the Righteousness before God.

279. And then it was no more *Esau*, but a *Member* of Christ.

280. But that the Scripture goes on thus severely upon Predestination; it is very right: For *Esau* is the Image or Figure of *God's Anger*, which existed in *Adam*, which is condemned or *damm'd*, that the Righteousness of God might be satisfied or executed, and that the ^e *Riches of his Grace* in *Jacob*, viz. in Christ, might be manifested in God's ^e Eph. i. 7^e Righteousness.

281. For the Life in Nature's Will, which is called *Esau*, was *Adam's* new Life, according to the awakened Property of the dark World; as it was also with *Cain* and *Ismael*, that the Righteousness of God had laid hold on in the Anger, and manifested itself therein, and that was *damm'd*.

282. But *not* that the foulish Ground, viz. the whole Center of Nature, viz. the formed Word as to the Soul, was therefore thrust out or *rejeſted* from God: No! No!

283. ^f They were sprung from the Children of the Saints, not from the ^e SAU, as is ^f *Ismael* and *Eſau*.

284. The ^h gracious Present of the incorporated Voice lay in the inward Ground, but not in the *Ens* of Life; as in *Jacob*, *Isaac*, and *Abel*. ^e SAW, SOW, or Swine.

285. Which *Ens* was Christ; which would inspeak or inspire itself, with its *Voice* in this inspoken Word into the inward Ground of the poor Soul, which lay captive in the Anger of God. ^h Or Grace-Present.

286. As it is written, ⁱ *I am come to seek and to save that which is lost*, viz. *Eſau*, *Ismael*, ⁱ Luke xix. 10. and such like, which were laid hold on in God's *Hatred*, and lost.

287. Therefore now said Christ, he was come to seek the poor Sinner that was *lost*, and not the righteous, for *Jacob*, *Isaac*, and *Abel* were the righteous; for *Grace* had manifested itself in them, and killed the own Will of *Sin* in the Life, and given itself into the true first possessed Life's Ground, for a new Life.

288. And so now in *that* new Life they were righteous, and had Peace with God's Righteousness, understand as to the *Soul*; but as to the outward Life they were still under the *Curſe*, and *therefore* the outward Body must die.

289. For they themselves were *not* by Nature righteous, but *Grace* made them righteous, which *Grace* in them gave itself up into an *Ens* of Life, wherein the Soul's Life burned; which new Divine Fire *changed* the *Hatred* of God's Anger into Love, wherein they were righteous.

Question.

290. Thou wilt say, *Why not so also in Cain, Ismael, and Esau?*

Answer.

291. No: ^k *The predestinate Purpose of God must stand*, viz. in the Ordinance or Course ^k Rom ix. 11. of his outspoken or expressed Word; he turns *not* that back again.

292. His Anger must *not* be killed or broken; for the Anger is a Cause that the *Grace* is manifested; moreover, it is the Cause that *Grace* is turned into a Kingdom of Joy; also it is the Cause that *Grace* becomes a *fiery Love*.

293. But Christ is that *other* or second predestinate Purpose, which he manifests in *Abel*, *Isaac*, and *Jacob*, and represents the *Figure* of what should come to pass.

294. For Christ should be manifested in the Righteousness of God's Anger, that it might be *known* what Grace was.

295. *Adam* stood *both* in God's Grace and in his Anger in the Temperature, and neither of them is manifested in his Life; for they stood in *equal* or like Weight.

296. Now if Grace be to be manifested, then must the Anger be *already* manifested, that Grace might be caused to move itself in the Anger; and to give up itself into the Anger, and overthrow it.

297. Which giving in and overthrowing is the Cause of the *Divine* Kingdom of Joy, and of the fiery Love in the Life of Man, out of which God's *Mercy*, *Pity*, and *Compassion*, also *Faith*, *Love*, and *Hope*, viz. the Trust in God, has taken its Original in ^{10r, be done.} Man; which in the Temperature could *not* be.

298. For a Thing, that stands in *equal* Balance or like Weight, has no moving or *desiring* to any Thing; it is one, and is of itself.

299. But when it goes forth from the Temperature, then it is *plural*, also corruptible, and loses the Self-hood; and this has *need* of Help, viz. of Grace and Compassion.

300. But if it be not presently done, so that it is helped or saved, then it enters notwithstanding into *Hope*.

301. And then if Hope be told, that Help or Salvation shall be performed towards it, then it enters into *Faith* or believing, and Faith causes the *Desire* in the Hope; and the ^{m Or com-} Desire takes those Tidings into itself, and ^{presses.} *compacts* the same in itself, so that it becomes *substantial*; and in this Substance now is the Grace and Mercy or Compassion.

302. For that Substance is received in the Tidings or Annunciation, and contracted ^{a Or figured.} or ⁿ framed into a Substance, which Substance *must* give up itself into the first Right, which has made the Thing in the *Grace* itself.

303. And if that be once done, then the first making finds a new Life in itself, that is existed out of the Hope, and out of the Faith, and out of the Desire, with the *Compaction* in itself, and finds that it is *more spiritual* than the first out of which the Thing is existed; therefore it cannot withstand or make Resistance, but must suffer the *Spiritual* Life to dwell in itself.

Note. 304. And here arises the *Restoration* of the first Substance which has corrupted or destroyed itself, so that the last Body is better than the first.

305. For that is wholly *spiritual*, generated out of Faith, Hope, and Love, which the first Fire kindles with its Desire, whence the fiery *Love* exists.

^o Universal. 306. But understand us aright thus: *Adam* was the whole ^o entire Image of God in Love and Anger; yet he stood in the *Equality* of the Properties, and neither of them was manifest before another.

307. But when he introduced himself into Lust, through the Treachery and Deceit of the Devil, then that Image *perished*, and the Properties departed from the Temperature.

308. Now he stood in need of Help; therefore God spake or inspired the Word into him, which received the hungry Desire after Help, and compacted that, and put its Desire thereinto, as into a Hope, that it should be *remedied*.

309. And the Desire compacted the Hope into an *Ens* of a Substance.

310. And now the inspoken or inspired Word was *substantial*, and is called Faith or believing, viz. a *receiving*; which [Substance] the Science or Root of the Eternal Will, received into itself, and gave itself thereinto.

Note. 311. For this Substance was more noble than the *first*, out of the predestinate Purpose of the spoken Word.

312. Whereupon the fiery Love went forth out of the Fire of the Anger, into the predestinate Purpose of the Eternal Nature; for this *Ens* of Faith was incorruptible, and stood inviolably in the Anger-Fire.

313. And in this receiving in, by the Anger-Fire, the Fire of the fierce Wrath is changed into the *joyful* Kingdom of Love.

314. And this is the fundamental Ground of Christ, from the inspoken or inspired Word, which divided itself in *Adam*, into a Form, *Figure*, or Representation of its own, in the *Ens* of Nature, out of which came *Abel*, and out of the corrupted or broken Form, Figure, or Representation, came *Cain*.

315. But *Abel* also had *Cain's* Nature in the *Ens* of Faith, wherein the Soul stood, but the corrupt broken Will was changed into an *entire* total Will; for the breaking rests in the *Ens* of Faith, and that was the Figure of Christ.

316. But it was told to *Adam's* Soul, understand the broken, fragile, corrupt Nature of the Soul's and Body's Property, that ^p *the Seed of the Woman should crush* or tread ^r Gen.iii. 15- upon *the Head of the* introduced *Serpent's* Property, and help or save *Adam*.

317. Therefore must that Treader upon the Serpent be another Person than *Adam*, in whom God was manifest, who *could* do it, who should awaken in *Adam* the inspoken Word; that is, who also had the Might and Power of the inspeaking or inspiring.

318. For although in *Adam* the inspeaking was *living* and manifest, yet it was to be done for his Children, whose inspoken Ground was covered with Sin, and not yet separated, as with *Cain* and *Abel*.

319. And also therefore that the human *Ens* in Sinners (*viz.* those whom God's Righteousness in the Anger had laid hold on) should have a *Voice of Grace*, which should inspeak or inspire in them, and awaken the inward first inspoken Ground of the Word's Divine Power.

320. For God, JEHOVAH, spake the Name JESUS, in *Adam* after the Fall, into a *working* Life; that is, he manifested it in the heavenly *Ens*, which was vanished.

321. That same Name JESUS was a Life in the Soul, when God inspake it into the Soul; through which inspeaking a Divine Desire was again awakened out of that *dying* in *Adam's* Soul.

322. Which Life received the awakened Desire of the Soul into itself; and that same awakened Desire was the *Beginning* of the Faith.

323. Which separated itself from the Property of the false or *wicked* Desire, into an Image, Idea, or Resemblance, *viz.* into an *Ens*; out of which came *Abel*.

324. And out of the own-self of the Adamical Soul, according to the earthly Lust, came *Cain*.

325. But there lay yet in the own-self of the Soul, in the Cainical *Ens* also, the Sound of the Word which God inspake.

326. But this *Ens* was *not capable* to receive the Divine Life in the Inspeaking of the Word; for the awakened Wrath of God in his predestinate Purpose of the outspeaking or expressing to Nature, in the Separability or Distinction, was manifested therein.

327. Whereupon here that foulish *Ens* needed another and *further* inspeaking into the outspoken Word, that it might also become living in the Soul's *Ens*.

328. Now this could not be done, unless it came out of a *divine* Sound or Inspeaking: 1. Wherein the Speaking should equally proceed *alike* out of the Divine Life, and also out of the Ground of the Soul's Life: 2. Wherein there was a Divine holy Soul, which should inspeak itself into the perished or lost Soul that is blind as to God, in the *foulish* and *divine* Power; that the foulish may enter into that which is foulish, and the Divine into that which is Divine, and awaken themselves one in the other.

329. For God must needs do this therefore, because he would not leave and forsake the poor perished, lost, right Adamical Soul; but *put* the same there into *Cain's* Image, Figure, or Resemblance.

330. And put against it the Name JESUS in the second Line; wherein also the *foulish* Ground was, that the Name JESUS, with the new Life of the foulish Ground, should inspeak itself in *Cain's* Soul.

331. And this Image, Idea, or Figure, was *Abel*, out of which Line, Christ, according to our *Humanity*, came; and he came to call to Repentance the poor Sinner captivated in the Hatred of God.

332. Who had a human Soul new born in God, and could inspeak into the Soul, and also into the inspoken Word of God performed in Paradise, and *awaken* the Soul in a new Divine Hunger in itself; so that the Soul received the inspoken, original, innate, *inherited Word* into itself, whence also a new Life^a existed in it.

^a Or might exist.

333. Therefore understand us aright; we speak dear and precious Things, as we well know in the *Grace* of God.

334. The Image of *Cain*, *Ismael*, and *Esau*, and the like, are *all* unregenerated Men, they are the true perished, lost, corrupt *Adam*, after the Fall.

335. These God calls with his *inspoken Word*, which he has taught us in Christ, and which he yet at this Day inspeaks or inspires in the new born Children in these perished, lost, Adamical Children, and calls them *therewith*, saying, *'Come ye all to me; not only some, but all.*

^b Matt. xi. 28.

336. And the Image, Figure, or Representation of *Abel*, *Isaac* and *Jacob*, are all Men who suffer themselves to be *awakened* by the inspeaking, in whom the Divine inspeaking takes hold; they obtain in the Soul a new Life and *Will*, viz. a Divine Hunger.

337. Which Hunger, the first paradisaical incorporated Word in itself in the Name JESU, receives, compacts, and makes *substantial*; where then Christ is born in it, and then as to that new born Ground, it is no more in this World, but in *Heaven*.

338. For itself is the holy Heaven, viz. the true Temple of God, wherein God is Man and God, wherein *the Word becometh Flesh*, understand, heavenly spiritual Flesh, which holy Soul's Fire^c *eateth of Christ's Flesh, and hath its Life from it.*

^c John vi. 53.

339. Thus we set before you the understanding about *Esau*; where the Scripture ^d says, *'He hath hated Esau and loved Jacob, ere the Children had done either Evil or Good, that the predestinate Purpose of God might stand.*

^d Rom. ix. 11. 12, 13.

340. *Esau* was *Adam's* perished corrupted Image, and *Jacob* was the Image of Christ; which here in the Figure intimates how the *Hatred* in the predestinate Purpose of the out-spoken Word was manifested in *Adam*; wherein he lay in Death and the Anger of God, and was a meer Hatred of God; for the holy Life was dead.

341. The Image of this was *Esau*: He was in *God's Hatred* conceived in the Mother's Body, or Womb; for the Image of Christ had separated itself from him in *Jacob*.

342. And that Image stood now with a holy Soul presented opposite to *Esau*, and should inspeak or inspire into *Esau*, and move the poor sick captive Soul with his *indwelling* Divine Sound; that the perished corrupt Adamical Soul might be awakened in the inspeaking or inspiring of the Name JESU.

343. But the inspeaking should not pass over, but give itself into God's Righteousness *into Hatred* and Anger.

344. As Christ must give himself into God's *Hatred* into Righteousness, and awaken the Pity and Compassion, with his *Love* in the Name JESU, and change the Anger-Fire with his giving up into it, into a Love-Fire, viz. into the great Yearning, Pity, and Compassion of the dear Filiation.

345. As *Jacob* changed his Brother *Esau's* Anger into great Compassion, when he sent his *Present* before him, and caused it to be said unto him, that he gave up himself to him into his Grace, viz. into his *righteous* Anger, in that he had taken away the Right of the first Birth from him.

346. And that he might obtain Grace with him by this Present, he would give up himself with all that he had, *to be Esau's own*; which was fulfilled in Christ, who had taken our Soul into himself,

347. But he has taken the holy Jewel of God which lay hid in *Adam*, together also out of *Adam* into himself; therefore the *Hatred* of God was arisen because of the first Birth, *viz.* because of the Righteousness of God.

348. For that Jewel belonged to the first Adamical Image of God's Similitude, and that God took out of *Adam* by *Abel* in a new Figure or *Resemblance*.

349. And here was now the Hatred in the Image, because of God's Righteousness about the Jewel, *wherefore* *Esau* was angry with his Brother *Jacob* in Christ's Image.

350. And therefore must *Jacob* give in himself, together with the Jewel, and all that he had, to *Esau*.

351. So also must Christ wholly give up himself, together with that same Jewel of the Name JESU, into the *Righteousness* of the predestinate Purpose of God, and give up the Jewel into the Hatred of the predestinate Purpose of God again.

Question.

352. Thou wilt say, *Why* does God go such a Course, Way, or Process? Might not God leave *Adam* the Jewel, who had it in the Right of Nature, *viz.* of the First born, in the Word of the predestinate Purpose of God in the Divine Image or Representation?

Answer.

353. No.

Question.

354. Wherefore?

Answer.

355. Because then the Jewel in the highest Love of God in Man, *viz.* in the Image of God, had remained *bidden*.

356. Therefore the same must be manifested in such a Course, Way, or Process in the Regeneration.

I. That the Love and Grace of God might be *known* and manifested or revealed in Man.

II. That Man might have *Cause* to love God, and to exalt his Praise in the Grace.

357. Which Exaltation is a meer, pure, divine forming and *begetting* in the Wisdom of God, where the *Word* of God is also thereby born in Man, and that Man also generates God, so that he is a substantial God, *viz.* a Harmony of the Divine Kingdom of Joy.

358. For when Christ gave up the Jewel of God's Righteousness into the Hatred, then the Anger turned itself into a highly *triumphing* Kingdom of Joy, and the Praise of God was manifested.

359. Which in *Adam* might not be, when he stood in the Temperature: For the Wrath now *rejoices* that it is turned from the Enmity into a Fire Love.

360. And this is now the *Resurrection* of Christ and of his Children, whom he thus turns into a Love-Fire through its Process; so that when the Soul suffers itself to be *drawn* when Christ calls it within it, then it must give itself up into him.

361. And then Christ in the Anger-Fire rises up, and changes the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear Brother, *how* God has hated *Esau*: Altho' indeed it is not God but God's predestinate Purpose, *viz.* the *Righteousness* in the separable Science or Root, that hated this Image, because it was not the first right Image which was cre-

ated in Righteousness; for the Jewel, viz. the *Ens* of Divine Love, was extinguished or lost therein, and *Jacob* had that.

363. Therefore now the predestinate Purpose of God *hated* this Image of *Esau*, because it was not the first Image in the Love, but in the Anger: *Esau* himself was the Image of the Hatred.

364. For it is *not* God that can hate it, but the predestinate Purpose, viz. the fiery Nature in the Separation or Distinction of his speaking, where the Fire kindles and compresses itself into a Principle to the *Manifestation* of God, wherein the creaturely Life stands.

365. Therefore understand, that the *creaturely Life*, without the *Manifestation* of Light, is a meer Fire, Hatred, Anger, and Envy.

366. Such was *Adam* after the Fall without the gracious re-inspeaking; as also *Cain*, *Ismael*, *Esau*, and all Men, without the *Grace-Ens* of Love, out of which the Light springs.

Question.

367. But now the Question is: Whether God's Righteousness in the predestinate Purpose has hated *Esau* to *Eternal* Perdition?

Answer.

368. Indeed, in own Self-Power and Ability it could not be otherwise any more.

Question.

369. Further it may be asked: Was it the *meer*, true, pure *Will* of God, that *Esau*, *Cain*, and many thousands, should perish eternally?

Answer.

370. No: *Christ* was God's predestinate Purpose so far as God is called God.

* 1 Tim. ii. 4. 371. In *Christ* God willeth that all Men should be helped or saved; but his Anger wills to devour all, in those in whom it is manifested.

† John iii. 17. 372. But the Scripture says, * God hath sent his Son into the World, that is, into the Humanity; not that he should judge, harden, and destroy it; but that he should save it.

Objection.

373. Thou wilt say, Yes; whom he will [he saveth.]

Answer.

374. Indeed he calls all to him; they should all come.

Question.

375. Wherefore come they not all? Thou sayest, he draws them not to himself in them.

Answer.

376. That is not true: He draws them all: He teaches all within them: For they know what is right in the Light of Nature, wherein he meets the Wicked in their

Understandings, and shews them what is right; which they themselves also acknowledge and teach, but *do it not*.

Question.

377. But why is that?

Answer.

378 Christ says, *⁠Father, I will that those whom thou hast given me, be where I am: ⁠* John xvii. Also, *⁠None cometh unto me unless my Father draweth him to me.*

^{24.}
^z John vi. 44.

Question.

379. How comes it that he draws *not all*?

Answer.

380. There lyes the Ground: Dear defiled Piece of Wood smell in thy Bosom.

Question.

381. What dost thou smell there?

Answer.

382. If thou art laid hold on but in the predestinate Purpose of the fierce Wrath in its Constellation, as *Esau, Ismael*, and the like, there is Remedy enough.

383. But, if thou art a *Thistle*, out of the innate, inherited, active Sins, wherein the predestinate Purpose of God in the Anger has imaged, figured, or *formed* itself into a Figure or Representation of the Life; of which God said in the predestinate Purpose of his Righteousness, *⁠He would visit, or punish the Sins of the Parents upon the Children into ⁠* Exod. xx. 5. *the third or fourth Generation*; then it is dangerous.

384. For this living predestinate Purpose in the *Anger* of God has clearly already a Figure or Representation in the Science of the speaking Word; and is of new *severed* and divided from the incorporated Ground of Grace.

385. Not of God's predestinate Purpose, but by the Source or *Fountain* of Sin, which Fountain has wholly united itself with the Anger in the predestinated Purpose, and introduced it into a *Life* of Darknes.

386. And there the incorporated Grace lyes afar off, and there Christ is dead and rests in the Grave, and *before* he rises, this evil Spirit must be gone into the Abyſs.

387. The predestinate Purpose of God now holds these back, and gives them *not* to the *Grace* of Christ, for they are *Thistle-Children*; their Will is a *living Devil* in the Form or Likeness of an Angel among other Men.

388. The predestinate Purpose of God knows every *Ens*, while it is yet a *Seed* in the Man and the Woman; and knows to what this Sprig of Wood, when it will come to be a Tree, is profitable.

389. And the *Thistle* comes not *only* from the Mother's Body or Womb, out of the first Ground; but *also* through the outward Influence, Accidents, and *Occasions* of Time, wherewith the most perish: Christ calls all these.

390. Many of them *have* also still a little Spark of the Divine Drawing in them; which gives them to the predestinate Purpose of Christ, *viz.* his Voice, so that sometimes they *bear* Christ teaching *in them*; and these are invited and called to aloud.

391. But the outward Influences, Accidents, and *Occasions* destroy that again, and crucify Christ's Voice and inward Calling, before he is *incarnate*, become Man, or born in them, and introduce the Serpent's *Ens* in Christ's Stead.

392. And then when it comes to the Election or Prédestination in the Time of *Harvest*, when Men thresh out, fan, and cast the Corn; then these are but the Chaff of the Corn, and have not the Divine Weight and Firmness in them.

393. And then they remain *behind* in the Center of the Darknes in God's Righteousness in the Anger; and then it is rightly said, ^c *Few are chosen* out of them.

^cMat. xx. 16. 394. For the Father of the House chooseth for himself only the good Fruit for *his Food*, the other he gives to the Beasts: So also here; *Whatsoever* has not grown up in the Divine *Ens*, and is not born of God, that cannot see God.

Question.

395. And now thou wilt say, Is then *Esau* in the End gone out from the Hatred of God, and new born, and become saved or blessed?

Answer.

^dRom. xii. 19. 396. We must not judge of that; for God says, ^d *Vengeance is mine, and I will repay it* in my Righteousness.

397. We say with good Ground, that *Esau* was born in *Adam's Sin*, viz. a true Image of *Adam* after the Fall, and according to the predestinate Purpose of God's Anger laid hold on in the Mother's Womb or Body, as *all* poor Sinners are.

398. And *Jacob* in the Image of Christ in the new born Love, as a *Type* or Prefiguration of Christ.

399. Which Christ came to call poor Sinners, and to save them, so far as the *Righteousness* in the Anger suffers them to follow him, in regard of the native inherited Abominations or Wickedness impressed or rooted in the Eternal Science, as also of the actual Wickedness or Abominations which are the *with-holders*.

400. But *Esau*, being proceeded from and born of *holy* Parents, was presented standing there only in the Separation as an Image of the perished corrupt Nature.

401. And that God also has separated the Image of Christ out of the *same* Seed of his Parents, viz. his Brother *Jacob*, and set him as presented before him.

402. Which *Jacob* also, at last brought him through his Present and *Humility* into the greatest Compassion; which signifies the Present or Free Gift of Christ in *Esau*, which would thus *convert* him, and draw him out from the angry, captivating, predestinate Purpose of the Righteousness of God, so that he should be sorry for his evil Will, and so should bewail it and repent it.

403. As he did when *he embraced Jacob, and wept on his Neck*, and let fall his murderous Spirit towards *Jacob*; therefore we must *not* condemn him.

404. We condemn him only according to the Scripture, which condemns him in *Adam's Wickedness*, when he was yet *not* new born.

405. In which laying hold God's righteousness is satisfied; but Grace is manifested in *Repentance*.

406. We know not but that God converted him; which the Figure of *Jacob's* coming from *Laban* to him *well* signifies.

407. For in *Adam* he was dead, but in Christ he might be living: For the Gates of Grace stood as well *open* for him as for his Parents, which were even in the Line of Christ.

408. Yet that they had also *Adam's* Poison and Death in the Flesh, and the Source or Fountain of *Sin* from *Adam*; that shews itself in *Esau, Ismael, and Cain*.

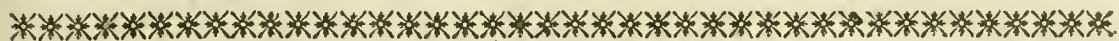
409. But we must *not* here believe Reason, who says, God has hardened *Esau*, and ordained him to Eternal Damnation.

410. It cannot be *shewn* in the Holy Scripture that God has hardened him, or that it is the Divine Will; but the predestinate Purpose in God's Righteousness has done it.

411. Not through an outward entering in and taking hold by a Divine Will, but from the perished or corrupt Nature out of *Adam's* Property or Quality in *Esau's own* Substance itself; and not a strange Accident or Influence entering into him, as Reason or Gripe judges.

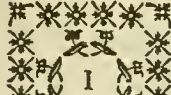
412. Which knows nothing of God, what he is; and always represents Man to be *far off* from God, whereas God is manifested or revealed in all Men; in every Man according to the *Property* of his Life.

413. This Ground we have thus largely explained for the Reader, that he may *understand* our Sense in the following short Conclusions.



The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture; which Objections hold Reason captive: How they are to be understood.

I.  IN the Epistle to the *Romans*, the ninth and eleventh Chapters, Reason goes astray; and they are *a Stone of stumbling, and a Rock of Offence* to *1 Pet. ii. 8.* the Wicked; but to the Holy they are *a Light of Life*.

Objection 1. Rom. ix. 6, 7, 8, 9.

2. For it is there mentioned: *They are not all Israelites that are of Israel: Also, All that are of the Seed of Abraham are not therefore the Children of Abraham; but in Isaac they shall be called thy Seed.* Rom. ix. 6. 7.

3. *For they are not Children, who are Children according to the Flesh, but the Children of the Promise are accounted the Seed: For this is the Word of Promise, where he saith, About this Time will I come, and Sarah shall have a Son.* 8. 9.

Answer.

4. Reason understands as if the Promise began in this Seed of *Abraham*: But we see that the Promise began in *Paradise*; and herewith *Abraham* was formed into a *Figure* or Representation of the Kingdom of Nature in *Ismael*, and of the Kingdom of Grace in *Isaac*, viz. into an Image of that which was to come; as it was also in *Cain* and *Abel*.

5. The Kingdom of Nature was in Man in the original predestinate Purpose to the human Image, comprised in the *Anger*; and that can no more generate God's Children and the right Seed of God, but Children of *Wrath*, and of the corrupt Flesh.

6. Therefore *St. Paul* says, that all the Children and Seed of God were not from *Abraham*, but those that were new born of the Promise, viz. out of the *incorporated* Word in *Paradise*; which God renewed with *Abraham*, when he would represent and produce his Image out of the Promise.

7. For every Man who shall be saved, in him must the Word of Promise from Grace be an *Ens* and *Substance*, which is not done to all in the *Mother's Body* or *Womb*, like *Isaac*, but in Repentance and Conversion.

Isa. i. 18.

8. As God says in *Isaiah*, ² *If your Sins were as red as Blood, if you turn and convert, they shall be as Wool, white as Snow*; and this is done when the Kingdom of Grace is manifested in the Kingdom of Nature.

9. Here it is rightly said, as it was said to *Abraham*; this is the *Covenant*; about this Time I will come, and then *Sarah* shall have a Son.

10. That is, when the poor Sinner repents, then comes God in Christ's Spirit, and generates a new Son out of *Christ's* Flesh and Blood in him; that is, the Soul lays hold on Christ in itself, in Faith and Hope, and imprints or compacts the Hope into an *Ens*, wherein lyes the living promised Word within.

11. And then the Conception of the new Humanity proceeds forth out of Christ; and that is then the *right* Seed of Faith, out of which God's Children are generated or born, *as the Dew of the Morning* redness.

12. And then the old *Adam* does but hang to them, as with *Abraham, Isaac, and Jacob*, who, as to the outward Man, were also mortal and sinful; but the Temple of God, the inward Man in them, was holy: So also in us.

Objections further in the Text, Rom. ix. 10, 11, 12, 13.

Rom. ix. 10.

13. *And not only thus: But when Rebecca also conceived from one, even our Father Isaac:*

11.

Ere the Children were born, and had done neither Good nor Evil, that the Purpose of God

12.

according to Election might stand: It was said to her, not of Merit of the Work, but of the

^bOr, the Elder

shall serve the

Younger.

13.

Grace of him that calleth, thus: The ^b Greater shall serve the Less.

14. ⁱ *As it is written; Jacob have I loved, but Esau have I hated.*

Answer.

15. Now here *Reason* lyes blind, and it is as is declared before at large; for this was the predestinate Purpose of God, which he bestowed on *Adam* after the Fall.

16. The *first* predestinate Purpose is the natural first *Adam*; which was the Greater or Elder, and the first Image of God, in the predestinate Purpose of the Divine Science or Root, out of the speaking Word of the Separability or *Distinction* of Powers.

17. But the Grace was not *manifested* in him, much less the great Love and Humility in *JESU*.

18. And therefore God came with the *second* predestinate Purpose which lay *bid* in the Grace, and gave it into the first Image, and manifested the Grace through the first Image, and killed the first Life in the Grace; and *lifted* up the Life of Grace in the first predestinate Purpose, above the predestinate Purpose of the greater or elder Image, *viz.* of the first natural Image.

19. *Therefore* the Text in *Moses* says to *Rebecca*, the Greater shall serve the Less, that the predestinate Purpose in the Manifestation of Grace may stand.

20. For *Esau*, in the greater first Image of *Adam*, have I hated; when he would be his own Lord, and *live* in Evil and Good, and not know, acknowledge, or *regard* Grace.

21. But *Jacob*, in my right *Divine* predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity; him have I loved, and set him to be *Lord* over Nature.

22. *Therefore* Christ said, *All Power was given him*. For he was the Less or Younger, *viz.* out of God's *Humility* and Love, which God set above the Kingdom of his Anger, that the Lesser, *viz.* in God's *Grace*, might serve and manifest God.

23. And therefore outwardly the Inheritance was with-held or withdrawn from *Ismael*; to signify that God had given the Inheritance to the Man who was born of Grace.

24. Concerning this *Hatred*, Reason errs, and understands not the Ground; as is above mentioned.

Objections further in the Text, Rom. ix. 14, 15, 16, 17, 18.

- | | |
|---|--------------|
| 25. <i>What shall we then say? Is God unrighteous?</i> | Rom. ix. 14. |
| 26. <i>That he far from us; for he saith to Moses, I am gracious to whom I am gracious; and to whom I am compassionate, I am compassionate.</i> | 15. |
| 27. <i>Now therefore it lyeth not in any Man's willing or running, but in God's Mercy and Compassion: For the Scripture saith to Pharaoh, even therefore have I stirred thee up; that I might shew my Might; that my Name might be made known in all Nations.</i> | 16.
17. |
| 28. <i>Therefore now he hath Compassion on whom he will, and hardeneth whom he will.</i> | 18. |

Answer.

29. Here Reason, without the Divine Light, lyes quite *dead*; as it is written, ^k *The* ^k 1 Cor. ii. 14. *natural Man receiveth or conceiveth nothing of the Mysteries of God, they are Folly to him.*
30. Here St. Paul justifies God, and says, that God judges *aright*, in that he compassionates whom he will, and it is even the fundamental Ground.
31. For he will have none in his Mercy or Compassion, but only those who are born of his predestinate Purpose of *Grace* out of Christ; these poor captive Souls he compassionates. Note, Whom God will have Mercy on.
32. That is, when the Soul *lays hold* on the Word of Promise, and receives it as *Abraham* did; then is that receiving of the new *Ens* of Grace accounted for Righteousness, as it was to *Abraham*; according as it is written: ^l *Abraham believed God, and it was accounted to him for Righteousness.* 1 Rom. iv. 3. Gal. iii. 6.
33. For *believing* is called receiving, taking in, or impressing, *viz.* taking hold of the Word of Promise in itself, so that it becomes substantial; and *then* the Mercy and Compassion arises in it.
34. For the *Less* or *Younger*, which in the Beginning is but a Word of *Power*, which becomes so very great, that it overcomes the greatest, *viz.* the fiery Soul of the *Eternal Nature* in God's first *Eternal* predestinate Purpose.
35. But that it is written, he has Mercy or Compassion on whom he will, and hardens whom he will; a Man is to understand in *two* predestinate Purposes.
36. That is, in *Christ* is the Divine predestinate Purpose, wherein he has Mercy; for Christ is his Will to Mercy and Compassion; there is no other Will in God to Mercy or Compassion, but that one only Will which he has *manifested* in Christ.
37. For the *first Divine Will* in *Adam's* first Image, when he was in Innocency, is faded or extinguished in Man, as the Light of a Candle goes out, that same *Well-willing* is lost; not in God, but in Man.
38. And out of that *Well-willing*, which Willing is the Name *JEHOVAH*, has the Willing of Love and Grace opened itself in the Name *JESU* in *Adam* after the Fall, through the inspeaking of the *Treader* upon the Serpent.
39. For by this *new Well-willing* in the Name *JESU*, God gave the *Well-willing* in Man to his Son *JESU*; as Christ says, Father, that is, thou *great God*, or *JEHOVAH*, in the Fire and Light, the Men are thine; and thou hast given them me, and I give them *Eternal Life*.
40. The other, or *second Willing*, is the predestinate Purpose of the first Ground of God *JEHOVAH*; when the Light Part in *Adam* faded or disappeared, and then was the fiery Property or Quality, *viz.* the *angry* God manifested in this Willing; the same will now, according to his Property, *consume* all Things, and set it in the *Darkness*,

41. Therefore here now the Spirit of *Moses* speaks of the Will of God in Love and Anger, from both the predestinate Purposes, viz. 1. out of the *first Righteousness*, wherein God created *Adam*.

42. And then 2. out of the predestinate Purpose of Christ from the *Grace*, viz. whom I have Mercy and Compassion on in the Love, whom I apprehend and *feel* therein; those I have Mercy and Compassion on.

43. And those whom I *find* in my *Anger* defiled with the Sin unto Death, and in the sinful Fountain of a wicked or evil Life of a Thistle, viz. of a *Devil's Will*, those I harden in my predestinate Purpose of Zeal or Jealousy: God knows well to what every one serves.

44. Therefore Men should not here suppose, that in God's predestinate Purpose, so far as he is called *God*, any Will to hardening enters into Man from without, externally; but *in* Man's own fundamental Ground. In the predestinate Purpose of God's Righteousness is the Fountain and *Original* to the hardening.

45. For it is the Will of *Anger*, wherein he hardens whom he will; for the whole Creature of Man, in God's Anger is *that Will* to the hardening; for it wills only the Vanity, and that hardens it also.

Note.

46. Therefore now it lyes *not* in the willing, that the *Wicked* wills to be saved or happy, also not in the *Work* of his Hands, but in God's *Mercy* and Compassion; that he *converts*, and with the false or wicked Will becomes as a Child, and becomes *new* born from the Mercy and Compassion of Grace.

47. For if it lay in the willing of Nature's *own* self, then could the Adamicall lost corrupt Nature come to the Filiation.

48. But no: It must *die* from Self-Will, and be born out of the Will of Grace, that the Grace of Christ be *manifested* in God's willing; wherein alone is the Mercy, Compassion, and Well-willing.

Note.

49. This is *meant*, whom he wills in Love and Anger: The *Wicked* he wills in the Anger, and the *Holy* in the Grace; every one from and in its own fundamental Ground.

50. Understand it right: To *Pbaraob* it was said, I have *therefore* hardened thee and stirred thee up, that I might make my Name *known* in all Nations.

51. *Pbaraob* was *not* generated or born out of Grace, viz. out of the *Grace-willing*, but out of the *Anger-willing*.

52. And when God would make his Name known, that he is Lord, and how his Grace *rules* over the Anger, then he stirred up the Anger in the hardened *Pbaraob*; and took hold on him in the predestinate Purpose of his Anger in him, and held him, that *he might not* see the Works of God, for he was blind as to God, till God let him see the Form, Manner, or Way of his Wrath *in Turba magna*, in the great *Turba*.

53. But that at this Time the Wickedness of the *Egyptians* was full for their Punishment, the Scripture intimates, where it says, ²⁰ that *the Israelites must serve the Egyptians four hundred Years, and then God would judge that People; for their wicked Doings, to their hardening, was not yet full.*

54. But with *Pbaraob* they were full, and the hardening in them at hand; *therefore then*, the predestinate Purpose of God in the Anger used him for an Instrument.

55. For the *Egyptians* had stirred up the Plagues, therefore they must also serve to the glorious Manifestation of the *Divine Grace* upon God's Children; that so God might cause his Anger to be seen in the Wicked, and his Grace to be seen in his Children; for

* Wisdom of the Time of *Pbaraob* was a Time of a Limit, wherein *all Things lye in* * Time, Measure, and Weight.

20.

56. The external supposed predestinate Purpose from without, is in this one Text of *St. Paul* strongly thrown to the Ground; wherein Reason *supposes* that God elects some special *peculiar* People of a *distinct* singular Name; as the Sects in their Strife rage in

their Contention, and will in their Name be blessed, saved, and called Children, above other People.

As where Paul says, Rom. ix. 24, 25, 26.

57. *Whom he hath called, namely, us; not only of the Jews, but also of the Gentiles; Rom. ix. 24. and confirmeth it by the Prophet Hosea, thus.* 25.

58. *I will call them my People which were not my People, and them my beloved which were not beloved; and it shall be in the Place where it was said to them they are not my People, they shall be called the Children of the Living God.* 26.

Answer.

59. Here we strongly see the *first calling* in Paradise, through the *inspoken* Word of Grace, which presses from one upon all.

60. For the *Gentiles* were not of *Abraham's* Seed, with whom God made a Covenant; yet the Covenant of the inspeaking Word of Grace lay in them as a fundamental Ground.

61. Therefore St. Paul says, God has called and elected not only the *Jews* in their Covenant, but also the *Gentiles*, in the Covenant of Christ; and has called that People his beloved, which *knew him not*; and outwardly, in their Ignorance, were not his People.

62. But the predestinate Purpose of Grace, which in Paradise after the Fall had *incorporated* itself through the inspeaking Word, lay in them, *as to which*, God calls them his beloved.

63. Which incorporated Word he stirred up in *them*, through the Spirit of Christ, when that Voice of Grace had assumed a Soul. So that 1. *their Soul*, which lay shut up in Darkness, heard the incorporated Voice of Grace in the Voice of Christ, as through an awakening of a new inspeaking, and so the *Love* became kindled in the Soul.

64. And 2. That God *sees not* after the Manner of Man's Knowledge, and so elects to himself a People to Filiation, out of his predestinate Purpose, that *know* above all other People to speak of his Name: But 3. That God looks upon his predestinate Purpose raised up and established in Paradise, which predestinate Purpose, he had, from *Eternity*, in the faded, extinguished, disappeared Figure, Representation, or Idea of Man, *viz.* upon the *first* fundamental Ground of Man.

65. Wherein Man was *seen* or *foreseen* in the Name JESU, in the Divine Wisdom in a magical Impression, Idea, Form, or Representation.

66. Which Impression or Imaging also as to the inward Ground has been in the *Gentiles* or *Heathen*, as *passing from one* Impression or Imaging *upon all*; excepting only the Children of the Anger or *Perdition*, wherein that Impression has imaged or represented itself in the Anger.

67. Which imprinting of the Anger does *not* pass upon whole Generations and People; but upon those who are apprehended in the predestinate Purpose of Anger in the inherited, innate, and actual Sins, and so are *Thistle-Children*.

68. As it was said to *Elijah*, when he told God, *Israel is wholly departed from thee, and I am left alone remaining, and they seek and hunt after my Life*: He was answered by God, saying, *I have yet left remaining to me Seven Thousand, who have not bowed the Knee before Baal.*

69. Such are those, who though outwardly they ran on with the *Gentiles* or *Heathen*, and dwelt among the *wicked Jews*, yet their *Hearts* were inclined to the true God, and were

* Afterwards *zealous* in Blindness and Ignorance, as *Saul*, * till the Grace in *Saul* awakened, that he became seeing.

Paul.

70. For *Saul* supposed he did the true God Service therein, when he overthrew and suppressed those who would walk in the Law of God, in another Form or Appearance of a Way which he knew nothing of.

71. He was *zealous* in the Law of God from the Ground of his Heart, to please God thereby.

72. He did *not* this out of the predestinate Purpose of God's Anger, so that it had apprehended him, and set him in the Life of Darkness; and that God looked upon him as quite and wholly hardened in Death, out of a special predestinate Purpose of a particular *distinct* Election or Predestination.

73. No: He was even *one* among the Seven Thousand, wherein lay the Covenant of Grace from the true Seed of *Abraham*, and the Promise in Paradise.

74. But the Way of that Grace was *not yet* manifested to him; he was *zealous* in the Law of Righteousness, and required that exactly which he *himself* could not do or perform.

75. But the hidden Grace *in him* could do it, which manifested itself in its Zeal, and used it for an Instrument to *witness* the Grace.

76. Therefore it is Blindness and Ignorance for one People to say, we have Christ's Doctrine; God causes Christ to be preached amongst *us*, and not among the other People; and therefore God has elected or chosen us out of his predestinate Purpose to be Children of his Grace.

77. And though indeed we are *no* whit better in Life than the other, yet he has elected us in his predestinate Purpose, and in Christ borne the Penalty or Punishment of our actual and original inherited innate Sins, so that we *need only* comfort ourselves therewith, and receive it as a Present and Free Gift of Grace.

78. For our Works *avail not* in the Presence of God, *but* the Election of his predestinate Purpose avails; whereby he justifies the Wicked in his predestinate Purpose; and whereby with the predestinate Purpose of his Will he pulls the Wicked out of Hell, and saves them.

79. Harken, thou *blind* Babylon, covered under Christ's Purple Mantle, as a Whore under a Garland, who is full of the Lust of Whoredom, and yet calls herself a Virgin: What is the Election or Predestination and the Grace which thou comfortest thyself with, and coverest thyself over with that Mantle of Grace upon thy Whoredoms and Abominations of all Malice and Wickedness?

80. Where is it *hinted* in the Scripture, that a Whore comes to be a Virgin through the Order, Warrant, or Commission of a Lord or Prince, and his Free Gift or Bounty? What Emperor can make a deflowered Woman a Virgin by his Favour and Good Will? Can that be?

81. Where is then the Virgin in the Heart and in Chastity?

* Mat. v. 18.

Luke xvi. 17.

82. God requires the Abyss of the Heart, and says, that *not one jot or Tittle of his Law of Righteousness shall pass away, till it be all fulfilled.*

83. Wherewith wilt thou fulfil the Righteousness, if thou art without the Divine Substance *in thee*?

84. Thou wilt say, *Christ* has once fulfilled it for me, and satisfied the Law.

85. That is true, but what is that *to thee*, who art and walkest without Christ?

86. If thou art not in Christ in the *actual* operative Grace, then thou hast no Part in him; for he says, *Whosoever is not with me, is against me; and whosoever gathereth not with me, scattereth.*

* Mat. xii. 30.

87. No outwardly imputed Grace avails, but an *innate* filial Grace out of Christ's Flesh and Blood; that it is that draws the Merits of Christ to it.

88. It is not the Man that is born of Man and Woman from the *perished* corrupt Nature that attains the Grace of Filiation, so that he can comfort himself and say, Christ has done it, he now pronounces me free from Sin; I *need only* to believe that it is done.

89. No; the Devil knows it, and also the Damned, which comfort themselves with this imputed Grace; but what does it avail them, when they are *damned* for all that?

90. For ^p *Not all that say Lord, Lord, shall enter into the Kingdom of God, but they that* [†] *do the Will of my Father in Heaven,* says Christ. [†] *Matt. vii. 21.*

91. But what is *that Will* which they must do, that they may come to the Filiation?

92. Then says Christ, those that *convert* and become as Children, and are born of God out of Water and the Spirit; these are they.

93. For *Christ* is the Will of God; and they that will do the same must be *born* of Christ, out of his Flesh and Blood, out of the Word that became Man, that overthrew Death and Sin in the Humanity, and turned it into Love; and *put on* the Merit of Christ in the Soul, and according to the inward incorporated Ground become the Living Christ, as a true *Branch* on his Vine.

94. Not by comforting one's self from a strange assumed Appearance, or *Shew*, but becoming essentially, subsisting, substantial Children of Christ; in whom the inspoken Covenant of Grace is fulfilled with *Substance*, in whom *the Soul eateth and liveth* of Christ's Flesh and Blood; and that not outwardly, but *in* itself.

95. In whom Christ *continually* says to the fiery Soul in God's Righteousness, [†] *Take,* [†] *John vi. eat my Flesh and drink my Blood,* so thou shalt remain in me, and I in thee.

96. The fiery [†] *Science* or *Root* of the Soul, according to the inward eternal Ground of the true Righteousness of God in his predestinate Purpose to the Creature of the Soul, must *introduce* itself into Christ's Flesh and Blood in *Substance*. [†] *See the Word Science in the Clavis, Ver. 210, to 219.*

97. And not through a strange Shew or Appearance, but through that which God manifested in *Adam* after the Fall, and in Christ *fulfilled* with the Humanity; wherein God became Man, and Man became God.

98. So also now in his Members, which spring and sprout out of the *same Root*; in which Christ in the incorporated Covenant of Grace became living, and assumed the Soul and Humanity to himself.

99. Therefore here now it lyes *not alone* in the outward Knowledge; in that I know I have a gracious God in Christ, that has overthrown Sin in the Humanity; but it lyes in that the same is *done* also in me.

100. That Christ, who is arisen from the Dead, arises also *in* me, and rules over Sin *in* me; so that he also kills Sin, *viz.* Nature in its evil Will, *in* me; that the same in Christ be crucified and slain in me, and that a new Will out of Nature, in Christ's Spirit, Life and Will, arise *in* me; which lives and is obedient to God's Will, which fulfils the Law.

101. That is, which gives itself up in *Obedience* into the Law, and fulfils the same with the Divine *Love-Will*; that the Law in its Righteousness be subject to the Love-Desire, and co-rejoice itself also in the Love.

102. And then the Anger of God sinks down from the Soul; and *so* it is released or delivered in the Love-Spirit from Pain, and lives *in* God.

103. To this now belongs *earnest Repentance*, in which the poor Soul opens its Jaws, *viz.* the fiery Mouth in God's predestinate Purpose of Anger, and comprises itself in the incorporated Grace of the Promise of Christ, that [†] *he will give the holy Spirit to those that* [†] *ask him for it.* [†] *Mat. vii. 7.*

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word, in the inward Ground of the first inspoken Voice of Grace in *Adam*, by the *Soul*; as by the Center of Nature through the Divine Science or Root of the Abyss;

that it be a predestinate Purpose to *Repentance* and to *Conversion* from the Will to Abominations.

105. In which predestinate Purpose the Spirit of Christ in the first Ground of the incorporated Grace, wherein it presses from one upon all, according to the Scriptures, *generates* a new Life.

106. In which new Life the *Will* to Sin is suppressed and dies, and a true Branch grows forth out of Christ's Tree, Sin afterwards *only ruling* in the mortal Flesh.

107. This new Branch is then, in Christ, pressed through the Anger of God in the predestinated Purpose of the Anger, quite through the *eternal Death* to the Life of Grace:

* John xi. 26. As Christ says, ' *He that believeth in me, shall never die any more; "* but he is pressed or passed
 † John v. 24. *quite through from Death to Life.*

108. Therefore now Faith is not an outward Thing, that any should say, With us is the Election of Grace; for Christ is *taught* and acknowledged among us; he has chosen us before other People, so that we hear his Voice.

109. Though we be *evil*, yet has he forgiven us our Sins in his predestinate Purpose, and slain them in the Merit of Christ, we need *only* to receive it and comfort ourselves therein; it will outwardly be imputed to us as a Free Gift and Present of Grace.

110. No, no, that avails not; *Christ himself* is the *imputed* Grace, and the Free Gift or Dowry, as also the *Merit*.

111. Whosoever has that in him, and is the same in his inward Ground himself, he is a *Christian*, and is crucified and dead with Christ, and lives in his Resurrection: To those is the Grace in Christ's Spirit and Life *imputed*, reckoned, or accounted.

112. For he need *not* suffer himself to be hanged on a Cross, but he *attracts* Christ in his whole Merit; he attracts the crucified and risen Christ in himself, and only *takes* his Yoke upon him.

113. But this is not called knowing and comforting; for Christ dwells *not* in the Body of Malice, evil Malignity, and Wickedness.

114. If Christ shall arise in thee, then must *the Will* of Death and of the Devil die in thee.

115. For *Christ* has broken Death in Pieces and destroyed Hell, and is become Lord over Death and Hell.

116. Where he draws near in a Man, there must Death and Hell in the inward Ground; *viz.* in the *Soul*, be broken to Pieces and vanish.

117. He destroys the Devil's Kingdom in the Soul, and generates it to be God's Child, and to be his Temple, and gives it *his Will*, and slays the Will of lost or corrupt Nature.

118. That is, he transmutes or changes it into the true Image of God: For it is written, * *Christ is made unto us Righteousness* † *through his Blood.*

† Rom. v. 9. 119. Now, if a Man will have this Righteousness, then he must drink his Blood, that it may justify him: For the Justification is effected in the Blood of Christ *in Man*, in the Soul itself, not through an outward, imputed, accounted strange Shew.

120. That is, the *right imputed* strange Shew, which is given us in the Blood of Christ in Grace, when as we are dead in Sin; therefore God gives us this Free Gift of Grace *in us* for a new Life.

121. Which new Life kills Sin and Death, and sets us before God as Children of Grace.

122. For Christ with his Love-Blood in us, *fulfils* the Righteousness of God in the Anger, and turns it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a *heartly Desire* to will that he would fain repent and be obedient to God, and to put on Christ; let him *not* say that he is a true Christian.

124. The tattling Mouth, when Men acknowledge barely with the Tongue Christ to be the Son of God, and comfort themselves with his Grace; but *keep* the Serpent with its poisonous Will to Pride, Covetousness, Envy and Malice in the Heart, desiring only to do Evil; it all helps nothing.

125. Such a Man does but *crucify* Christ, and scorns his Merit; for with the Tongue he acknowledges him, and with the Serpent's Poison in the Heart, he casts Stones and Dirt at him.

126. He does no more than the Devils do, who *acknowledged* Christ to be the Power of God, when he drove them out of the possessed.

127. For they that acknowledge Christ only with the Mouth, are not therefore Children; but those that do the Will of his Father in Heaven, *viz. in Christ* himself.

128. For Christ is the Good Will of the Father; which none can do unless he be in Christ, and do it in Christ's Spirit and Life.

129. For not all they that *proceed* from *Abraham* are God's Children, but the Children of the promised Seed, new born of that Seed are the Children, which are new born out of the Blood of Christ, and die away from the first Ground, in the Blood of Christ, in the *Grace* and Love of God, and arise a new Man, which lives before God in Righteousness and *Purity*; to which Sin by Lust only hangs in the bestial mortal Flesh.

130. Over which Sin the new Man in Christ rules, and tames, and *subdues* the same, and rejects the Will of the Flesh.

131. But he who lives and acts according to the Will of the Flesh, *is dead while he liveth*; his Confession and Acknowledgment with the Mouth does not help him.

132. For the acknowledging with the Mouth, without the inward substantial Ground of Christ, is *the very Antichrist*, who indeed acknowledges Christ, but denies him in Power and Virtue, and has set himself *in Christ's Stead*; he says one Thing, and wills and does another. Note the Antichrist.

133. Therefore says the Prophet *Hosea*, *The Lord calls them his beloved, which were not his beloved*; *viz.* those that *knew not* Christ in Name and Substance, and knew nothing of his Manifestation or Revelation in the Humanity, and yet with the Soul go into the inward Ground, wherein the Grace in Paradise was *incorporated* with the inspeaking, and so lay hold on the Grace in God's *Mercy* and Compassion.

134. That is, Those that *neither hear nor enjoy the Gospel*, but *believe* in the one only God, and give themselves in all their Powers and Faculties up into him, and would fain acknowledge and love God, if they knew but how, and are also zealous with their whole Heart in *Righteousness* and *Truth*.

135. These, so long as they neither hear nor know Christ in his manifested Voice, are *outwardly* not God's beloved; but according to the *inward* Ground, they are implanted and rooted in the Love of the Grace, *viz.* in the Paradifical Covenant in the incorporated Word.

136. These God said, *he would have compelled and brought in to his Supper*; for they were his beloved; and therefore, in that they *testify* in the Power and Virtue, that the Works of *the Law*, and the Love of the Grace of God, are *written in their Hearts*, and so *they are a Law to themselves*.*

* Rom. iii.

137. Which Law Christ in his Grace has once fulfilled in his Blood, which penetrated and *passed from one upon all*: All these are born of the incorporated Grace in *Will* and Spirit.

138. For although the Text in *John* iii. says, *He that believeth not on the Name of the only begotten or innate Son of God, he is clearly judged*; yet a Man cannot say that those do not believe on him.

139. Indeed their outward Man does not believe and acknowledge him; for they know not that he became Man.

140. But that same inward incorporated Ground of the inspoken Word of Grace, to which they have ingrafted, bound, and incorporated themselves with the *Soul*, that believes in them, *against the Day of the Manifestation or Revelation of Jesus Christ*; wherein he will manifest his Kingdom.

141. For even the Forefathers of the *Jews* knew him not in the Flesh, but only in the Type or Prefiguration, *viz.* in the incorporated Grace, which manifested itself with *the Figure* in the Covenant in their Law, and did not put on Christ in the Flesh, till his Manifestation in the Flesh: But in the first incorporated Covenant and *Word*, they did put him on.

142. But when Christ had fulfilled that Covenant with the Humanity, and had fulfilled the Law of the Anger in Sin with his Blood, and *killed Sin in them*, which had kept back and defaced the Humanity, then they put on Christ in the Flesh, even all those that had *believed* on him *in his Covenant*.

143. That is, those who had put on the Covenant in the Power and Virtue of it, *viz.* in the *Spirit*, in those was the Covenant fulfilled with heavenly Substance; also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of *Power*.

⁴ Matt. xxvii. 52. 144. All these did put on Christ in them in his Resurrection; and ^a *Many of them arose with him*, in his Body, *after his Resurrection* from Death; and *shewed themselves at Jerusalem*, for a Testimony that they were arisen in Christ, and had put on Christ in the Flesh, who had fulfilled their Faith in the Humanity.

145. To thee therefore it is said, thou blind Christendom, with thy verbal talking Mouth, that thou art *without* Christ in the Flesh; and art as far and *much farther* from Christ, than the honest and virtuous *Heathens, Turks*, and other Nations which know not Christ, and yet stand upon the *inward* first Ground.

146. For Man has no God without Christ: For the God JEHOVAH has *given Man* to Christ, *viz.* to the Name and Power of JESU, who has manifested himself out of JEHOVAH.

147. Now, if a Stranger or Foreigner draw near to the God JEHOVAH, and gives up himself to him; the same does the God JEHOVAH give to Christ.

148. For Christ said also, *Father*, that is, JEHOVAH; *I have lost none of those which thou hast given me*; that is, the God JEHOVAH is manifested in the Soul in a converted Sinner; this Manifestation gives itself up to the *incorporated* Covenant of Grace for its proper own.

149. Which Covenant of Grace, with its receiving in of the Soul shall be manifested: *When God shall manifest the hidden Secrets of Man, on the Day of coming again* in the Flesh, *and of the Resurrection of the Dead*.

150. It is therefore said to thee, thou titular and verbal Christendom, in the Zeal of God, that thou in thy tattling Mouth, *without* Christ's Spirit, Flesh, and Blood in thee, art as fully Heathenish, Turkish, and a Foreigner in the Presence of God, as *they* themselves.

151. Thy supposed Election, special Acceptation of Filiation and Adoption, *without* the New Birth, is thy Snare and Fall.

152. The Anger of God makes thy false Way which thou goest a Snare to thee backward, and brings thee in thy *outward* Ornament and Attire into the Grave of Death and Hell; so that thy Children *in their Hearts* are very vain, Murtherers, Covetous, Whoremongers, Thieves, envious, malicious, treacherous, perjured, unfaithful, deceitful, stiff-necked, stubborn, wilful, fullen, selfish, dogged, opposing the Truth, proud,

stately, in the Mind of the Devil, desirous after Might, Honour, Authority, and Power, to suppress the miserable, and such as are in Distress, Necessity, and Want.

153. Outwardly they glisten, dissembling with Flattery and *Hypocrisy*, and cover over this wicked Knavery with the Grace of Christ: The Election and predestinate Purpose of God must be the Cloak of their Wickedness; whereas he has chosen none but *Christ in his Members*, which are born of him; and Christ alone is himself the Predestination and Election of Grace.

154. But thy Righteousness in thy Zeal and Jealousy, O God, finds them in thy Wrath, and *therefore* it is so evil with them.

155. O thou deep Grace of God! awaken yet *once* in us poor erring blind Children, and break in Pieces the Stool and *Throne* of Antichrist and of the Devil, which he has erected and built up in his *Show* of Holiness in Hypocrisy, and let us once see thy Face and Countenance.

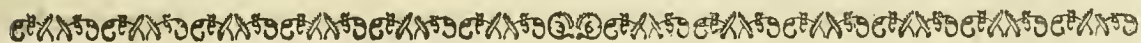
156. O God! the Time of thy Visitation is near; but who knows thy Arm, because of the *gross* Vanity of the Antichrist in his erected Kingdom.

157. Destroy thou him, O LORD! and rend away his Might and Power, *that thy Child JESUS may be manifested to all Tongues and Nations, that we may be delivered from the* Might, Pomp, Pride, and Covetousness of *Antichrist*. Hallelujah.

158. From the East and North, from the Rising and Midnight, the Lord *kisses* with his Power and Might; who will hinder it? *Hallelujah*.

159. In all Lands and Countries his Eye of Love beholds and sees; and his Truth remains *eternally*. Hallelujah.

160. We are delivered from the Yoke of the Driver, *none* shall build it up any more; for the Lord has shut it up in his Wonders.




The Eleventh Chapter.

Further comparing and clearing the Texts and Sayings concerning Election or Predestination.

Objection.

Rom x. 6, 7, 8.

1.  SAINT Paul says, *The Righteousness of Faith saith thus: Say not in thy Heart, who will go up into Heaven? which is nothing else but to fetch Christ from thence:* Rom. x. 6.
2. *Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead.* 7.
3. *But what saith it? The Word is nigh thee in thy Mouth and in thy Heart: This is the Word of Faith which we preach.* 8.

Answer.

4. Who will preach to us of a *foreign* or strange received Grace, seeing the Word of Faith is only that which moves *in our Mouth and Heart in Power?*

5. How will the Wicked be converted through a foreign or strange Shew of a received Filiation, unless he receive in his *Heart* the Word that he carries in his Mouth, where-with he acknowledges Christ, so that the Soul apprehends it in its most *inward* Ground?

6. Where is the received Filiation, but where the Word takes *Root*, and dwells in the Heart of the Soul?

7. *Where did God* ever take a Man dead in Sin, in whom his Wrath only lives, and compel him by a special Election into the predestinate Purpose of his Grace?

8. He suffers his Word to move in the Mouth of the Wicked, also in his Ears; but if his *Heart* does not apprehend it in the Soul, then he lets the Light in the Word of the Wicked's Ears and Heart to *go out* and extinguish.

9. And that because the Wicked is apprehended in the predestinate Purpose of his Anger; and that the Soul has awakened and *kindled* the Life of the Darkness with its inherited, innate, and introduced Vanity, so that it is the Life of a *Serpent* and Thistle; to which the Word of God's Love does not unite itself.

10. Now, if the Word, which moves in our Mouth and Heart, makes us Children of Faith, then can *no* foreign or strange receiving through a special outward elected Shew or Appearance, avail; but the innate and re-outspeaking Word from that same inward Birth, wherein *Christ* from his own Ground speaks with and through the Soul; that is the Filiation of the Reception.

^b Rom. x. 9. 11. ^b For if thou confessest with thy Mouth that JESUS is Lord, and believest in thy Heart that God hath raised him from the Dead; then thou shalt be saved.

12. But not through a special Conceit or *Opinion*: But the Spirit of Christ must confess and acknowledge in thee, that JESUS CHRIST *in thee* is risen from the Dead.

^c John xv. 5. 13. The Confession and Acknowledgment with the Mouth, without the Resurrection of Christ in thee, avails thee nothing: For Christ says, ^c *Without me ye can do nothing.* None can call God Lord, without Christ in him.

^d Rom. x. 12. 14. For without Christ he apprehends not the Word Lord in *Power*; and therefore his saying the Word Lord is without Life: For ^d *there is no Difference between the Jew and the Grecian; there is but one only Lord over all, rich over all that call upon him.*

13. 15. *For whosoever calleth upon the Name of the Lord shall be saved.* Here St. Paul makes no Difference between People; but whosoever *desires* God in Heart, to them he gives the Salvation which he offers and bestows in Christ.

16. Where is now the elect People in this Place, that boast themselves that God has elected and chosen them above other People, in that they can *speak* of the Humanity of Christ?

17. If he has his Kingdom among *Jews* and *Grecians*, and that he alone is a *Jew* and a Christian, who is one *in the Heart of his Soul*, where is then the outward imputed Grace without the Filiation of the Soul?

18. *When* did God choose or elect a Devil, and make him a Child of God? *Never.*

19. Therefore observe it: Grace comes not from the Merit of Works, but from Christ alone, the Fountain of *Life*.

20. But Works *testify* that the Grace in Christ in the Soul is living.

21. For if the Work follow not, *then is Christ* in thee *not yet risen* from the Dead, or out of thy Death.

22. He, that is of God, does Divine Works: But he, that is of Sin, *serves* Sin with his Works.

23. No one should boast that he is a Christian, unless he *desire to work* and do the Divine Works in the Love of Christ; else it is but a strange Shew without the Life of Christ.

24. The Election of Filiation passes only upon those who are *living* in Grace, and in Grace-work good Works.

25. But the others who comfort themselves with the Filiation by a receiving of Grace, and work only Abominations in their *Hearts*; these the predestinate Purpose of God's Anger hardens.

26. But of those who are not born of Grace, and yet will attain it by their Works and *Merit*, who outwardly make a fair Shew, dissembling in Hypocrisy, and inwardly are dead, and but merely make a Shew; of such St. Paul speaks,

27. *How is it then? That which Israel seeketh he attaineth not, but the Election attaineth it; but the other are hardened, as it is written,* * Rom. xi. 7, 8.

28. *God hath given them a bitter perverse Spirit; Eyes that they see not, and Ears that they hear not, even to this Day.* * Isa. xxix. 10. Isa. vi. 9.

29. And David says, *Let their Table be a Snare, that they may fall backward; and an Offence, that they may stumble at for a Recompence unto them: Blind their Eyes that they may not see, and bow down their Back always.* * Ps. lxxix. 22. Psal. lxxix. 23.

30. Whom of *Israel* does the Spirit here mean in *Isaiab vi.* and in St. Paul, those who are *not* under the Election, whom God in his Anger will thus harden?

31. He means *those*, who when they hear the Word, they receive it into their Ears, and apprehend it as a *Doctrine* or Learning in Reason, and apprehend it *not* within in the Soul, that it may take Root in the Abyis; it reaches not the first incorporated Grace; for Pride, Pomp, and Self-seeking *lyes before it*; also Cares for the Belly.

32. Covetousness is a Grate or Bolt before it; and the Pride of Self, of their own Love of the Flesh, has *set itself in God's Stead.*

33. These outwardly make a shew-like Pageantry with the Grace, and take it into their Hands, and will needs merit Grace through their *Works*, as the wicked, false *Jews* did, who hung only to the Work, and had not the *Faith* in the Ground of the Soul.

34. Of these St. Paul says, That which *Israel* seeks in the Work he attains not; but the Election attains it.

35. For the Election passed alone upon those *Jews* who were *Jews* in the Abyis of the *Soul*, and were born or generated out of the Seed of Faith; who were born out of the promised Seed, *viz.* out of the inspoken Word, in the Covenant of *Abraham* and *Adam*, who were circumcised by the *Word* in their *Hearts.*

36. For it was not the Circumcision of the Foreskin in the Flesh that availed before God, but that in the *Heart.*

37. But that in the Flesh was a Seal and Sign of the inward Ground, shewing how *Grace* did cut off *Sin* from the Soul.

38. But with those who went about only with the outward Work, it was not so; for they were among *Israel* as Weeds among Wheat, which spread up themselves above the Wheat, and very much flourish in Bigness, and will be seen that they are great Plants.

39. But they bear no good Fruit, and are good for nothing but to be burned in the Time of Harvest; for they do but *sting* and prickle, and fill up Room.

40. Thus also the *wicked* Man sets himself in the *Temple of God*, and calls himself a Christian, performs many seeming holy Works, whereby he would have Respect, and seem as if he were the best Christian; he learns Arts and Sciences; he studies hard, and knows how to speak much of God; he *teaches* others, but it is for *Profit* and *Honour's* Sake.

41. As the *Pharisees* did, who made a Shew of great Holiness, *who had great Philistries upon their priestly Garments, and made long Prayers for a Shew of outward Piety,* * Matt. xxiii. 5. Virtue, and Honesty.

42. But Christ said, *They devour Widows Houses, and compass Sea and Land, to make a Jewish Profelyte; and when they have made him so, they make him a Child of Hell twofold* * Matt. xxiii. 14. 15. more than themselves.

43. And such are those who make a great Shew, and say they sit in Christ's Stead; *their Words are God's Word*: They exalt their own Fame, and wish to be thought great; though in their Hearts they seek only after Honour, Covetousness, and stately Pride: What they say, *that Men must observe, as if it were God's Voice from Heaven.*

44. And though the Voice has from a false and wicked Mind set itself in *the written Word*, and flies along with the Letter of the Word, as Tares do among the Wheat; yet it must be *accounted* God's Word

45. If any speak against it, and manifests the false Child or Bastard, then Self-Pride and Pomp *cries out* he is a Heretick, Sectary, or schismatical Fellow, a Blasphemer, and despises the Function or Office of the *Ministry*, beware of him, he seduces you: Come only to me, for here is the *right* Function of the *Ministry*, which is instituted of God.

46. They are not from God, but are *instituted* through the Favour of Men; and they serve not God, but their Pride, Self-Love, and Interest.

47. Yet in their *own* Minds and *Opinions* they are the fair Child of Grace, who suppose they have so much Overplus of Grace, that they may sell it dear to others *for Money* from the Authority of their supposed great Holiness; but he that buys it buys a *Thistle* instead of good Seed.

Note here, ye worldly Officers.

48. The other Part of the false wicked *Israelites* from *Abraham's natural Seed* are those, who out of the Might and Strength of Nature are set over *Israel* for *Princes* and Rulers in *all Offices* of what Name soever from the greatest to the least, that they should be Defenders or Protectors of Righteousness or Justice.

49. All these make a great Shew under the Pretence of Truth; and, under Colour of their *Office*, set themselves up so high in their own Conceits, that they suppose they are their own mighty powerful Gods.

50. They do what they will, and it is right, their Office has the Authority; so that Men must call *all that right* which they do.

51. And yet they seek not *therein* the Righteousness of God in his predestinate Purpose of the Order, Ordinance, or Course of *Nature*, much less the Righteousness in Love, which he has manifested through the *Grace* of Christ.

52. But they set their own dictated, contrived Righteousness for their own Honour of their *fleshy* voluptuous State, Pomp, and Pride, instead of Divine Righteousness and Truth, and swim, move, and roll in the *Mouth* only with the Law of God.

53. But their *Heart* has compressed or compacted itself in the Right of a Thistle, which climbs above the good Plant, and stings and pricks round about, and spreads itself abroad, and yet bears *no good Seed*.

Rev. xvii.
* John xii. 31,
&c.
i Rev. xix. 20.

54. Both these Parties, excepting the Children of God which are still *among* them, are ⁱ *the Whore and the Beast* in the *Revelation* of *John*; through whom ^{*} *the Devil is a Prince of this World* among Men, ⁱ *which Beast the Angel casteth into the Abyss of the Lake of Brimstone.*

55. These are not true *Israelites* born out of the *Seed* of the Promise, and therefore attain not the Filiation.

56. But the Election, which seeks and receives only the Children of Faith in the Righteousness of *Grace*; that attains it.

57. But the Whore, together with the Beast, are *hardened* in their *Lusts* of Pride, Covetousness, Envy, Anger, and Unrighteousness; and they are *the Antichrist*, viz. the titular and verbal Christian; a Devil in the Form or Likeness of an Angel.

58. As *Lucifer*, who was in Heaven, but was cast out as a false and evil Seed; so also shall these.

59. For the universal Father or Steward of all Substances in his Election seeks only for *good Seed*; he chooses no Thistle Seed, and makes Wheat thereof.

60. As Reason supposes, that God takes the Seed that is quite, or *wholly*, false or evil, and makes it a Child of God, that so he might make known the Riches of his Grace, from a *special* predestinate Purpose: No! that is not so done.

61. The Wicked; that is, such a one as is sprung from a right Seed, and yet through his innate, inherited Constellation of his *Inclination*, has introduced ^a Abominations ^a Sin, Evil, into himself; must repent, and go into his inward Ground and be *born* of Grace, and so ^a or Wickedness. it may be done.

62. For God says in *Moses*, ^a *I will do well to all those that love me and keep my Com- ^a Exod. xx.6. *mandments, unto a thousand Generations or Descents.**

63. This Well-doing, or *Bounty* of God, is nothing else but a planting or propagating of the Covenant of Grace in their Seed: As *Abraham, Isaac, Jacob, and David*, were promised that he would so exceedingly *blefs* and multiply their Seed, as to the promised *incorporated* Grace, that it might not be numbered.

64. But the Kingdom of Nature in God's predestinate Purpose of the Righteousness stood *also* together in this Seed, according to the foulish Property; and that should cooperate or work together therein.

65. But *in many* the Soul's Will turns itself away from the Kingdom of God's predestinate Purpose of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and *grows* to be a Thistle.

66. Which now was not God's Fault, but the Fault of the Science or *Root* of the foulish Ground, out of the eternal Ground to Nature, *viz.* the Fault of the *Free-Will* of the Abyfs to the Ground of Nature of the Soul.

67. There lyes the *first* Ground of the Thistle-Children, who with the Feet of their false and wicked Lust tread upon the incorporated Grace of the inspoken Word, and *will not* be the Children of Grace.

68. Concerning whom, Christ, *viz.* the Gate of Grace itself, said, ^a *He was as a Vine- ^a Micah vii. 1. *Dresser that gleaneth:* ^a *He would often have gathered Israel his Children together, as a Clock- ^a Matt. xxiii. *Hen gathereth her Chickens under her Wings, but they would not.* ^a 37.**

69. Then says Reason, They could not!

70. It is *true* indeed: They could not!

71. But why?

72. They were Thistle-Children.

73. But why? Was it caused from God's *predestinate Purpose*?

74. *Yes*; it is from the predestinate Purpose of the Divine Righteousness, according to the Order, *Course*, or Ordinance of the Creation of Nature, *viz.* from the Separability or *Distinction* of the Speaking in the Word, wherein the Science, *viz.* the Self-hood of the Abyfs compacts itself into its first Ground.

75. For therein God's Wrath compacts itself together in the Center of Nature *in the Seed of Man*, out of their inherited innate Sins, as also their future actual Abominations.

76. Wherein God's Anger often makes a Root in the Sin of the *Parents*, and compacts itself into a Science of the Abyfs; out of which afterwards in the Seed a Thistle-Root exists, *wherewith* God visits or punishes the Sin of the Parents in their Seed unto the third and fourth Generation, according to the Tenour of the Scripture.

77. Thus these Thistle-Children come also from *Israel*, but not from the Grace; that is, the Grace, which was incorporated in them in Paradise, grows in them to their *Judgement*.

78. As the hot *Ens* of the Sun gives itself readily into the Thistle, but not as to the Love Tincture, but according to the *Kind* of a Thistle.

79. For the Thistle can receive it no otherwise but in the *Likeness* of its Essence; as a Toad sucks nothing but Poison out of a good *Ens*.

80. And as the Heat of the Sun at last makes the Thistle wither away, and judges the same in its Life; so also Christ sits with his incorporated Grace in the *wicked Man* upon his Seat of Judgement.

* Or Confirmation of his Falshood.

81. He lets him use the holy Name of God awhile ^a for a Curse of his Falshood in his *Mouth*; and to boast himself under Christ's Merits in his supposed *Office*, wherewith he thinks to serve God, and to work the Works of Grace; and so to boast that he is a true Christian.

* Mat. vii. 22
* John xi. 49
to 52.

82. He lets him play the Hypocrite and dissemble how he pleases: Also he lets him ^r *prophecy in Christ's Name*, as ^s *Caiphas* did; *who judged*, saying, *it was better that one Man should die for all the People, than that the whole should perish.*

* Or Grace of the Calling.

83. He lets him also, in his *Pharisaical Office*, fatten himself and grow great; he gives him also the ^t *Called Grace* in his Testaments.

* Matt. iii. 12.

84. As the Sun with its good Power gives itself into the Thistle, and lets the Thistle flourish therein and grow *lusty* and great till the Harvest Time, then it dries the same up, and *judges* it to Death; for it has generated evil Seed in it, and therefore the Father or Steward of the House ^a *fanneth it out, and casteth it into the Fire.*

* Mark iv. 15.

85. Of whom St. *Paul* speaks here, and brings in the Words of the Prophet thus: *Let their Table be a falling backward*; that is, they *eat of God's Word* in their Mouth, but it is taken back again from them from the Hearts of their Souls, that the holy Thing may *not* enter into the Thistle.

* Rom. xi. 8.

86. And Christ says ^x *Satan snatcheth the Word out of their Hearts, lest they believe and be saved*; for Satan sits in the Thistle of the Ground of the Soul; and *here* Christ calls him a Prince of this World.

* John viii. 44.
Germanicè,
From the Father of the Devils.

88. Therefore Christ says to the *Pharisees*, *Ye are from beneath*, from the Father of this World: Also, *Ye are ^z of your Father the Devil, and hear not my Word, for ye are not of God.*

* John viii. 47.

89. ^a *He that is born of God heareth God's Word; therefore ye hear not, for ye are not of God.*

90. So also now, the present Strivers, Contenders, Disputers, *Despisers* of God's Children, are not of God, but only from the verbal Tattle of the Mouth, from the *Pharisaical Root*, and hear not Christ teaching them; neither will they, but thrust him *designedly* from them, and set them in his Stead.

* Jer. xxiii. 21.

91. They are *not* Apostles of Christ, *viz.* their Successors; but they serve their God *Mausim*, who climbs in their Mouth as a Thistle above the Wheat.

92. ^b *They run and none hath sent them*, but only the Fictions of their Hearts, for the Pleasure of human Honour, and serve and minister in the Office of *Mausim* the Antichrist, whom *they* have set in the Place of Christ.

93. Christ calls them tearing *Wolves*, which devour the simple Flock with their Blaphemies, and kill Christ with the Poison of their Scorn, and raise themselves aloft, as Thistles among the Wheat, and set themselves up in the Honour of Men, and *lead the World astray*, and cause the Thistle-Children to raise Wars, and to make desolate Countries and People, to which they diligently help in their poisonous, embittered, perverse Spirit, to counsel and administer Service.

94. Therefore *they are those* of whom St. *Paul* here speaks, *Rom. xi.* and produces the Prophet *David*, *Psal. lxxix. Let their Table be a Snare, and a casting backward, and an Offence for them to stumble at for their Recompence: Blind their Eyes that they see not, and bow down their Backs always.*

95. That is, let them recompence one another in their *Blindness*, in that they in Christ's Office hunt only after Might, Pleasure, and Voluptuousness, that they may persecute, disdain, despise, contemn, and scorn one another, and attribute and ascribe the Name of Christ in them to the Devil.

96. And devise upon their Beds how they may meet and be even with one another, and fit them with Subtlety, and daub over their Vileness with the Scripture, as if they did it out of Divine Zeal *for the Truth*, to please God, and to serve their Brethren thereby.

97. These run like raging Wolves and evil ravening *ferocious* Beasts in the Wrath of the kindled Anger of God, and snatch and tear the Name of Christ out of the simple Lay Peoples Mouths, and stuff their Hearts and Mouths full of the Blasphemies of the false Contrivances of their Hearts, which they pour forth and *shed abroad*; so that one Man despises, scandalizes, blasphemes another, and makes them Hereticks, and holds them as *dishonest* and unfit for Society, for the Name of Christ, according to their contrived Opinions.

98. And thus also they worry and devour themselves, so that one *Party* roots out the other, and recompence the Malice, Falsehood, and Wickedness one of another, - as *David* here says.

99. These now are those of whom Christ says: *° They sit in the uppermost Seats of the Schools, or Synagogues, or Churches; and suffer themselves willingly to be greeted in the Markets; which make a Shew of Prudence, Discretion, and Rationality, but their Hearts are full of bitter Gall, and their Ways are dangerous; the Poison of Asps is under their Lips, and they serve me unprofitably and slightly, says the Prophet.* ° Luke xi. 43.

100. None of these are at all under the Election of God's Children; but those only of whom Christ speaks, where he says, *° Love ye one another, for thereby Men will know that ye are my Disciples: Also, If ye continue in my Sayings, happy are ye if ye do them.* ° John xiii. 35.

101. Also, *He that leaveth not House, Money, Goods, Wife, Children, and denyeth himself, and followeth after me, he is not my Servant or Minister.*

102. The Heart must give up all, and hold nothing for its *own*, but think, that in his Condition and Employment he is only a Servant of God and of his Brethren; and that he must manage all that he has, and do *as God* requires, and will have him do.

103. And not cover himself over with the Mantle of Christ and his Merits, and remain under it covetous, proud, envious, and wrathful.

104. All these, how many soever they are, *so long as they are such*, are those of whom *Paul* and *David* here speak; and they are indeed called, but they are not under the Election of Grace, *unless* they convert in the Time of Grace, and forsake all in their Hearts, and imitate and *° follow* Christ.

105. No outwardly imputed Grace do they receive, unless they be Children of Grace, and then the *imputed* Grace receives them into it, which is Christ. ° Learn of me; for I am meek, and lowly, and ye shall find Rest to your Souls.

106. Without Christ they are meer *Pharisees* and flattering Hypocrites; let them glisten with the *imputed* Grace as much as they will, yet they are Wolves, of whom Christ bids us beware.

107. Though they say never so much, *here is the Church of Christ*, it is all nothing: *By their Works*, says Christ, *ye shall know them*: They follow not Christ, therefore they are Thieves and Murderers, says Christ.

108. And though they object that the Office and *° Function maketh Men High Priests* ° Heb. vii. 28. which have *Infirmities* and Weakness, and cover themselves finely therewith, yet all avails nothing; the Heart must be, and converse in, Christ.

109. And although as *St. Paul* says, *Lust hangeth on to the Flesh*, and that *Sin dwelleth in the outward Flesh*; yet Men see very well who they are that desire to kill Lust, and to follow Christ.

110. Where Covetousness and Pride are within, there a *Pharisee* lodges; excuse thyself how thou wilt, yet thou hast him about thy Neck.

^aRom. xi. 15. 111. St. Paul says, ^b *For if their Loss be the reconciling of the World, what should it otherwise be but to receive Life from the Dead.*

112. *If the Leaven be holy, then also the whole Lump is holy; and if the Root be holy, then the Branches are also holy.*

113. This one Text overthrows all Opinions concerning God's imputing of Grace to the Ungodly; I say, it overthrows them *all* to the Ground, and sets them upon the true Ground of the Root.

114. And shews, that God does not harden some of his Will and Purpose, that he would thereby *show* what his Grace is.

115. For St. Paul says, What should that be other than to receive Life from the Dead? He sets the *hardening* upon the Root; as that an evil Tree bears evil Fruit, and a holy Tree holy Twigs or Branches; and the Anger of God generates Children of the Anger, and that out of the *Sins* and Vanity of Man.

^aRom. viii. 28. 116. Which yet must serve for a Light to the *Heathen* or *Gentiles*, as he says to all that love God, all Things must serve to the best, which are ^b *called* and generated *according to the predestinate Purpose of Grace.*

117. The Forgiveness of Sins, where the Scripture says, He forgives them their Sins, and imputes the Grace to them for Justification, passes only upon those in whose inward Ground *Christ lives*, and to whom Sin in the Flesh hangs, as with *David* and others beside, so that they often fall: These, the Grace in them, helps *up again*, and overthrows and destroys Sin, and its Surprisal.

118. And this befalls not the hardened without Repentance and Conversion; they should not dare to sin upon that *Presumption*, that God should take Occasion upon their Damnation, in that they in their Will lye dead in Sin, to cause his Grace to be seen in them, and to convert them with a special Calling and *Compulsion*, as if he would out of a special Purpose make an Angel out of a Devil.

119. For then *Lucifer* with his Followers would have *some Hope* also.

120. But he lets his Sun shine the whole Day of their Life into their Mouths and Ears; and calls them and says, *Harden not your Hearts* with actual Sins, that the Word may sound aloud in your Hearts and take Root.

121. For it is possible that a poor Sinner, dead in Sin, should be converted, if he will stand still from his Images, Imaginations, or selfish *Desires*; and, but for the twinkling of an Eye, *hear what the Lord speaks in him.*

122. But the hardened, embittered, perverse Spirit, will not hear the Lord's Voice speak within himself; but says only the Letter, the Letter, the written Word *alone* is the Thing; and that he draws this Way and that Way, and boasts himself thereof; but the living Word, which has outspoken or *expressed* the Letter, that he will neither suffer nor hear *in* himself.

123. But if he would come to Knowledge by Experience, then he must beforehand suffer himself to *die* to the Letter, and then the Spirit first makes himself rightly *living* in the Letter.

124. That is, he must die away to all the Letter, and account himself so *unworthy*, that he is not so much as worthy in the least of the literal Word, as the poor *Publican* in the Temple; and that he has no Righteousness as to the literal Word, as one that has lost all, and *is not worthy to lift up his Eyes to God*, or that the Earth should bear him, or that he should be reckoned or accounted among the Number of the Children of God.

^a2 Cor. iii. 6. 125. Then he has lost all, and ^b *the Letter hath killed him*, for he thus yields himself up into God's Justice and Judgement.

126. Herewith he must hope in the meer Mercy of God alone, without any Worthiness of his own, and plunge himself thereinto as one that is dead, who has no Life in him, let *any* do whatsoever they will with him; he must despair of all his *own* Works, and demerit himself barely with Hope, into the most inward, meereft, or pureft Grace of God.

127. This the Soul must do; and if it does so, and may but stay so for the twinkling of an Eye, then the first incorporated Covenant, *viz.* the *free* given, presented, bestowed *Grace* lays hold of it, and gives itself *into* the Soul.

128. Now, as soon as that is done, then the Spirit of Christ, *viz.* the speaking *living* Word stands up in the Soul, and begins to speak God's Word; and then instantly the holy Spirit there proceeds forth from the Father and the Son, and intercedes for the Soul in God's Righteousness with unutterable Sighs in *Prayer*.

129. As it is written; *It*, that is, the poor Soul, ^k *knoweth not what it shall pray, but the Spirit of God intercedeth for it, with unutterable Sighs, as it pleaseth God.* ^{x Rom. viii. 26.}

130. And then the Letter, which in the Law of God's Righteousness has killed the Soul, makes it living again, and implants or *institutes* it for a *Teacher of the Word*, both in the *Power* of the *living* Word, and in the *literal* Word.

131. For *these* afterwards *first* enter in at the Door-into the Sheepfold of Christ; and the Sheep hear their Voice, as Christ says.

132. But all the rest, one and another, what Name and Title soever they are of, who enter not in by the Door of the *living* Word, through the literal Word; they climb up another Way, and are Thieves and Murtherers, as Christ says, and the Sheep hear not their Voice.

133. For Christ alone is the Door; understand, the living Christ *in his Life* and speaking *in us* out of the Soul; the same enters through his literal Word into the Hearts of Men, as by *Peter's* preaching on the Day of Pentecost.

134. Whosoever otherwise *raises up* himself to be a Teacher of the literal Word, he is not sent of God, and comes only of purpose to steal, *viz.* to steal and take away *Christ's* Honour.

135. And thus may a poor Man, dead in God's Anger, become living again, though he were quite dead: ¹ *For Christ is come to call Sinners to Repentance, and not the Righteous.* ^{1 Matt. ix. 13.}

136. And if one such ^m *poor Sinner*, shut up in the Anger of God, comes, then *there* ⁿ *is Joy in Heaven in the Presence of God's Angels, more than at ninety-nine righteous, who are apprehended and are holy Twigs, and need not first have such a Ground and Foundation as this, but the Ground lyes in them beforehand.* ^{n Luke xv. 7, 10.}

137. But to these is the Ground in God's Anger manifested; and here God shews to them *how* the Life is sprung up out of Death; and how Christ destroys the Devil's Kingdom and breaks Hell in Pieces.

138. Therefore this is our certain Conclusion ^a, that *no* predestinate purposed Conclusion of any Man to Damnation is made, so that it is impossible he can be converted. ^{a Certain Conclusion.}

139. Though indeed he *cannot* convert himself, yet his Soul has Might and Power from its very Original, out of the Eternal Science of the Abyss, to throw himself into the Abyss, into the Ground *wherein* God generates and *speaks his* Word.

140. In which Abyss of the Creature the *free* Gift of the bestowed *Grace* lyes *in all Men*; and sooner inclines itself towards the Soul, than the Soul does towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falls into Christ's Arms, who much readier *gives* the Possibility and *Ability* to it, than itself is to desire it.

142. But if any one will fay it cannot demerſe itſelf into the Abyſs, he ſpeaks as one that underſtands *not* the Myſteries of God, concerning what a Soul is, and what an Angel is, and will needs break off the Twig from the Tree wherein the Twig ſtands.

143. The Soul is ſpoken out of the Abyſs into a Creature, who will break or interrupt the *Right* of Eternity, ſo that the Eternal Will of the Soul, which is come into a Creature, out of the *one* only Eternal Will, ſhould not dare to demerſe itſelf ° with that *ſame* Will of the Creature into its Mother again, out of which it proceeded?

° Note.

° Note.

144. Into the Light which is extinguished in it; *p* it cannot demerſe itſelf in its *own* Ability.

145. But into the *Cauſe* of the Light, wherein there is neither Evil nor Good, it *can* demerſe itſelf; for *itſelf* is the Ground: Now therefore, if it demerſes itſelf, and falls down from its Imagibility or Imagination in itſelf on to the Abyſs; then it is *there* already.

146. And in this Abyſs lyes its Pearl; and *Chriſt there ariſeth up from the Dead, and ſitteth there at the Right-hand of the Power of God in Heaven in Man.*

147. Oh that we would once ſee *where* it is that Chriſt ſits at the Right-hand of God! Oh Man, be not ſo blind! How wide doth God ſet open the Door of his Grace to you?

148. Do but accept of it; look upon the Time; your *Viſitation* and fetching home is born or begun, and do not trample upon the Free Gift or beſtowed Grace of the Divine gracious Manifeſtation or *Revelation*, with the Feet of your deaf Reason.

149. *All* the while a Man lives, he has the Gates of Grace open to him; there is no Conclusion made upon him to Death from the *Divine* Will; for the Father has given the Key of ſhutting or Conclusion of his Righteouſneſs into the Grace of Chriſt, *viz.* into his Son.

150. Your hardening is of *yourſelf*: God's Anger hardens you in your inherited, innate, and actual Sins, and not any foreign ſtrange Will entering into you from without, *externally*.

The Twelfth Chapter.

A brief clearing of ſome Questions which make Reason to err; according to which it ſuppoſes that God hardens Man out of a ſpecial predeſtinate purpoſed Will; and how they are to be underſtood.

*AAs xiii. 48. 1.



IT is mentioned in the Acts of the Apoſtles thus: *¶ And they believed, ſo many of them as were foreſeen, or ordained to Eternal Life:* This is the Stumbling-block of Reason, and Reason underſtands it *not*.

2. When did the foreſeeing or ordaining begin?

3. Thou ſayeſt from *Eternity*, BEFORE the Creature.

4. Yes, I ſay *ſo too*. But **IN** the Creature, not from Eternity; for the *Creature* was not then.

5. God ſaw from Eternity in Love and Anger what *would* be, if he compressed, comprifed, comprehended, or compacted the Eternal Nature into Creature.

6. For he saw well in himself, if the Temperature should be brought forth into a Disability, Separability, or Distinction, and that the Separability should comprise or compact itself into a creaturely Will, there would be *Contrariety*; and yet it is even the Ground of the Divine Manifestation or Revelation.

7. But the Scripture says *not*, that God has ordained the Willing into Separability from Eternity to an Eternal *evil* willing, and to an Eternal *good* willing, so that every one must so will, as he is *inevitably* ordained to it: For *Adam's* and *Lucifer's* Alteration of their Wills does demonstrate that they were *free* in their Wills; but in the Fall *Adam* lost the *Well-willing*.

8. Now herein after the Fall it is said, those who out of the Eternal Will were hitherto foreseen at this Time; for the Text sounds clearly, saying, *And the Lord added so many of them as were foreseen, or seen in the Light of Grace.*

9. Those to whom the Divine Eye was open, were at this Time seen and foreseen out of, and *in* the Eternal Ground; as it is very clear in the second of *Acts*: 'The Lord added' *Acts* ii. 47. *daily those that should be saved.*

10. Not those that *were* saved from Eternity, but those that *should* be, says the Text; those that were then saved out of the Eternal Election in Christ JESU, those he daily added to the *Church* or Congregation.

11. Why not *at once*?

12. Answer; They were not yet *become* saved: They were indeed, in the foreseeing or seeing of God, that they should be saved; but the ordaining came to pass first in the *adding* to the Church when they were saved.

13. Why did only 'three thousand Souls' convert on the Day of Pentecost, and some 'Acts ii. 41. continually afterwards?

14. They were not yet foreseen *within* them: That is the $\left. \begin{array}{l} \text{Vorsehung} \\ \text{foreseeing} \end{array} \right\}$ in this Place.

15. When the Grace begins to stir, and breaks through the VER-, *viz.* through the *Anger*, then the creaturely $\left. \begin{array}{l} \text{VER-SEHEN} \\ \text{Fore-seeing} \end{array} \right\}$ or $\left. \begin{array}{l} \text{EIN-SEHEN} \\ \text{In-seeing} \end{array} \right\}$ or internal seeing out of the Eternal Grace begins.

16. For how can a Thing be ordained from Eternity, that has *not been from Eternity*?

17. How can the Soul, when it was an *Ens* and Scene in the *Divine Wisdom*, be from Eternity ordained that it should be a 'Devil?' which were abominable to be spoken; and yet no other Understanding or Meaning will be suffered or *admitted*. ' Or, to be damned.

18. If Men should build upon such an Ordination from Eternity, then all *teaching* were in vain.

19. What *need* Grace to be preached to those that cannot fall, who stand in an unresistible, uncontrollable Predestination?

20. This foreseeing from Eternity is understood *in Christ*, that those who do believe, those were foreseen from Eternity in the Wisdom.

21. That when God should once move himself, and introduce Nature into Separability to the creaturely Manifestation, and the Name JESUS, *viz.* the *highest Love* of God should give itself into the Science of the fiery Will into the Separability, and introduce itself in the fiery Science into the Kingdom of Joy, and would change the Wrath into a Love-Fire in the Soul of Man, which must arise out of the fiery Science or Root.

22. Then the Grace in the Name JESU would *espouse* itself for a 'Pledge or Conduit' into the soulish Ground, as it was done in Paradise after the Fall. ' Banner, Ensign, or Mark, or Aim.

23. That same *Pledge* or Earnest was marked, or fixed, or imprinted in the one only Woman's Seed, wherein the foreseeing lay, out of which all Men proceeded.

24. But the Separability, or Distinction, in the fiery Science continues *as long* as the Souls are generated.

25. There is no certain Ordination from Eternity upon any Soul *particularly*, which is yet to be born, but only a common, *universal*, foreseeing of Grace: The Ordination begins with the Time of the Tree.

26. The seeing is even in the *Seed*, before it is a Creature; and then God knows what the Ground will be.

27. But the Judgement belongs to the *Harvest* Time; as Christ speaks in all his Parables or Similitudes.

• Acts xvi. 14.

Of * Lydia, the Seller of Purple.

28. IT is written of her, *The Holy Spirit, or the Lord, opened her Heart*, that she believed in the Name of JESUS.

29. It was with *Lydia*, as it is with all *Strangers* and *Foreigners* who know not the Name JESU, and yet proceed in the inward Ground without any Imagibility or imaginary Conception, and *Desire* to know the one only God, and to give up themselves to him: Those are laid hold on by the incorporated Grace of the inspoken Word, and, without the Knowledge of *Reason*, are elected and generated Children of Grace; as is to be understood also concerning this *Lydia*:

30. Though in the Beginning she might have taken *Paul* for a *strange* Teacher; but when she heard that he preached the Law of *Righteousness*, that the Law of Sin, which held Man captive, was fulfilled in such *Grace*, then stirred in her, in its Hunger after Justification, the inward Ground of the incorporated Grace, and Christ became *living* in her, so that she received and perceived Christ's Voice in the Words of *Paul*, and what Christ taught in her, for Christ was become audible in her.

31. But with the other Heathen People it was not so, for it stood only in the Imagibility or Imagination; their Hearts were not *inclined* to the one only God, to know him; for they had their Heathenish Idol Gods whom they served; and would needs hear some *new* Thing of *Paul*.

32. Nevertheless the Word entered into their Ears, and pressed into those who were of a good Ground, who afterwards were converted, when they *heard more* preached of Christ; as in the same Place afterwards *many* thousands were converted, when the Word took hold of them more and more.

35. And so *afterwards* many of them were converted, who heard *Peter* on the Day of Pentecost, and yet *scorned* it that Day.

34. But when the Word sounded more and more into them, then came the Hour of their inward hearing; as it was with *Longinus*, who ^x *pierced Christ into the Side*, the first Time the Hour of his Conversion came when he heard many say Christ was the Son God, and became a Martyr for Christ's Sake, as the *Histories* mention.

x John xix.
34.

35. And Men should not here say, that *Lydia*, above all others, was from Eternity ordained to this, that she *alone* should hear or hearken to *Paul*: She was at this Time in the Divine Preparation, and would fain understand the true Ground concerning God; her Heart panted after it, and *therefore* God opened her Heart.

7 Acts xvii.
11.

36. But others were not at *this* Time prepared; but when the Holy Spirit began to knock at the Heart, it took hold now in the Ear, till they opened to him, and thought and considered upon it, ^y *and searched the Scriptures, to see whether it was so* as *Paul* said; as is mentioned concerning the *Ephesians*.

37. But when they heard the Word more and more, then they had plainly the hungry Door of their *Hearts* opened, where Christ with his Word had Room.

38. As it has gone also with all the *Heathen*, and also with the *Jews*, who first scorned Christ, when he hung upon the Cross; but when they saw what was then done, ² *they were struck in their Hearts* and converted, and said, *of a Truth this Man was a good Man, and the Son of God.* ² Mat. xxvii. ^{54.} Virtuous or honest.

39. This was done to those *Jews* whose inward Ground at this Time stood open, to whom God opened the incorporate Grace in the *Spirit* of Christ.

40. As Men find often in Histories, that many Men in their contrived Heathenish Imaginability or Imaginations have a *long Time* scorned Christ, and yet in the End, when they have entered into the earnest Ground of themselves, and have exactly perceived what *Kind* of Fables, as they call them, have been related concerning Christ, they have converted.

41. For as soon as the Heart stands still from its Imagination, and sinks deeply into the Ground of itself, then the Voice of Christ in the *Word* presses in, and *knocks* in the Essence of the Soul.

42. The Imagination, or imprinting of the earthly Substance, *binders* the Heart that it cannot stand still to God, and come into its inward Ground where *God* teaches and hears.

43. For God himself is present in *all* Places, through and through all; as it is written, *Am not I he that filleth all?* Why should the Soul then demerse itself into any Thing else to hear God, than into its own *Abyss*? There God is, and dwells from Eternity to Eternity; he need only to be manifested in the Creature.

44. Moreover *he stands* in the Spirit of Christ in the same inward Ground, and *knocks at the Door* of the Soul: Now if the Soul turn but towards him, then Christ himself sets open to it the Door of Grace, and draws near in it, and eats the Supper with it, and it with him, *Rev. iii.*

Also, Matthew xiii.

45. ^b *TO you it is given to understand the Kingdom of God, but to others in Parables,* or ^{19.} Lukeviii. *Similitudes, that they hear and not understand:* Also ^c *He expounded the Parables or Similitudes to the Disciples,* and not to others. ^{34.} Markiv.

46. Here now Reason lyes so dead that it sees nothing without the Divine Light, and supposes that Christ would *not afford* it to others; they were not worthy of it: Although the People flocked after him, and with a hungry Desire heard him teach; but it has another A, B, C, and Understanding or *Meaning*.

47. Christ said to his Disciples, ^d *My Father will send you another Comforter, the Spirit of Truth, which proceedeth from the Father: When he is come he will inform you in all whatsoever I have said unto you, for he will receive of mine, and declare it unto you.* ^{16, 17, 26.} John xiv.

48. The Voice of the Father in Christ in God's Righteousness should not so enter into the *simple Lay Peoples* Hearts and Ears, except *some*, through whom the Father would work Wonders or *Miracles*.

49. But this Voice should enter into them, which the Holy Spirit brought with it out of Christ's Suffering, Death, and Resurrection, *viz.* the Voice of the *open Door* of Grace.

50. For, *before* Christ's Suffering, the Voice of the Holy Spirit in Christ was yet in God's *Righteousness* in the Law: But in Christ's Death was the Law of the Righteousness of God *fulfilled*.

51. Therefore afterwards the holy Spirit went forth through the fulfilling through Christ's Wounds, Blood, and Death, into the *greatest* Compassion and Mercy in the Spirit of Christ; *this* should the poor Sinners hear, who with earnest Desire seek after him.

52. But to the Disciples was given the Father's Voice in God's Righteousness, that they should *hear* it from Christ; for they should first *begin* with that same fiery Righteousness, in which the Father's Omnipotency stood, *viz.* the soulish Ground.

53. Afterwards was given to them on the Day of Pentecost, the holy Spirit out of the *Grace Love* out of Christ's fulfilling of the Righteousness, into the fiery Righteousness of the Father in the Law.

• Acts ii 13. 54. And when that was done, ^e then *the Tongues* in them, *viz.* the Father's Righteousness was *divided*; and the Spirit of Christ went forth through the *Partition* of God's Righteousness with the Flame of Love.

55. And that was done to them therefore, that they, in the Spirit of the Law and the Gospel, might be grounded from the Grace in the Spirit; for they were to do Wonders or *Miracles*.

56. For the Power of Wonders or Miracles comes out of the *Father's* Omnipotence and Property, and not through the Property of Love and *Humility*, which now must suffer, and give itself up into God's Law and Righteousness in the Anger, and fulfil the Anger with Love and Suffering, and also be changed into Love of Compassion and Mercy.

57. As we see clearly in Christ's Person, when he would do Miracles, then he first *prayed to his Father* in the fiery Omnipotence in the *Righteousness*.

58. But when the Father's Righteousness was fulfilled with his Love and Humility in his Blood of the Love-Tincture, of the Name JESU, then was the Father's Righteousness in the Anger *subjected* under the Love of Christ.

59. And out of that Subjection should *others* besides the Disciples, after Christ's Ascension into Heaven, *hear* the holy Spirit speak, and understand the Parables or Similitudes of Christ; as it so came to pass, that afterwards they well *understood* all Parables.

• Luke xxiv. 13. 60. For the Spirit of Christ from his fulfilling from his Resurrection *opened* their Understandings, as ^f *the two Disciples on the Way to Emmaus*, and a great Company of People, who heard the Spirit of Christ speak from the Mouths of the Apostles after his Resurrection by the right Sender, out of Christ's Sufferings and Death; they heard the Parables without the Exposition of *dark Words*.

• Matt. xiii. 34. 61. Therefore *Christ before* his Suffering, when he conversed and walked upon Earth, ^f *taught in meer Parables* or Similitudes, that they should not apprehend that same Spirit of Christ, but in the Righteousness of the Father.

• Acts ii. 62. For that was not the very Ground which he would bestow upon them out of his Grace; but that was it, ^h *on the Day of Pentecost*, proceeding from his Merit, when he overthrew Sin, and sealed it up in God's Righteousness.

• John xvii. 12. 2 viii. 9. 63. They were not *all* to go up and down in Wonders and doing Miracles, as the Disciples, who were ordained or appointed for it, from the Father's Righteousness; concerning whom Christ said, ⁱ *Father, I have lost none of them which thou hast given me out of thy Righteousness; but the lost Child of Perdition*, which was lost before, that the Scripture might be fulfilled.

64. Whereby Christ means, all those whom his Father had given him for his Order, Ordinance, and for the *Offices* of his invited Kingdom.

64. But others be generated through the Spirit of *Humility* out of Christ's Love, out of the Process or Way of the Suffering and Death of Christ, and follow him in his Way and Process, under the Banner of his Cross in Patience, and give up themselves out of God's Righteousness, and offer up themselves with their Humility into the *Spirit* of Christ; out of which began the *Jews* and *Heathens* murdering of them.

• Note the Martyrs of God's Truth. 66. ^k For by the Blood of the Christians was God's Righteousness in the Anger brought into the great Compassion of Love, so that in God's Righteousness *many* great Deeds of Wonder or *Miracles* were wrought in the Humility of Christ by the Chri-

stians, which at present for a long Time *hath ceased*, since Men will needs set the Spirit of Christ in Men upon soft Cushions, and place it in fat Bellies, in Might, Authority, Pomp, State, and Glory.

67. ¹ Which has only therefore appeared and been manifested, that he would suffer, ¹ Christ in the and fulfil God's Anger in his Righteousness, with the giving up himself into his Sufferings. ^{Christians.}

68. ^m Therefore behold thyself, thou Christendom so called, and consider whether thy Righteousness stands at present in the *Patience* of Christ's Sufferings. And whether thou seekest any more in thy Christian Name, than that Christ with his Love in his Sufferings and Death, may be manifested in thee; so that thou only desirest to be like ⁿ and *con-* ^m Note the Titulary Christendom. ⁿ Rom. viii. 29. *formable unto his Image*, wherewith he has fulfilled God's Righteousness.

69. Do but behold thyself: Dost thou not seek only vain Excuses or *Refuges*, and coverest and hidest the Sufferings of Christ under thy heathenish idolatrous Image? What dost thou, O thou *supposed* Christianity?

70. Thou wilt be a Christian with thy *disputing* and searching: Strange Languages shall make thee an Apostle; striving, raging, fierce Wrathfulness and Contention is thy Apostolical Heart; under which nothing sticks but thine own Honour, full of the Seekings and Thirstings of the *black Devil*.

71. Where hast thou thrown behind thee the Sufferings and Patience of Christ in his Obedience?

72. Thou wicked evil one! behold there comes a Messenger out of God's Righteousness, who will require an Account of thy Christian Name, that is hanging *on* thee with Fire and Sword, to overthrow thee in thy Falsehood, Perjury, Treachery, and Unfaithfulness, and manifest his true Children of *Obedience* in his Love: This thou wilt shortly find by Experience; we speak as we ought. AMEN.

Objection.

73. The Words of Christ also are objected, where he says, ^o *Father forgive them, they* ^o Luke xxiii. 34. *know not what they do.*

Answer.

74. As is above-mentioned; The Mysteries of the Kingdom of Christ, and of the true *Justification* of poor Sinners in God's Sight, were not manifested to the *Jews*, before the *Justification* in the Blood of Christ was effected.

75. Therefore now, those whom the Father had chosen for *Instruments* of the Process, Way, and Course of Christ, should not know beforehand what they did.

76. But after they had done it, God opened to them the *Understanding* for their Conversion: Therefore Christ prayed the Righteousness of his Father, which would have devoured these murderous and bloody Judges in the Anger, that God's Righteousness would *forgive* them in Christ's Blood.

77. None knew the Saviour of the World rightly; no, *not the Apostles themselves*, till the Manifestation or Revelation out of his Death.

78. And Men should not all say, that God has specially hardened these Men *for this*; that they have not been able to know Christ.

79. No: None almost knew him aright, what his Office was, till after his fulfilling of that for which he was come.

80. Those Men who sentenced and put Christ to Death, they sat in the Office of the Law of God's Righteousness: The *Law*, viz. God's Righteousness, put Christ to Death.

81. *But they supposed they did God Service therein*, and were zealous in the Law of God's Righteousness, of which Law they were also chosen to be Instruments of the fulfilling of the Law in Christ, viz. as Officers of the Law.

Afterwards
Paul.
Acts xxii. 3.

82. As ^r Saul also was, ^s so that he was zealous in the Law of God's Righteousness with true divine Zeal, as the Law required, till the fulfilling of the Law laid hold on him in the Zeal of his Purpose, and signified to him, that this Zeal in the Law was fulfilled with *Blood*: He must no longer henceforth be zealous in the Law of the Father's Righteousness in the Fire, but in the Law of the *fulfilling* in the Love of Christ.

83. For they are not the greatest Sinners who did crucify Christ; for they must do it, according to the *Office in the Law* which they bore.

84. But those are much more the greatest Sinners, who after the fulfilling of the Law *despise* and scorn Christ, and *put him to Death in his Members, and lye dead in Sins*, after the Grace in the fulfilling of the Law in the Power of the Spirit was proclaimed to them with Wonders or doing of Miracles; who stop their Ears, and blaipheme it; *these* blaipheme the Holy Spirit in the Merits of Christ in his glorious Revelation or Manifestation, and proclaimed and freely presented Grace.

85. Therefore we should rightly look upon the Scripture, and not speak of a *several* special hardening; in that Christ said, *they know not what they do*: None knew who Christ was till in his Death, and then they knew him.

86. But according to the Words of Christ it will follow that some may say, I do this; and I do that, but I *know not* what I do; God has so hardened me that I must do it. Also I must steal, lie, extort, gripe, and be angry, and thereby promote and carry on my Pride and State: Let him consider himself well *what he is*, whether he be not a Child of the Devil, who has hardened him with such a Contrivancè, Imaging, or Imagination.

87. If God has thus hardened him that he must of Necessity do it, then is the Law of his Righteousness far from him, and also the teaching of the Gospel; for he does what he should and *must do*, and inevitably can do no other.

88. All which runs counter and is *contrary* to the Law of the Father's Righteousness, and is against the Law of the Son in the Gospel; and none can shew him how to *excuse* himself with any Plea when God's Truth shall cast him as a Liar into Hell, whose Child he is in the caught Anger of God, *viz.* born of the Father of *Lies*, as Christ says of Satan.

Further Objections of Reason.

Luke xxii.
32.

89. ^s CHRIST prayed for Peter. that his Faith should not fail, and cease; why not for others also, that their Faith should not fail or cease? Therefore there must be a predestinate Purpose, says Reason.

Answer.

90. As was mentioned above, Peter and the other Apostles received the Ground of Faith out of Christ's Voice, *before* the fulfilling of the Law; their Faith rested yet in the *Law* of the Father, *viz.* in the Spirit of God's Righteousness.

John xiv. 16.

91. Therefore Christ said to them, ^s he would send them another Comforter, *viz.* the Spirit of Truth, who would receive the Faith out of Christ's fulfilling and Death out of his Resurrection and Restoration; the same should remain with them, and lead them into all Truth, and receive of his, and declare it to them within them.

92. The first Faith was given them from the Father, when he gave them to Christ to be his Disciples; therein still lay the *Righteousness* of God in the Anger.

Right, Dominion, Government, Might, and Authority.

93. This Faith Satan desired to sift and press through, to try whether it were that which should and would take his ^s Kingdom in Man, and destroy Hell; which Faith in God's Anger could not yet stand out in the right Test of Trial in the Fire.

94. Therefore the Name JESUS prayed for them, that this Ground wherein it afterwards in the Faith of Love and *Humility* should do Wonders or *Miracles*, should not cease in them; else the Wonders and Miracles would not have followed to be *so fiery* over Life and Death, *viz.* over God's Righteousness, which the Love in the Blood of Christ overcame.

95. But to *others* this Faith was not yet given; for they were not yet Apostles, but must wait for the Promise, when the Faith of *Grace* was given them.

96. And because of that Faith of Grace, Christ prays also for them, as for *Peter*, that their Faith should not fail or cease: As it is written, *he sitteth at the Right-hand of God, making Intercession for us*; and prays the Righteousness of God without ceasing, with unspeakable Sighs for us in ourselves.

97. If we would but once learn to see and *understand the Scriptures*, and go forth from the unprofitable Babbling into the Ground of the Truth,

98. Then *none* would say, Christ prays not for all Men as he prayed for *Peter*, that his Faith might not fail or cease; for he, *viz.* Christ is the actual praying, *viz.* the Prayer in ourselves.

99. Why do we then juggle so with such Objectings? We have cleared them upon the Desire of Friends, and intend it *faithfully*.

100. When Christ said, *Father forgive them, they know not what they do*; then he prayed for all who *yet knew him not*; and yet would learn to know him.

Objection.

101. But it is objected he suffered *Judas* to despair.

Answer.

102. Consider the *Scripture* what it says of *Judas*; Christ said, *I have lost none of them that thou hast given me, but the lost Child of Perdition*; that the *Scripture* might be fulfilled which says, ^x *He that eateth my Bread, trampleth me with his Feet.*

^x Psal. xli. 9.

103. Seest thou not that Christ calls him the lost Child of Perdition, which was plainly a *Thistle* before; which the Anger of God's Righteousness had generated in itself *to its Life*.

104. Therefore must this *Judas* be called an Apostle for a *Figure* and for a Betrayer of Christ, to signify what Kind of People would be among Christ's Teachers in the future, *viz.* they would feed upon the Bread and Cup of Christ under a Shew of great Holiness, and would *only betray* and help to sentence to Death Christ in his Members.

105. As for a long Time Ministers of the *Antickristian* Churches in the Sects have done so, and do so at this Day, who betray, defame, slander, and stigmatize the true Christians, and *help* to crucify and put Christ to Death.

106. Therefore Christ said, that thereby the *Scripture* must be fulfilled, which intimates concerning Christ, that he should *continually* be so betrayed and put to Death in his Members; that God's Righteousness might also be thus continually fulfilled *in Christ's Members* to the End of the World.

107. Therefore must these *Judas's* or Brethren of *Judas* be Instruments of God's Righteousness in the Anger for it, and must be numbered and *reckoned* together with the Apostles, so that *Men believe* them to be Apostles.

108. They must have Apostolick Calling *from Men*, and sit in Christ's Stead, and eat the Bread of Christ, that Christ indeed in his Process and Way in his *Members* should always be betrayed, and the Process and Way of Christ not cease till he come again, and *fetch home his Bride*.

103. For these Brethren of *Judas* serve God also in his stern, severe Righteousness, that it may continually be fulfilled in the Blood of Christ in his Members: For ¹ *the Wicked is to God a good Savour unto Death, as the Holy are so unto Life.*

110. Thus seeing God is an angry and also a loving God, therefore must, and ought still, always the *Figure* ² and Christ's Office stand near one another; that one may drive forward the other, and be manifested one in another, to the *Praise* of the Glory of God at the Day of his appearing.

111. But *none* can with any fundamental Ground say, that God out of a special particular Will and predestinate Purpose hardened *Judas*, so that he had no Ability to convert.

112. No; but the Righteousness of God in the Anger had laid hold on him, and generated and formed him unto a Thistle, *before* he was an Apostle, even in the Seed, *before* the Soul was generated, *viz.* out of the inherited *innate* Sin, which God visits and punishes in the third and fourth Generation.

113. Thus God's Righteousness presents a Figure in *Judas*, shewing how Man is laid hold on in God's Righteousness to the *Damnation* of Death.

114. And as this Righteousness should manifest Christ as to his Death, that he should in the Righteousness for the People die to Sin, and satisfy the Righteousness.

115. So the Anger sets its own Figure in *Judas* near Christ in his Office, that Men might know it was God's Will that his Anger in Men should be *overbrowed*: And yet the Anger's own Will in God's Righteousness should remain dwelling in itself as a *Center* to the Manifestation of God, as before is explained concerning the *Center*.

116. But if any shall say, *How* can a Child in the Mother's Body or Womb help it, that it is a Thistle?

117. To such is answered, that the Fault is in the *Root* from whence the Thistle itself is; as Christ says, *A corrupt Tree cannot bring forth good Fruit.*

118. The Anger of God will also become creaturely; but that is *not* from God's predestinate Purpose, but from the Wrath of the Eternal Nature itself, which is not God but Wrath, *viz.* a *Cause* of the Fire, out of which the Light is manifested: If thou dost see nothing here, then God help or advise thee.

119. But if a Man will say, *Judas* was sorry for his Misdeed and Fault.

Note. 120. That is very true: The *Devil* himself is also sorry that he cannot be a good Angel and a *Devil* too; and because that cannot be, *therefore* he despairs of the Grace of God, and that is his Eternal Hell.

121. So also *Judas* was sorry that he was thrust out from God's Grace, but *the Grace he desired* not; for the Fountain to the Desire of Grace was not in him; he was not generated out of the Faith, *viz.* out of the promised Seed.

122. And though he came out of the very same Nature wherein the Faith lay, and had also the incorporated Word in the Abyss of the Soul; yet his *Soul* had clearly a Figure, Resemblance, or *Disposition* of the *Darkness*, which in the Grace was quite dead, and unfit, or incapable of Life.

123. For though a Thistle be set in Honey, yet there grows only a fat lusty Thistle out of it; to these Grace does not belong; for Christ said to his Disciples, ^a *Take and drink; this is my Blood, which is shed for you and for many.*

124. In the Blood was the Tincture; the Sun gives not its holy Tincture to the Thistle; which Thistle has a false evil Life towards the Tincture; indeed, it gives to the same both *Ens* and Substance, but the Thistle is *not capable* of the Jewel; it only receives a Property from the Sun, according as will best *serve* its Turn: Thus it is here also to be understood.

^b 1 Cor. xi. 29. St. Paul says, ^b *Because they discern not the Lord's Body, therefore the Wicked receive it to Judgement*; as the Thistle does the Sun.

Objection.

126. Also in Reason it is objected further concerning the blind Man, when the Disciples asked Christ, ^c *Who hath sinned, this Man, or his Parents?* To whom Christ gave ^c John ix. 2, this Answer; *Neither hath his Parents nor this Man sinned; but it is that the Works of God* ^{3.} *might be manifested.*

Answer.

127. God has included the ^d Kingdom of this World in Time, Number, or Limit, ^a Dominion, Measure and Weight: And God's Works stand in a moving, working Figure, when the ^b Figure shall be manifested and laid open; then the same stands there wherein and where- ^c Government, Working, and Effects.

128. When Christ should be *manifested* in this faithful Man that was born blind, before Christ's suffering and fulfilling the Law of Nature; the Law with the Eye of Nature must *first* kill him, that Christ may open the Eye of Faith for him; which Eye of Faith afterwards also should open the Eye of Nature through *Grace*: And it was a *Figure*, shewing how we in *Adam* were blind as to God; and how we in Christ should become seeing again.

129. For the Blindness of this blind Man came *not* from a special, particular, inherited, or innate Sin, for he was a *Seed* of Faith; in whom Christ with his receiving or assuming the Humanity was stirring, wherein he also believed on him: But this inward Seeing of Faith out of Christ availed *not yet*; he must first become seeing through a human Voice.

130. For when ^e JESUS became Man, than the human was generated into God's ^e Or Christ. seeing: But the Law of God held this seeing in the poor Sinner yet *captive*, till our Eyes saw from his Death from the fulfilling of the Law.

131. Therefore, that this Man, in the Seed of Faith in the Mother's Body or Womb, was to become seeing through Christ's Entrance into, and Manifestation in the *Humanity*; therefore Nature killed his Seeing or Sight, because he must not with the Faith see through the Light of Nature; for the Righteousness of God in the Law of Nature was not yet satisfied or fulfilled.

132. *Therefore* must this Man be born blind, that the Divine Eye in the Faith might make him seeing, through the inspeaking of the holy Name JESU, that the Holiness of God might be manifested.

133. And Men must not say, that this blind Man was born blind through a special, peculiar, predestinate *Purpose*, but he was one sprung out of the Root of the Seed of Faith; which Faith the Name JESU, *viz.* God's Light in the Love, should make seeing.

134. He was one in the Clock-work or Motion-work of *Christ*, who was given of God the Father to Christ, for his Process and Way that he was to walk in; as the *Pharisees* in the Clock-work of the Law of God's *Righteousness*, came also to the Process of Christ.

Objection.

135. Also that saying, *Matt. xxiv. 24*, is brought in by Reason; whereby thou wilt maintain God wills that Man should be deceived, seduced, and damned, where Christ says, ^f *False Christs and false Prophets shall arise; so that in their Errors, if it were possible, the very Elect might be deceived.* ^f *Matt. xxiv.*

Answer.

136. This Text says, they *shall* arise: But it says *not* that they are *sent* from God, much less out of Christ, to whom all Power and Authority was given in Heaven and upon Earth.

137. Therefore these false Prophets should arise out of the predestinate Purpose of God's *Anger*, viz. out of the Zeal of the Righteousness, and *sift* the verbal Christians Hearts, who call themselves Christians.

138. These should, through this imbittered Spirit of God's Anger from the Process of Christ, be sifted, that *they should believe the Spirits of lying*; seeing they call themselves Christians, and yet Christ is *not in* them, but they are Children of the Anger.

139. Therefore should they represent their Image of Abominations and false Expositions and Contrivances, that the Children of the *false Name* of Christ, covered with the Purple Mantle of Christ, might depend on and cleave to them, and separate the true Christians from them, that it might be known who Christ is.

140. And that Christ also might be manifested by the *false Prophets* of the Process of Christ, with their betraying, killing, and causing him to suffer; and that Christ might continually be put to Death by the Pharisees and Heathens, for the Sake of their false Worship.

141. For God's Righteousness requires the Church of Christ in Blood, and always presents a Cause thereof with the false Prophets and *false Christians*.

142. Which false Prophets, together with the Heathens, viz. the Tyrants, without ceasing put Christ to Death in his Members, and offer them up in Sacrifice to the Righteousness of God, whereby God's *Anger* is killed in the *true* Christians.

143. If Men at present will *know* those false Prophets, who they are; let them look upon those who have scraped together *Opinions* out of the *Letter*, and compiled and set forth stately fine dainty Postils, or Expositions full of scandalous Libels and Conceits, quaint Expositions and Quibbles of God's *Anger*, whereby one Sect smites the other in the Face and Eyes, and cries out against them for *false*.

144. And yet those very Cryers live, one in the same Manner as the other does, and write only for their Honour, that they may seem to be very *highly learned* Men, upon whom the whole World should look, and account them to be Christ; and yet they are but the titular, verbal, and *Lip-Christ*, without Grace.

145. Also they live altogether without the Way and Process of Christ, in vain fleshly Lusts, and contrive more and more daily how they may invent new *Orders*, *Ceremonies*, and *Ways* of Worship; in which they get a glistering Shew, and Men reverence and honour them so much the more, and *endow* with Riches, to the filling of the Belly of their *Belly-God*, Maufim.

146. These have *not Christ's* Spirit in them, neither are they the Apostles of Christ, but all, one and other, only *false Prophets*, which expound from the *Letter*, without Knowledge and Experience.

147. For what they say, they themselves neither know nor *believe*; and they are the devouring Wolves, of whom Christ says, they have not the Knowledge of *Christ in them*, and yet they *prophecy*.

148. But of those who are in Christ, he says, that it is *not possible* that they can be deceived; these are they in whom Christ is *become Man*: They are according to the inward Ground in Christ, in Heaven in God, and hear Christ speak in them; for they hear only God's Word, and not the false Prophets.

149. If Men at present should in the Sects eject and cast out these false Prophets, then the Apostolick ^s Hierarchy would soon be small, which *call themselves* Apostles.

150. Therefore Men should not say at all, that God therefore permits that such false Prophets should come, *because* he will *not* afford Salvation to those Men, who *otherwise* might attain Salvation; as Reason errs in thinking that God has ordained one Company to Salvation and another to Damnation; and that *God* will have it so, and therefore *he* ^h sendeth them strong and powerful *Delusions*, or Errors, that they might fall, that he might shew his Anger upon them. ^{h 2 Theff. ii. 11.}

151. Dear Brethren, who are overwhelmed with such Conceits, we advise you not to learn *such* Fictions: Be first assured in Christ's Spirit *within* you fundamentally; or else you will be laid hold on in God's Righteousness, together in the *Number* of the false Prophets.

152. If you have not the Door of Christ in your Soul *open*, that you may in the Spirit of Christ ¹ go in and out, and find true, certain, assured Pasture for the Sheep, that ye may ¹ John x. 9 feed them in Christ's Herbage or Food; let it alone.

153. Your *University* Arts and Sciences of the Schools, where you smite, overcome, and slay one another with Words of Reason, and afterwards write and teach such ^k Vic- ^k Victory's tories of Reason for the *Truth* of Christ; that will not avail you in the Sight of God. Reason will not avail.

154. For Christ calls ¹ these Thieves and Murderers, who without his Spirit, and the Know- ¹ John x. 8 ledge of him, creep and climb in at another Door, viz. through Conclusions of Reason, without the Knowledge and Will of Christ.

155. If ye be not armed with Christ's Spirit, then enter not into Battle against *so* potent and mighty an Enemy as the Devil; and against God's Righteousness in the Anger, ye shall not with your Conclusions of Reason, without the Blood of Christ *in* you, there prevail; ^m but ye shall be imprisoned in God's stern, severe Righteousness in your Con- ^m Note 1 King's chap. xxii. clusions of Reason, and be *chosen* or elected for *false Prophets* in the Anger of God.

156. For none is a Prophet, except he be generated in the great Clock-work of the Divine Ordinance, in the ⁿ outspoken or *expressed* Word, in the Limit of the Time out of ⁿ In the pro- God's Righteousness, wherein the *Holy* Spirit through that Limit speaks in the Divine ⁿ duced Crea- Ordinance. tion.

157. He must be a *Limit* in the Clock-work in *Mysterio magno*, in the great Mystery, through whom the Spirit of God points at another Limit or Period of Manifestation: Such were the Prophets of *old*, and are so *at this Day*, who stand in the Limit of the great Clock-work, in the foreseeing of Grace in Christ JESU, wherein ^o God bath fore- ^o Eph. i 4: seen, viz. seen us, in Christ JESU, before the Foundation of the World. ^o 1 Pct. i. 20.

158. He must stand in God's Righteousness with his prophetic Spirit, and even in the Limit wherein God has inspected or beheld the Name of his *Love* in the Righteousness, that he may be generated out of the Ground of the Law, of the Righteousness of God's predestinate purposed *Grace*; that he may teach the Law, viz. God's Righteousness, and also the Gospel. viz. God's Love, and the fulfilling of the Law.

159. Such a one is a right Prophet, and *no other*; for he is a Limit or Period of a Kingdom or Government in *Mysterio magno*, in the great Mystery; whereby, and wherefrom the Ordinance or *Course* of the Kingdoms and Governments on Earth have arisen; he is the Mouth of that Kingdom.

160. But seeing he much teach how God's Righteousness in the Anger is to be killed with the Grace, and that Grace must first *wholly* give itself up to the Anger in the slaying by the Righteousness, then he is also together *offered* in Sacrifice in the Process of Christ, to the same Righteousness of God, by the false Prophets and Pharisees.

161. For that shall and must be, that his Limit or Number in the Blood of Christ may be brought *quite* through the Anger, and that the Limit of the Righteousness in the Grace may be fixed or set; therefore ^p the Prophets of Christ must be Martyrs.

Those that are thus shall understand this Author, and praise God for his Manifestation.

162. Mark this well, all ye that will teach, and *suppose* ye are called to it; look well to your calling *within* you, whether ye be also called of God in Christ; whether Christ has called you with his Voice within you.

163. If not, then you are no other than *false* Prophets, who run unsent, and enter not into the Sheepfold by the Door of Christ.

164. That ye steer your Course by a *human Call*, it avails before Men, and God is pleased to *permit* what Men do, when it is done in his Order, or according to his Ordinance; when ye give yourselves out of Man's call *into* God's call, and also consider how ye will be capable of the *Divine* calling in your human calling.

165. Where that is not done, and ye will stick only upon your *human* calling in your own Self-Will, then ye sit upon the Stool or Chair of Pestilence, and are Pharisees and *false* Prophets.

166. And if there were many hundred thousands of you, yet the *Office* makes you *not* to be Prophets and Shepherds of Christ, unless you enter in through Christ's living Door.

Note.

167. Though it is plain that the Pharisees will *not relish* this, yet the Time is born, and the Limit is at hand that it shall be manifested; and thereupon no human Subtilty and Craftiness will avail any more: Woe unto that People who *despises* the fame, they will be devoured in God's Righteousness, in Zeal, and Jealousy.

Objection.

168. Moreover Reason brings in also that concerning the Prophet *Jonah*, for a Demonstration or Proof, that God *compels* Men and constrains them to Evil and Good, *viz.* to his predestinate Purpose; as *he compelled* Jonah *that he must go to Nineveh*.

Answer.

169. Hearken, Reason, err not; God's Spirit suffers not itself to be *judged of Reason*: *Jonah* was born a Prophet, out of the Limit of the Covenant, and stood in the *Figure* of Christ, signifying how Christ should be cast into the Anger of God, *into the Jaws* of the great *Whale* of the Divine Righteousness, to fulfil it; and how he should go *into the Sea* of Death.

170. And how the Anger of God, which he overcame in that same *Whale* of Death, should let him go unhurt and alive forth from it; as *Jonah* did [when he was *cast*] *out of the Whale's Belly*.

171. He was a Figure of Christ, and born or generated out of the Limit of the great Clock-work, *ex Mysterio magno*, out of the great Mystery, out of both the predestinate Purposes of God, *viz.* out of his Grace, and out of his Righteousness; and represented as a Figure for a theatrical Scene of the *Spirit* of God, wherein the Spirit in this Figure saw and pointed at Christ.

172. Signifying how the Humanity of Christ, *viz.* our assumed Humanity, would *be afraid* or astonished at *Nineveh*, *viz.* at the Danger of Life.

173. As Christ when the Time was come that he should enter into *Nineveh*, *viz.* into God's Anger, said, *Father, if it be possible, let this Cup pass from me*; also, *he hid himself often from the Pharisees, viz. the Ninevites*, as *Jonah* from the *Ninevites*.

174. Also this Figure signifies, that when we poor *Jonahes* should warn the People of God's Punishment and Judgments, and *hazard* our Lives among them for the Truth's Sake; how Men seek *Excuses*, and give themselves up to the Sea of the World under fat Days of *Ease* and Pleasure, and fly away from God's Command, and keep *Silence* still for Fear of the *Ninevites*; then comes the *Whale* of God's Anger, and swallows the Prophets.

175. But that *Jonah* was driven out from thence with *Power*, signifies, that the predestinate Purpose of God the Father in Christ should and must stand; that though *Adam* went away from the Obedience of God into the Imagibility, or Imaginations or Desires of this World, whereby Man was given up to the great *Whale Death*; yet God's predestinate Purpose should stand, and *Adam* should in Christ *arise* out of the Belly of Death.

176. Dear Brethren, *This* is the Figure of *Jonah*, and *not* your predestinate Purpose and Compulsion to Evil and Good, and it is the Figure of Christ.

177. Leave off from such Conclusions, and *blaspheme not* the Holy Spirit in his Wonders in the Figure of Christ, with teaching perverse Opinions and Expositions; or else with your Conclusions you shall be *cast* into the Sea of God's Anger: We must and will warn you in Love in a brotherly Manner.



The Thirteenth Chapter.

A summary Close to all these Questions.

Objection.

1. REASON lastly brings in also the Speech of Christ, where Christ says, *2* Father, I have revealed or manifested thy Name to the Men whom thou hast *3* given me out of the World. *4* John xvii.6.
2. Whereby they will prove that Christ reveals or manifests his Name to none, unless the Father gives them to him beforehand out of his predestinate Purpose, *whether they will or no.*

Answer.

3. O thou most miserably blind Reason! why art thou so blind? Know ye not what the Father's giving is? It is the *2* Center of the Soul, *viz.* the Father's Will in the Science of the Eternal Righteousness. *3* Science; Root, or Ground.
4. Wherein the Science is *laden* or swayed either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in God's Righteousness gives itself, be it either into a Root of a Thistle, or into a Root of the Seed of Faith.
5. To the Root in the Seed of *Faith* Christ becomes manifest; for it is Christ's Root, out of which a Christian is generated in Christ.
6. To these Christian Men has Christ from the Beginning of the World *continually* manifested himself, and given them the Name of God; for he *himself* is the Name of God.
7. This Text is not to be understood as if God had made a Conclusion or *Determination* before the Beginning of the World, and set the Determination in a certain fixed Course or Ordinance and compulsory Destiny, how many *and whom* he would bestow himself upon; who thereupon cannot fail or avoid it, or go one Step beside it, as *captivated* Reason understands it.
8. No, no: The Tree of Christ is unmeasurable; God's Grace, and also his Righteousness in the Fire, are both *immeasurable*.

9. For had God set a Limit or Boundary in Love and Anger, then it must have been measurable, and have stood in a *Beginning*; and then Men would also think that it would have an End.

10. No, no: The Tree of Knowledge of Good and Evil stands in the *Eternal* Ground, wherein there is no Time nor Limit.

11. God's Grace in Christ is unmeasurable, and from *Eternity*.

12. And so is also the Kingdom of Nature in *Mysterio magno*, in the great Mystery, out of which the fiery Science or Root, out of the Will of the Abyss, has manifested itself.

13. And as Christ has manifested God's Name to Man, *viz.* to the Root of the Seed of Faith, from the *Beginning* of the World, so he does it to the End thereof.

^b Matt. xxiv.
to 27.

14. For ^b he saith thus also to his Disciples, when they asked him of the End of the World, he answered thus: As the Lightning breaketh forth and shineth from the East to the West, so shall also the coming of the Son of Man be.

^c John viii.
12.

15. And as the Sun gives itself into every Thing all the whole Day, and shines upon them, and penetrates into every Thing, whether it be evil or good; so also does the Divine Sun, Christ, *viz.* ^c the true Light of the World.

16. Christ withdraws himself from none with his Light of Grace: He calls them all, and cries with his Voice in them, no one excepted.

^d John viii. 3.

17. But ^d All do not hear him and see him, because they are not of God.

18. The Science of the abyssal Will of the Father in the soulish Creature has introduced itself into strange Imagibility or Frames of *Disposition*, to a Thistle of the Serpent: This neither sees nor hears; for God's Righteousness speaks in it, and says, *Do right*, or I will slay thee: *This is Sin, and that is Sin; do it not*, or else thou wilt be thrust out from God.

19. When the Soul hears this in itself, then comes the Devil with his Serpent's Image or Disposition, and says in the Science or Root, *Stay a while* in the Flesh, in this or the other *Lust*, *viz.* in Covetousness, Pride, Envy, Anger, Whoredom, Pleasure, Voluptuousness, Drunkenness, Scorning and Derision: It is Time enough yet for thee to repent at thy End.

20. Gather together first of all great *Treasure*, that thou mayest no more stand in Need of the World, and then enter into an honest, virtuous, good Life, and then thou mayest live of thyself without the Scorn of the World, and need nothing which it has.

21. Thus one Day and Year is put off after another, till the very Hour of Death; and then also a Man will needs be a Child of Grace and be saved, blessed, and happy, when as he has stuck in the Serpent the whole Time of his Life.

22. Then shall the Priest come with the Body of God in his Hand, and bring with him the Angelical New Birth; whereas many a Priest has it not himself, and is but a Stranger in that Business, or a Guest in that Place.

23. These, while they stick in the Serpent, are not given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, unless the Science of the Soul convert and turn itself into the Grace in itself.

25. And if that be done, then that is the giving.

26. For the Divine Sun shines instantly into the Science that stands still, and kindles it.

27. And that kindling now is the Name of God, which Christ gives to the Soul, whence it begins to frame or create itself, to act, or grow in Christ, and to work Repentance to Forgiveness, *viz.* when it begins to stand still from the imaging or contriving of Falsehood and Wickedness.

28. For Men say, *Never to do or commit Evil, is the best and greatest Repentance*; which is performed when the Ground of the Soul begins to be still and quiet from the imaging, framing, or *imagining of Evil*, and enters into its Abyss.

29. Which the Soul has Power and Strength to do, *unless* it be a meer Thistle; and then it runs on, works, and grows to the End of its Time.

30. Yet there is *outwardly* no Sentence of Judgement upon it, but only its own Judgement *within it*, all the while it is in this Life, till the Time of the Harvest.

31. But it is *hard* with it, if the inward and outward Ground of the outward Constellation or Configuration of the Stars be *evil* or false: Such commonly run on so to the End.

32. Then comes only *Judas's* Repentance; and then the *tickling* and comforting with the Sufferings of Christ avails little, when there is no *Ens* of Faith left.

33. The *Pomp* of the glorious Funeral and Burial of the *dead Beast* is only the Scorn of the Devil, wherewith he derides it.

34. For the imputed Grace from without avails nothing: That we should be absolved and *pronounced* free by speaking of outward Words of Grace; as a Lord or Prince freely gives a Murderer his Life out of Grace.

35. No, no; the imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soul, and be our *Life*.

36. Men should *not* defer Repentance till the End; for an old Tree takes Root very ill.

37. If *Christ* be *not* in the Soul, there is no Grace nor Forgiveness of Sins in it then.

38. For Christ himself is the Forgiveness of Sins, who with his *Blood* transmutes the introduced Abominations in God's Anger in the Soul, and changes it into the Divine Fire.

39. As he said ^a before the *Pharisees* to the sick Man of the ^f Palsy, *thy Sins are forgiven thee*; and that was done when he laid hold on the Voice of Christ *in his* Soul; then the living Word in him forgave him his Sins. ^e Mark ii. 5. ^f Or Gout.

40. That is, *it* overcame the Sins, and crushed, or trod upon the Head of the Will of the Serpent's introduced Abominations with the Fire of Love.

41. Therefore now none can forgive Sins but Christ *in* Man: Where Christ in Man lives, *there is* Absolution.

42. For when Christ says, ^e *Receive ye the Holy Spirit whose Sins ye remit or release, to them they are released; and whose Sins ye retain or reserve, to them they are reserved*: This ²³ is concerning the *true* Apostles and their right Followers or Successors, who have received the Holy Spirit out of Christ, who themselves are, and *live* in Christ, and have Christ's Voice in them. ^e John x. 22.

43. These have the Might and *Power* to speak into the hungry Soul the *living* Word of Christ that dwells in them; and no one else has that Power.

44. Let them make what high Pretence and Shew they will, and be called what they will, yet they must be the *very* Apostles of Christ, if they will administer and manage his Office; else they are but *Pharisees* and Wolves.

45. Also the *Soul* must open its Mouth to the inspeaking, else the Word enters not into it.

46. As indeed it entered not into all, when Christ *himself* preached and taught, but only into the hungry and thirsty Souls; concerning whom Christ says, ^b *Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied*; understand; with the Fulness of his Word. ^b Matt. v. 6.

47. For the Forgiveness of Sins lyes not in *Man*, but in the Power of Christ's Word, which dwells in *Man*.

48. Man's speaking does not forgive Sins, but God's speaking in Man's Word.

49. But this now enters not into the false or *wicked* Thistle, but into the Soul, wherein lyes the Seed of Faith in the Sound of the stirring; where the Soul stands *still* from the imaging or framing of the Serpent's Desire.

50. Therefore rely not on Man; they *cannot* forgive you your Sins, and give you Grace, *unless* ye hunger and thirst after Righteousness.

51. To defer it to the End, is *Judas's* Repentance; no comforting avails unless you be *regenerated* or born anew.

Thus,

52. Dear Brethren, I have been willing to answer the beforementioned Points that were raised in *Objections* from the Ground; and my assured Meaning and Sense is, that the Texts of Scripture are *all* very true; but Self-Reason errs, and without Christ understands them not.

^sRom. viii. 15. 53. The Apostle says, *We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cryeth Abba, Dear Father.*

^{*}Rom. viii. 2. 54. It is not the Mind or *Sense* of the World, or of the Flesh, which we have received in the promised Grace, but the filial Mind or *Sense* of Christ, *who hath made us free from the Law of Sin.*

^lRom. xv. 5. 55. ¹ So should every one be minded, as JESUS CHRIST, the one only Man in Grace, says the Apostle; and ^m *Whosoever hath not his Sense or Mind, he understandeth not what is of the Spirit, it is Foolishness unto him, and he apprehendeth it not.*

Note, ye that are Readers of these Writings. 56. Though we may in this very sharp Exposition, be as *dumb* and silent to many, and a Block of Offence, who will say we use strange, uncouth, and unusual speaking in our Ground? Yet we say with Truth before the Eyes of God, that we have it to give forth *no* otherwise than as it is given to us in the *Mind* and *Sense* of Christ.

Note, ye Despisers of Mysteries. 57. He that is of Christ will well understand it: As for others, the Scorners and *Wise-lings*, who have Reason for their Master; we have not written for them.

58. But we advise our dear Brethren in Christ to read this Treatise *through* with Patience, for its Name is called *The longer, the better liked; the more sought, the more found.*

59. Seeing Christ himself has bidden us to *seek, knock, and pray*; and *hath promised us that we shall receive and find*: Therefore 1. We should not be willing to stand still in *Sin*, and so 2. expect till the Grace of God fall upon us and *compel us*; nor, 3. to think at all that *God's Spirit* will make a good Thing of an evil Thing.

60. But the poor Sinner who is *not yet quite* a Thistle, he often freely falls upon him in his Sin, and *draws* him away from it.

^{*}Luke xii. 10. 61. Does he *yield* and suffer himself to be drawn? then it is well; but if he will *not at all*, but goes again into the Serpent, and crucifies Christ, ⁿ *such a one blasphemeth the Holy Spirit*; concerning whom the Scripture says, *he hath no Forgiveness eternally.*

62. No one should dare to say that he is not at all, at any Time, not so much as in his *Thoughts*, drawn, no, not the *wickedest of all.*

63. Christ appears to *all* People; to one in his manifest or revealed Name; to another in his Name of the one only God.

64. He draws all; and in Respect of his Drawing, and Intimation or Signification by the Knowledge which is written *in their Hearts*; in that they know there is a God, whom they ought to honour; and if they do it not, they shall be judged.

^oRom. i. 18. ^pRom. i. 25. 65. Then how much more we, who call ourselves Christians, and have the true Knowledge, but ^o *with-hold the Truth*, ^p and *turn it into Lies* for a framed Opinion's Sake, and have once imagined and contrived, and have declared it once to the World, and made ourselves known to the World thereby.

66. And though we be afterwards brought to the Light, yet we ascribe to *ourselves* the Honour more than to God; and will hide, cover, *obscure*, and bemire the Light, with strange Explanations, that human Inventions and Fictions, as an Idol, may *fit in Christ's Stead*.

67. As it comes to pass many Times thus, and *Babel* stands *wholly* therein, so that many will not suffer their once declared Opinions to be *questioned*, but withdraw the whole Scripture by the Hair *to make* it stand.

68. Dear Sirs and Brethren, let us give the Honour to Christ, and comply one with another in a friendly Manner, and meet and present one another with modest, gentle, and *meeke* Instructions: Let one present another with his Gifts in a brotherly Mind and Good Will, and *lay them* before one another.

69. For there are many *Sorts* of Knowledge and Expositions; if now they go forth from Christ's Sense and Mind, then they all stand in one and the same Ground and Foundation.

70. We should not persecute one another because our different Gifts are *unlike*; but much rather rejoice in Love one among another, that God's Wisdom is *so inexhaustible*, that it can never be drawn dry.

71. And think upon the future, how *well* it will be with us, when all this different Knowledge will be manifested from one and in one Soul, so that we shall *all* acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair, beautiful, and pleasant Flowers, in their *different* Colours and Virtues, rejoice near one another upon the Earth in one and the same Mother; thus also is our *Resurrection* and coming again.

73. Why will we then here dispute, contend, and wrangle about the Knowledge of the Gifts? ¹ *In Christ lyes all the Treasures of Wisdom.*

¹ Col. ii. 3.

74. If we have *that*, we have all; but if we lose that, we lose all, and ourselves too.

75. The one only Ground of our Religion is, ² *That we love Christ in us;* ³ and also ⁴ *love one another, as Christ hath loved us, so that he hath given up his Life into Death for us.*

² Eph. vi. 24.
³ John xiv. 13.

76. Which Love will not be manifested in us, unless Christ become Man and be born and manifested in us; who *then giveth* us his Love, so that we love one another in him, as he loveth us.

John xv. 12,
17.

77. For he *continually* gives his Flesh and Blood to our Souls to be eaten and drunk by it; and that Soul which does not eat and drink thereof has no Divine Life in it.

Eph. v. 2.
Gal. ii. 20.

78. Therefore I advise the loving Reader, that if any Thing in this Treatise be somewhat of too acute and *sharp* a Sense, that he would give God the Honour, and pray, and read it aright.

79. In *Man* lyes *all* whatsoever the Sun shines upon, or Heaven contains, as also Hell and all the Deeps; he is an inexhaustible Fountain, that cannot be drawn dry.

80. He may very well in a little while *wholly* and thoroughly apprehend and comprehend this high fundamental Ground, which God has given to us, *viz.* to a *simple* Man.

81. Only we would have him *warned* of despising and deriding, as he loves his own Soul and Eternity; for he will not touch us, but the Wrath of God in himself.

82. But for me, who have been at this Work as an *Instrument*, he may well touch and hurt; for I am besides, and without his touching, in the *Bands* of Christ.

83. But I would have him in Love admonished to behave himself as a *Brother* in Christ; and if he can make any *clearer* Explanation of it in the Divine Gifts:

84. If I may come to see it, I will *rejoice in his Gifts*, and thank the Most High, who gives us so richly one among another, *all Sorts* and Manner of Gifts. *Amen.*

Dated the 8th of *February*, 1623.

A P P E N D I X

TO THE BOOK OF

E L E C T I O N :

BEING

A COMPENDIUM OF REPENTANCE,

OR,

A Short Description of the Key which opens the *Divine Mysteries*,
and leadeth to the *Knowledge* of them.

By JACOB BEHMEN, the Teutonic Theosopher.


A

C O M P E N D I U M

O F

R E P E N T A N C E.

Whoſoever will attain the Divine Viſion in himſelf, and ſpeak with God in Chriſt, let him follow this Proceſs, Way, and Courſe, and he ſhall attain it.

1.  E ſhould contract all his Thoughts and Reaſons, alſo all his Impreſſions, Ideas, Representations, and Intentions, together into this one only Senſe or Thought; and comprehend or frame this ſtrong Imagination, or Reſolution, to conſider himſelf, *What* he is.
2. In that the Scripture calleth him^a, *the Image of God, and the* ^a Gen. ix. 6. *Temple of the Holy Spirit* who dwelleth in him; and it calleth him alſo ^b 1 Cor. xi. 7. *the Member of Chriſt*, and faith, that Chriſt giveth or preſenteth him with *his Fleſh and* ^b Cor. vi. 9. *Blood for Meat and Drink.*
3. Therefore he ſhould *view* himſelf in his Life, to ſee whether he be worthy of this great Grace and Favour, and be capable of that *high Title* from Chriſt; and begin to conſider his whole Life, what he hath done, and how he hath ſpent his whole Time.
4. Alſo, whether he find himſelf *in Chriſt*? Alſo, whether he ſtandeth in the *Divine Will*? or what he is *inclined* and addicted to: Alſo, whether he findeth any, the *leaſt*, Will and Deſire in himſelf which heartily and ſincerely longeth after God and *Goodneſs*, and would fain be ſaved.
5. And ſo now, if he find never ſo deep a *bidden Will* or Deſire in himſelf, which would fain turn towards God's *Grace*, if it could; let ſuch a one know that that very Will and Deſire is that ^c incorporated inſpoken *Word of God in Paradife*, after Sin was com- ^c Gen. iii. 15. mitted.
6. So that the God JEHOVAH, *viz.* ^d the Father, doth continually ſtill draw him to ^d John. vi. 44. Chriſt: For in our own Self-hood we have *no Will* or Deſire any more to Obedience.
7. And *that drawing* of the Father, *viz.* the incorporated inſpoken Grace, continually draweth *all Men*, even the *moſt wicked* of all, if he be not altogether a *Thiſtle*, and will but for a Moment ^e ſtand ſtill to the drawing, and *ceafe* from his own wicked ^e Or be obedient. Doings.
8. So that *none* have any Cause to doubt of God's Grace.
9. If he find a Deſire in himſelf *at any Time* to turn, let him not defer it for a Moment longer, according as it is written:
10. ^f *To-day, when you hear the Voice of the Lord, harden not your Ears and Hearts.* ^f Pſa. xcv. 7. Heb. iii. 7. 15.

11. For, the *Desire* once to turn, is the Voice of God in Man: Which the Devil with his introduced Images, or injected Imaginations, covereth and withholdeth; so that it is *put off* from one Day and Year to another; till the Soul at *last* becometh a Thistle, and can reach or attain the Grace *no* more.

12. And let that Man do but this: In the Consideration of his Mind let him survey or view the whole Course of his Life; holding *close* to the Ten Commandments of God, and to the ^s Evangelical Love, which commandeth him to love his Neighbour as himself, and consider that he is a Child of Grace merely in the *Love* of Christ; and see how far he is deviated from them, and what his daily Exercise, Practice, and *Desire* is.

^s Or Love of the Gospel.

13. And then that drawing of the Father will *bring* him into God's Righteousness; and shew him the imprinted, modelled, framed Images, Portraitures, and *Devices* of his Heart: Which he loveth above God; and which he accounteth his best Treasure.

14. These Images, Portraitures, or Ideas, will be these: First, *Pride*; in loving himself, and desiring to be honoured of others.

15. Also there will be an Image or Representation of a Desire of Might, Power, and Authority in his State and Pride, desiring to climb up above others in *Honour*.

16. There will be also, Secondly, The Image or Resemblance in Disposition of a Swine, *viz.* *Covetousness*; which would have every Thing *alone* to itself; and if it had the World and Heaven, yet it would also desire to rule and domineer over Hell too; and it desireth more than is *necessary* for the temporal Life; and hath in itself no Faith or Trust towards God; but is a filthy bemired Swine, which desireth to draw *all* to itself.

17. Also there will be, Thirdly, An Image or Representation of *Envy*, which sticketh and stabbeth and stingeth the Heart of another Man; and *grudgeth* to allow that another should have more Money, temporal Goods, and Honour, than himself.

18. Also there will be, Fourthly, *Anger*; wherein Envy swells like *Venom* or Poison; and for *very* little Cause will misuse, expel, strike, beat, and crush, and be enraged against others, and seek malicious Revenge.

19. Fifthly, There will be in him a Heap of *Dispositions* of many hundred earthly Beasts; which he loveth: For all whatsoever is in the World he loveth it, and hath set it in Christ's Stead, and honoureth and esteemeth it *more* than God.

20. If he do but look upon his *Words*, how his Mouth *secretly* whispers Calumnies, Reproaches, and Indignities, against other Men, and censureth ill of them to his own Party; and maketh Reports to their Discredit, without any *certain* Ground; he inwardly rejoiceth and is tickled at the *Mishap* or Adversity of his Neighbour, and wisheth it to him.

21. All these are *Claws* and Talons of the Devil, and the Image of the Serpent, or true Portraiture of its proper Disposition, which he beareth in himself.

22. And, as he now sees these are against the Word of God in the Law and in the Gospel; so he will see, that he is rather a *Beast* and a *Devil* than a true *Man*; and he will clearly see how these imprinted and innate inherited Images or Portraitures keep him *back*, seduce him, and carry him away from the Kingdom of God.

23. So that when he *would* fain repent, and incline and turn himself to God, these Claws of the Devil *detain* him, keep him back, and pull him away; and do represent these Monsters and Vizards to the poor Soul, *for Holiness*; so that it entereth again into the Lusts of them, and remaineth sitting still in the Anger of God: And, lastly, goeth into the Abyss; when he *extinguisheth* the Grace and the Drawing of the Father.

24. To such a one we will mention our own Process, Way, and Course, that we have gone: That so soon as he perceiveth these Beasts in him, instantly, that very Hour and Minute, he intend with himself in his Soul, and bring himself into a Desire and *Resolution*, that he will go forth from *bestial* Desires, and turn himself to God by true Repentance.

25. And though he is *not able*, nor can do this in his *own Power* and *Virtue*, yet he may take up *Christ's Promise* in himself; which *Christ* declared, saying, ^h *Seek, and ye shall find; knock, and it shall be opened unto you. No Son asketh his Father for Bread, and he giveth him a Stone; or, for an Egg, and he giveth him a Scorpion instead thereof.* ^{Matth. vii. 7. to the 11.}

26. *Can ye that are evil give good Gifts unto your Children? then how much more will my Father in Heaven give the Holy Spirit to them that ask him for it?*

27. He should ⁱ *imprint* this *Promise* in his *Heart*: For the same is *Poison* and *Death*, ^{Frame,} to the *Devil*, and to all *innate* inherited and imprinted *pourtray'd Beasts*; and should ^{image,} or *instantly*, that very *Hour*, come with these *imprinted Words* of the *Promise* with his *apprehend*. Prayers before God.

28. And having *already* represented and *pourtrayed* all those *abominable Beasts* which himself is, should think no otherwise in himself, but that he is that ^k *defiled Keeper of Swine*, ^{Luke xiv. who hath spent all his Patrimony and Goods which his Father gave him, and his Portion or} ^{14, 15.} *Right of a Child*, with these *Swine*, and with those *evil Beasts*.

29. So that now he standeth in the *Presence* of *God* no otherwise than as a *miserable*, *naked*, *tattered*, and *ragged Keeper of Swine*; who hath *squandered* away his *Father's Inheritance* in *Fornication* and *Adultery*, with the *bestial Images* of this *World*, and hath no more *Right* to the *Grace* of *God*.

30. And that he is not in the *least* worthy of it; much less to be called a *Christian*, or the *Child* of *God*.

31. And must also *despair* of all his *good Works*, which he hath *ever* done at any *Time*; for they were performed from an *hypocritical Shew* of *Holiness*, and *seeming Piety* and *Godliness*, in which the *Man-Devil* would be called and *accounted* an *Angel*.

32. For the *Scripture* saith; ^l *without Faith it is impossible to please God.*

¹ Heb. xi. 6.

33. But he should not *despair* of the *divine Grace*; only of *himself*, and of his *own Power* and *Ability*; and bow himself down in his *Soul* with his *whole Strength*, and with all his *Power*, before the *Presence* of *God*.

34. And though clearly his *Heart* say plainly, *No*; or stay a while, it is not needful to *Day*; or thy *Sins* are so great that it cannot be, that thou shouldst come to the *Grace* or *Mercy* of *God*; so that he will be so *quelled*, *damped*, and *deadened* in *Anxiety*, that he cannot pray to *God*, nor attain any *Comfort* or *Strength* in his *Heart*; so that he is as if his *Soul* were altogether *blind* and *dead* as to *God*.

35. Yet he should stand *stedfast*; and hold the *Promise* of *God* for an *assured* and *infallible Truth*: And with a *broken* and *contrite Heart* smitten down, sigh to the *Grace* of *God*; and in his great *Unworthiness* yield himself wholly up thereto.

36. And though indeed he esteem himself very *unworthy*, as being a *Stranger*, to whom the *Inheritance* of *Christ* doth not any more belong, and that he hath lost his *Right*; yet he must *stedfastly* imprint in his *Mind* that *Saying* of *Christ*; ^m *that he was* ^{Math. xi. 13.} *come to seek and to save that which was lost*; viz. the *poor Sinner*, who is *blind* and *dead* as to *God*.

37. He is to imprint this *saying* in his *Mind*, and make so strong a *Resolution* in himself, that he will not depart from the *promised Grace* of *God* in *Christ*, though his *Body* and *Soul* should perish.

38. And though he should all the *Days* of his *Life* attain *no Comfort* of *Forgiveness* in his *Heart*, yet the *saying* of *God* is *surer* than all the *Comfort* that could possibly happen to the *Soul*.

39. He should also set before himself, and shut his *Will* up so fast in this *Purpose* and *Resolution*, that he will no more enter into his old *bestial Images* and *Abominations*; though all his *Swine* and *Beasts* should never so lament for their *Keeper* and *Herdsmen*.

40. And though he should thereby be accounted the *wariest Fool* in all the *World*; yet he would be *stedfast* and *firm* in his *Purpose* and *Resolution*; and rely upon *God's promised Grace*.

41. If he must be a Child of Death, he will then be so in the Promise of Christ; and die or live to him, as he will.

42. He should direct his *Purposes* and Determinations in continual praying and sighing to God: And give up to God all his *Beginnings* and Doings in the Work of his Hands; and stand still and cease from the forming, imaging, or *Intentions* of Covetousness, Envy, and Pride.

43. He should but give up these *three* Beasts, and then the others will very suddenly begin to be weak, sick, and faint; and draw near to dying.

^a Gal. iv. 19. 44. For Christ ⁿ will instantly, in his promised Word, which this Man hath imprinted and fixed in himself, and hidden himself therein as with a Shield, *get a Form in him to Life*; wherein his Prayer will be the more powerful, and begin to work, and will be more and more strengthened in the Spirit of *Grace*.

45. As the Seed in the Mother's Body or Womb groweth to be a Child, and increaseth under many *Affaults* and Repulses of Nature and outward Accidents, till the Child in the Mother's Womb getteth Life; so it cometh to pass here.

46. The more a Man goeth forth from *himself* out of the Images and *Intentions* of Evil, the more he entereth into God; so long till Christ becometh *living* in the incorporated Grace; which cometh to pass in the great Earnestness of the Purpose or Resolution.

47. And then instantly proceedeth the *betrotting* with Virgin *Sophia*, wherein the two Beloveds receive one another in Joy; and, with very inward Desire, together enter into the most sweet *Love of God*.

^o Rev. xix. 7. 48. And then in short Time, ^o *the Wedding of the Lamb* is made ready, wherein Virgin *Sophia*, *viz.* the *Humanity* of Christ, is married with the Soul.

^p Luke xv. 7. 10. 49. And what is there done, and what great Joy is there celebrated, Christ intimateth by the *great Joy* at a *converting Sinner*, which is celebrated in Heaven in Man, *before the Eyes of God* and *all holy Angels*; *more than at ninety nine Righteous, that need no Repentance*.

50. Which we have neither Pen nor Words to describe or speak, what the sweet *Grace* of God is in the *Humanity* of Christ; and what happeneth to him, that is worthy to come to the Wedding of the Lamb.

51. Which we have found by *Experience*, in our own Way and Procefs: And we know that we have a *true Ground* of our Writing, which we would very willingly and heartily impart to our Brethren in the Love of Christ.

52. And if it were possible they should believe our faithful *childish* Council; they would find in themselves *whence* this simple Hand understandeth and knoweth these great secret Mysteries.

^q Called the *Mysterium Magnum*. 53. But since we have already written a whole express *Treatise* concerning *Repentance* and the *New-Birth*, we here leave only a Hint, and direct the Reader to *That*, as also to the great Work upon ^r *Genesis*; and there he will find the *Ground* of all *that he can desire to ask*, sufficiently expressed.

54. And we Christianly advise him to follow us in this Procefs and *Way*, and then he will come to the divine *Marriage* in himself, and hear what the Lord through Christ speaketh in him.

55. And so herewith we commend him to the Love of Jesus Christ.

Dated the 9th. of February, 1623.

THE
WAY TO CHRIST

DISCOVERED

IN THE FOLLOWING TREATISES.

- | | | |
|--------------------------|--|-------------------------------|
| I. Of TRUE REPENTANCE. | | III. Of REGENERATION. |
| II. Of TRUE RESIGNATION. | | IV. Of the SUPERSENSUAL LIFE. |

Written in the *German* Language, *Anno* 1622.

By JACOB BEHMEN, the Teutonic Theosopher.

T H E F I R S T B O O K.

O F
T R U E R E P E N T A N C E:

S H E W I N G

H O W M A N S H O U L D S T I R U P H I M S E L F

I N

M I N D A N D W I L L,

A N D

W H A T H I S E A R N E S T P U R P O S E A N D C O N S I D E R A T I O N M U S T B E.

M A R K i. 15.


The Time is fulfilled: And the Kingdom of God is come near. Repent and believe the Gospel.

THE
AUTHOR'S PREFACE

TO THE


R E A D E R,

WHO LOVETH GOD.

 *E A D E R, who lovest God, if thou wilt use this Book aright, and art in good Earnest, thou shalt certainly find the Benefit thereof; but I desire thou mayest be warned, (if thou art not in earnest) not to meddle with the dear Names of God, in which, and by which the most High Holiness is named, stirred, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God. This little Book is only for those, that would fain repent, and are in a Desire to begin. Both sorts will find what Manner of Words are therein; and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.*

TRUE REPENTANCE.

How Man must stir up himself in Will and Mind; and what his Consideration and earnest Purpose must be, when he ^a will perform ^aOr work. powerful and effectual Repentance: And with what Mind he must appear before God, when he will ask, and obtain of him Remission of Sins.

1.  **W**HEN Man will go about Repentance, and with his Prayers turn to God; before he beginneth to pray, he must consider his own Mind, that it is wholly and altogether turned away from God, that it is become faithless to God, that it is only bent upon this temporal, frail, and earthly Life, bearing no sincere Love towards God and his Neighbour; and also that it wholly lusteth and walketh contrary to the Commandments of God, seeking it self only, in the temporal and transitory Lufts of the Flesh.

2. He must consider that all this is an Enmity against God which Satan hath raised and stirred up in him, by his Deceit in our first Parents; for which Abominations Sake we die the Death and must undergo Corruption with our Bodies.

3. He must consider the three horrible Chains wherewith our Soul is fast bound during the Time of this earthly Life. The first is, the severe Anger of God, the Abyfs and dark World, which is the Centre and creaturely Life of the Soul, The second is the Desire of the Devil against the Soul, whereby he continually fisteth and tempteth the Soul, and without Intermission striveth to throw it from the Truth of God into Vanity, viz. into Pride, Covetousness, Envy, and Anger, and with his Desire bloweth up and kindleth those evil Properties in the Soul, whereby the Will of the Soul turneth away from God, and entereth into Self. The third and most hurtful Chain, wherewith the poor Soul is tyed, is the corrupt and altogether vain, earthly, and mortal Flesh and Blood, full of evil Desires and Inclinations.

Here he must consider, that he lieth close Prisoner with Soul and Body, in the Mire of Sins, in the Anger of God; in the Jaws of the Pit of Hell; that the Anger of God burneth in him in Soul and Body, and that he is the stinking Keeper of Swine, that hath spent and consumed his Father's Inheritance (viz. the Love and Mercy of God) with the fatted Swine of the Devil in earthly Pleasures, and hath not observed the dear Covenant and Atonement of the innocent Death and Passion of Jesus Christ; which Covenant God of mere Grace hath given ^b into our Humanity, and reconciled us in him; also he must consider that he hath ^bGr put. wholly forgotten the Covenant of holy Baptism (in which he hath promised to be faithful and true to his Saviour) and so wholly defiled and obscured his Righteousness with Sin, which (Righteousness God hath freely bestowed upon him in Christ:) that he now standeth before the Face of God with the fair Garment of Christ's Innocency which he hath defiled, as a dirty, ragged, and patched Keeper of Swine, that hath continually

eaten the Grains of Vanity with the Devil's Swine, and is not worthy to be called a Son of the Father, and Member of Christ.

4. He must earnestly consider that wrathful Death waiteth upon him every Hour and Moment, and will lay hold on him in his Sins, in his Garment of a Swine-keeper, and throw him into the Pit of Hell, as a forsworn Person and Breaker of Faith, who ought to be kept in the dark Dungeon of Death to the Judgement of God.

5. He must consider the earnest and severe Judgement of God, where he shall be presented living with his Abominations before the Judgement; and all those whom he hath here offended and injured with Word and Works, and caused to do Evil (so that by his Instigation or Compulsion they also have committed Evil) shall come in against him, cursing him, and all this before the Eyes of Christ, and also before the Eyes of all holy Angels and Men: And that there he shall stand in great Shame and Ignominy, and also in great Terror and eternal Desperation, and that it shall for ever grieve him that he hath fooled away so great and eternal Happiness and Salvation for the Pleasure of so short a Time; and not looked to himself better, that he might also have been in the Communion of the Saints, and have enjoyed Eternal Light, and Divine Power and Virtue.

^aLarva, or
monstruous
Shape.

6. He must consider that the ungodly loseth his noble Image (God having created him for his Image) and getteth instead thereof a deformed ^aVizard, like a hellish Worm or ugly Beast, wherein he is God's Enemy, and against Heaven and all holy Angels and Men, and that this Communion is for ever with the Devils and Hellish Worms in the horrible Darknes.

7. He must earnestly consider the eternal Punishment and Torment of the damned; that in eternal Horror they shall suffer Torments in their Abominations which they have committed here, and may never see the Land of the Saints in all Eternity, nor get any Ease or Refreshment, as appeareth by [*Dives*] the rich Man.

All this, Man must earnestly and seriously consider, and remember, that God hath created him in such a fair and glorious Image, in his own Likeness, in which he himself will dwell; that he hath created him in his Praise for Man's own eternal Joy and Glory, *viz.* that he might dwell with the holy Angels, and Children of God, in great Joy, Power, and Glory, in the Eternal Light, in singing and melodious Harmony of the Angelical and Divine Kingdom of Joy, to rejoice eternally with the Children of God, without Fear of any End; where no evil Thoughts could touch him, neither Care nor Trouble, neither Heat nor Cold; where no Night is known; where there is no Day or Time any more, but an everlasting Joy; where Soul and Body tremble for Joy; and where he should rejoice at the infinite Wonders and Virtues in Brightness of Colours, and Ornament of the infinite begetting in the Wisdom of God, upon the new chrystalline Earth, which shall be as transparent Glafs. And that he doth so wilfully lose all this, for so short and poor a Time's-Sake, which yet in this Vanity, in the evil Life of the voluptuous Flesh, is full of Misery, Fear, and Trouble, in mere Vexation; and it goeth with the wicked as with the Righteous, as the one must die so must the other; yet the Death of the Saints is an Entrance into the Eternal Rest; but the Death of the wicked an Entrance into the Eternal Unquietness.

^bOr by

8. He must consider the Course of the World, that all Things are but a Play, wherewith he spendeth his Time in Unquietness; and that it goeth with the Rich and Mighty, as with the Poor and the Beggar; that all of us equally live and move in the four Elements; and that the Mouthful or Morsel of the Poor is as relishing and savoury to him in his Toil and Labour, as that of the Rich is to him in his Cares; also, that all of us do live in one ^bBreath, and that the rich Man hath nothing but the Pleasure of the Palate and the Lust of the Eye more than any other Men, for else it goeth with the one as with the other; for which Lust of the Eye, Man so foolishly

forgoeth so great a Happiness, and for the Sake thereof bringeth himself into so great and eternal Unquietness.

In this Consideration Man shall feel in his own Heart and Mind (especially if he ^are-[•]Or [•]model. present and set before his Eyes his own End) that he shall ^bget a hearty sighing and [•]Or obtain a longing after the Mercy of God, and will begin to bewail his committed Sins, that he hath spent his Days so ill, and not observed nor considered, that he standeth in this World in a Field, in the growing to be a Fruit, either in the Love or in the Anger of God: And then he will first begin to find himself, that he hath not yet laboured at all in the Vineyard of Christ, and that he is a dry Branch in the Vine of Christ. And then in many (whom the Spirit of Christ toucheth in such a Consideration) there ariseth abundant Sorrow, Grief of Heart, and inward Lamentation over the Days of his Wickedness, which he hath spent so in Vanity, without any working in the Vineyard of Christ.

Such a one, now, whom the Spirit of Christ bringeth into Sorrow and Repentance, so that his Heart is opened, that he can know and bewail his Sins, is very easily to be helped; he needeth but to draw to him the Promise of Christ, *viz.* That God willeth not the Death of a Sinner, but that he wisheth them all to come unto him; and he will refresh them; and that there is great Joy in Heaven for one Sinner that repenteth: Let such a one but lay hold on the Words of Christ, and wrap himself up into the Passion and Death of Christ.

But I will speak with those, who feel indeed a Desire in themselves to repent, and yet cannot come to acknowledge, and sorrow for their committed Sins, the Flesh saying continually to the Soul, Stay awhile, it is well enough, or it is Time enough To-morrow, and when To-morrow is come, yet the Flesh saith again, To-morrow; the Soul in the meanwhile, sighing and fainting, conceiveth neither any true Sorrow for the Sins it hath committed, nor any Comfort: Unto such a one I say I will write a Process or Way, which I myself have gone [that he may know] what he must do; and how it went with me, if peradventure any be minded to follow it, and then he shall perceive what is hereafter written.

A Process of Repentance; or, Way to Conversion.

WHEN any Man findeth in himself, by the former Consideration, a Hunger, that he would willingly repent, and yet findeth no true Sorrow in himself for his Sins, which he hath committed, and yet [perceiveth] an Hunger, or Desire to Sorrow; being the poor and captive Soul continually sigheth, feareth, and must acknowledge itself guilty of Sins before the Judgement of God; such a one I say can take no better Course than this, *viz.* to wrap up his Senses and Mind, and also his Reason together, and make to himself at the same Time presently into the first Consideration (when he perceiveth in himself a Desire to repent) a mighty strong Purpose and Resolution that he will that very Hour, nay, this Minute, immediately, enter into Repentance, and go forth from his wicked Way, and not at all regard the Power and Honour of the World, and, if it should be required, would forsake and disesteem all Things for true Repentance Sake, and take such an earnest, firm, and strong Resolution, that he will never go forth from it again, though he should be made the Fool and Scorn of all the World for it; and that with his Mind he will go forth from the Beauty and Pleasure of the World, and patiently enter into the Passion and Death of Christ, in and under the Cross, and set all his Hope and Confidence upon the Life to come; and that now in Righteousness and Truth he will enter into the Vineyard of Christ, and do the Will of God; and in the Spirit and

Will of Christ begin and finish all his Actions in this World, and for Christ's Word and Promise Sake (who hath promised us an heavenly Reward) willingly suffer and bear every Adversity and Cross, that he may but be numbered in the Communion or Fellowship of the Children of Christ, and in the Blood of the Lamb Jesus Christ be incorporated and united unto his Humanity.

He must firmly imagine to himself, and wholly wrap up his Soul in this, that in this his Purpose he shall obtain the Love of God in Christ Jesus; and that God will give unto him, according to his faithful Promise, that noble Pledge, the Holy Ghost, for a Beginning, that, in the Humanity of Christ, as to the heavenly Divine Substance, he shall be born anew again in himself, and that the Spirit of Christ will renew his Mind, ^a with his Love and Power, and strengthen his weak Faith; also that, in his divine Hunger, he shall get the Flesh and Blood of Christ for Food and Drink, in the Desire of his Soul which continually hungreth and thirsteth after ^b it; and with the Thirst of the Soul, drink the Water of Eternal Life, out of the sweet Fountain of Jesus Christ, as Christ's most true and steadfast Promise is.

^aOr, in.

^b As its nourishment.

^cOr represent or set before himself.

He must also wholly and firmly imagine to ^c himself the great Love of God. That God willeth not the Death of a Sinner, but that he repent and live; that Christ calleth poor Sinners so kindly and graciously to himself, and will refresh them; and that God hath sent his Son into the World, to seek and save that which is lost, *viz.* the poor repentant and returning Sinner; and that for the poor Sinner's Sake he hath given his Life into Death, and dyed for him in our Humanity which he took upon him.

Furthermore, he must firmly imagine to himself, that God in Christ Jesus will much rather hear him, and receive him to Grace, than he come: And that God in the Love of Christ, in the most dear and precious Name JESUS, cannot will any Evil: That there is no angry Countenance [at all] in this Name, but that it is the highest and deepest Love and Faithfulness, the greatest Sweetness of the Deity, in the great Name JEHOVAH, which he hath manifested in our Humanity, ^d corrupted and ^e disappeared as to the heavenly Part, which in Paradise disappeared through Sin; and therefore moved himself in his Heart to flow into us with his sweet Love, that the Anger of his Father, which was kindled in us, might be quenched and turned into Love by it; all which was done for the poor Sinner's Sake, that he might get an open Gate of Grace again.

^d Decayed.

^e Or blown out.

In this Consideration he must firmly imagine to himself, that this very Hour and Instant he standeth before the Face of the holy Trinity, and that God is really present within and without him, as the holy Scripture witnesseth, saying, *Am not I he that filleth all Things?* and in another Place it saith, *The Word is near thee, in thy Mouth, and in thy Heart;* also it saith, *We will come unto you, and make our dwelling in you;* also, *Behold I am with you always, even to the End of the World;* also, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with his Soul he standeth really before the Face of Jesus Christ, even before the holy Deity, and that his Soul hath turned its back to the Face of God, and [must resolve] that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, lost, and returning Son come to the Father. He must with the Eyes of his Soul and Mind cast down, in Fear and deepest Humility, begin to confess his Sins and Unworthiness before the Face of God as followeth.

A short Form of Confession before the Eyes of God.

Every one, as his Case and Necessity requireth, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unfearchable God, Lord of all ^a Things; Thou, who in Christ ^{Or, beings.} Jesus, of great Love towards us, hath manifested thyself with thy holy Substance in our Humanity: I, poor unworthy sinful Man, come before thy Presence, which thou hast manifested in the Humanity of Jesus Christ (though I am not worthy to lift up mine Eyes to thee) acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great Love and Grace, which thou hast freely bestowed upon us. I have left the Covenant, which of mere Grace thou hast made with me in Baptism, in which thou hast received me to be a Child and Heir of Eternal Life, and have brought my Desire into the Vanity of this World, and defiled my Soul therewith, and made it altogether bestial and earthly, so that my Soul knoweth not itself, because of the Mire of Sin, but accounteth it self a ^b strange Child before thy Face, not ^{Or Step-} worthy to desire thy Grace. I lye in the Filth of Sin, and the Vanity of my corrupted ^{child.} Flesh, up to the very Lips of my Soul, and have but a small Spark of the living Breath left in me, which desireth thy Grace. I am so dead in Vanity, that, in this Vanity, I dare not lift up mine Eyes to thee.

O God, in Christ Jesus, thou who for poor Sinners Sakes didst become Man to help them, to thee I complain, to thee I have yet a Spark of Refuge in my Soul: I have not regarded thy purchased Inheritance, which thou hast purchased for us poor Men by thy bitter Death, but made myself Partaker of the Heritage of Vanity, in the Anger of my Father, in the Curse of the Earth, and am ensnared in Sin, and half dead as to thy Kingdom. I lye in Feebleness as to thy Strength, and the wrathful Death waiteth for me: The Devil hath poisoned me, so that I know not my Saviour; I am become a ^c wild ^{Barren, or} Branch on thy Tree, and have consumed mine Inheritance which is in thee, with the ^{unprofitable.} Devil's Swine: What shall I say before thee, who am not worthy of thy Grace? I lye in the Sleep of Death which hath captivated me, and am fast bound with three strong Chains. O thou Breaker-through-Death, assist thou me I beseech thee, I cannot, I am able to do nothing; I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up my Eyes before thee, for I am the defiled Keeper of Swine, and have spent my Inheritance with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have fought myself in mine own Lust, and not thee. Now in myself, I am become a Fool, I am naked and bare; my Shame standeth before my Eyes, I cannot hide it, thy Judgment waiteth for me, what shall I say before thee, who art the Judge of all the World? I have nothing else to bring before thee, here I stand naked and bare before thee, and I fall down before thy Face, bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it, yet receive me but in thy Death, and let me but die from my Death in thy Death; cast me down, I pray thee, to the Ground in my received ^d Self, and kill this Self of mine thro' thy Death, that I may live no more to ^{I that} myself, seeing I, in myself, work [nothing] but Sin, therefore I pray thee cast down to ^{which is cal-} the Ground this wicked Beast, which is full of false Deceit and Self-desire, and de- ^{led I, or my-} liver this poor Soul from its heavy Bonds. ^{self.}

O merciful God, it is thy Love and Long-suffering that I lye not already in Hell, I yield myself with my whole Will, Senses, and Mind, up into thy Grace, and fly to thy

^a Or dying spark ready to go out. Mercy, I call upon thee through thy Death, from that small Spark of Life in me, encompassed with Death and Hell, which open their Throat against me, and would wholly swallow me up in Death; upon thee I call, who hast promised, thou wilt not quench the smoaking Flax: I have no other Way to thee but thy Death and Passion, because thou hast made our Death Life by thy Humanity, and broken the Chains of Death, and therefore I sink the Desire of my Soul down into thy Death, into the Gate of thy Death, which thou hast broke open.

O thou great Fountain of the Love of God, I beseech thee, [help me] that I may dye from my Vanity and Sin, in the Death of my Redeemer, Jesus Christ.

O thou Breath of the Great Love of God, quicken I beseech thee my weak Breath in me, that it may begin to hunger and thirst after thee. O Lord Jesus, thou sweet Strength, I beseech thee give my Soul to drink of thy Fountain of Grace, thy sweet Water of Eternal Life, that it may awake from Death, and thirst after thee. O how extreme fainting I am for Want of thy Strength. O merciful God, do thou turn me I beseech thee, I cannot [turn myself.] O thou Vanquisher of Death, help me I pray thee to wrestle: How fast doth the Enemy hold me with his three Chains, and will not suffer the Desire of my Soul to come before thee! I beseech thee, come and take the Desire of my Soul into thyself, be thou my drawing to the Father, and deliver me from the Devil's Bonds; look not upon my Deformity in standing naked before thee, having lost thy Garment: I pray thee do thou but clothe my Breath which yet liveth in me, and desireth thy Grace, and let me yet once see thy Salvation.

O thou deep Love, I pray thee take the Desire of my Soul into thee; bring it forth out of the Bonds of Death through thy Death, in thy Resurrection, in thee. O quicken me in thy Strength, that my Desire and Will may begin to spring up and flourish anew.

^b Or I, or I-hood or I-ness that which we mean when we say tis I. O thou Vanquisher of Death, and of the Wrath of God, do thou overcome in me ^b Self, break its Will and bruise my Soul, that it may fear before thee, and be ashamed of its own Will before thy Judgement, that it may be obedient to thee as an Instrument of thine; subdue it in the Bonds of Death, take away its Power, that it may will nothing without thee.

O God the Holy Ghost, in Christ my Saviour, teach me I pray thee, what I shall do, that I may turn to thee; O draw me in Christ to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into it again. Stir up in me a true Sorrow for the Sins I have committed: O keep me in thy Bonds, and let me not loose from thee, lest the Devil sift me in my wicked Flesh and Blood, and bring me again into the Death of Death: O enlighten thou my Spirit, that I may see the divine Path, and walk in it continually. O take that away from me, which always turneth me away from thee: O give me that which always turneth me to thee; take me wholly from myself, and give me wholly to thy own self. O let me begin nothing, let me will, think, and do nothing without thee. O Lord how long! Indeed I am not worthy of that which I desire of thee: I pray thee let the Desire of my Soul dwell but in the Gates of thy Courts, make it but a Servant of thy Servants: O deliver it out of that horrible Pit, wherein there is no Comfort or Refreshment.

O God, in Christ Jesus! I am blind in myself, and know not myself for Vanity; thou art hidden from me in my Blindness, and yet thou art near unto me; but thy Wrath, which my Desire hath awakened in me, hath made me dark: O take but the Desire of my Soul to thee, prove it, O Lord, and bruise it, that my Soul may attain a Ray of thy sweet Grace.

I lye before thee as a dying Man, whose Life is passing from his Lips, as a small Spark [going out] kindle it, O Lord, and raise up the Breath of my Soul before thee. Lord, I wait for thy Promise, which thou hast made, saying, *As I live I will not the Death of a Sinner, but that he should turn and live.* I sink down myself into the

Death of my Redeemer Jesus Christ; and wait for thee, thy Word is Truth and Life.
Amen.

In this, or the like Manner, every one may confesse his Sins, as he himself findeth in his Conscience, what Sins he hath brought his Soul into. Yet, if his purpose be truly earnest, to use a Form is needless, for the Spirit of God, which at that Instant is in the Will of the Mind, will itself make the Prayer for him, in his Conscience; for it is [the Spirit of God] which in a true earnest Desire worketh Repentance, and intercedeth for the Soul before God, through the Death of Christ.

But I will not hide from the beloved Reader, who hath a Christian Purpose [but shew] how it commonly useth to go [with those who are] in such a firm Purpose and Resolution; though it goeth otherwise with one than with another, according as his Purpose is more or less earnest and great; for the Spirit of God is not bound, but useth divers Ways^a, as he knoweth [fittest for] every one. Yet he that hath been in the Wars, can ^aOr Processes, tell how to fight, and inform another that may happen to be in the like Case.

Now if it so come to pass, that such a Heart with a strong Resolution and Purpose doth thus come before God, and enter into Repentance, it happeneth to it as with the Canaanitish Woman, as if God would not hear; the Heart remaineth without Comfort, its Sins and Unworthiness do also present themselves, as if it were unworthy of Comfort: The Mind is as it were ^b speechless, the Soul groaneth in the Deep, the Heart receiveth ^bOr dumb, nothing, nor can it so much as pour forth its Confession before God, as if the Heart and Soul were shut up: The Soul would fain, but the Flesh keepeth it captive; the Devil shutteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lust of the Flesh, and saith in the Mind, Stay a while, do this or that first; gather Money or Goods aforehand, that thou mayest not stand in Need of the World, and then afterwards enter into an ^c honest Life, into Repentance, it will be ^c Virtuous, Time enough then. ^c pious, or god-ly Life.

O how many hundreds do perish in such a Beginning, if they go back again into Vanity, and are as a young Graft broken off with the Wind, or withered by the Heat.

Beloved Soul, mark: If thou wilt be a Champion in thy Saviour Christ against Death and Hell, and wouldst have thy young Graft grow and become a Tree in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest Purpose, it costeth thy first paternal Inheritance, and thy Body and Soul too, to become either an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight, thou must overcome in Christ, and not yield to the Devil: Thy Purpose must stand firm, thou must not prefer temporal Honour and Goods before it; when the Spirit of the Flesh saith, Stay awhile, it is not convenient yet, then the Soul must say; now is my Time for me to go back again into my Father's [my native] Country, out of which my Father *Adam* hath brought me; no Creature shall keep me back; and though thou earthly Body shouldest thereby decay and perish, yet I will now enter with my Will and whole Desire into the Garden of Roses of my Redeemer Jesus Christ, through his suffering and Death into him, and in the Death of Christ subdue thee thou earthly Body, which hath swallowed up my Pearl from me, which God gave to my Father *Adam* in Paradise: And I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though thereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the earnest Purpose of my Soul; none shall unloose thee from this Chain, but the temporal Death. Whereto God and his Strength help me. *Amen.*

A short Direction how the poor Soul must come before God again, and how it must fight for the noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, also against the [Influence of the] Stars and Elements, and all his other Enemies.

BELOVED Soul, there is Earnestness required to do this, it must not be a mere Commemoration or repeating of Words; the earnest resolved Will must drive this Work, else nothing will be attained. For if the Soul will obtain the triumphant Garland of Christ from the noble ^a Sophia, it must wooe her for it in great Desire of Love to get it at her Hands; it must intreat her in her most holy Name for it, and come before her in most modest Humility, and not like a lustful Bull, or a wanton Venus; for so long as any are such, they must not desire these Things, for they shall not obtain them, and though something should be obtained by such in that Condition, it would be but as a Glimpse; but a chaste and modest Mind may well obtain so much as to have the Soul in its noble Image (which dyed in Adam) quickened in the heavenly Corporality, as to the inward Ground, and put on the Garland: Yet, if this come to pass, it is taken off again from the Soul, and laid by as a Crown useth to be, after a King is crowned with it, it is laid by and kept: So it is also with the Soul, because it is yet encompassed with the House of Sin; that if the Soul should fall again, its Crown might not be defiled. This is spoken plainly enough for the Children that know and have tryed these Things: None of the wicked are worthy to know any more of them.

^a Or, the divine Wisdom.

The Process, or Way.

A Sober Mind is here requisite, which in an earnest Purpose, and deepest Humility, (with Sorrow for his Sins) cometh before God, in which there is such a Resolution, that a Man will not enter any more into the Footsteps of Vanity, and though the whole World should account him a Fool for it, and he should lose both Honour and Goods, nay and the temporal Life also, yet he would abide constant therein.

If ever he will obtain the Love and Marriage of the noble Sophia, he must make such a Vow as this in his Purpose and Mind. For Christ himself saith, *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that ever he hath, and even his earthly Life, to follow me, he is not worthy of me:* Here Christ meaneth the Mind of the Soul; so that if there were any Thing that would keep the Mind back from it, though it have never so fair and glorious a Pretence, or Shew in this World, the Mind must not regard it, but rather part with it, than with the Love of the noble Virgin Sophia, in the Bud and Blossom of Christ, in his tender Humanity in us, as to the heavenly Corporality. For this is the Flower in Sharon, the Rose in the ^b Valley, wherewith Solomon delighteth himself, and termed it his dear Love, his chaste Virgin, which he loved so much, as all other Saints before and after him did, whosoever hath obtained her, called her his Pearl.

^b Jericho.

After what Manner to pray for it, you may see by this short Direction following. The Work itself must be committed to the Holy Ghost, in every Heart wherein it is sought: He formeth and frameth the Prayer for him.

THE PRAYER.

I POOR unworthy Person come before thee, O Great and Holy God, and I lift up mine Eyes to thee, though I be not worthy, yet thy great Mercy, *viz.* thy faithful Promise in thy Word, hath now encouraged me to lift the Eyes of the Desire of my Soul up to thee; for my Soul hath now laid hold on the Word of thy Promise, and received it into it, and therewith it cometh to thee; and though it be but a strange Child before thee which was disobedient unto thee, yet now it desireth to be obedient, and my Soul doth now infold itself with its Desire into that Word which became Man, which became Flesh and Blood, which hath broken Sin and Death in my Humanity, which hath changed the Anger of God into Love in the Soul, which hath deprived Death of its Power, and Hell of its Victory in Soul and Body; which hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O great and most holy God, I have brought the Hunger and Desire of my Soul into this most holy Word, and now I come before thee, and in my Hunger call unto thee, thou living Fountain, through thy Word which became Flesh and Blood: Thy Word being become the Life in our Flesh, therefore I receive it firmly into the Desire of my Soul, as my own Life; and I pierce into thee with the Desire of my Soul through the Word in the Flesh of Christ, [*viz.*] through his holy Conception in the Virgin *Mary*, his whole Incarnation, his holy Nativity, his Baptism in *Jordan*, his Temptation in the Wilderness, where he overcame the Kingdom of the Devil, and of this World, in the Humanity: Through all his powerful Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent Death and Passion, the shedding of his Blood, when God's Anger in Soul and Flesh was drowned; through his Rest in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven; through his Love, which pierced through the Anger, and destroyed Hell in the Soul; through his Resurrection from the Dead, his Ascension, the sending of the Holy Spirit into our Soul and Spirit, and through all his Words and Promises; [one of which is] *that thou O God the Father wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man.*

O thou Life of my Flesh, and of my Soul, in Christ my Brother, I beseech thee in the Hunger of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour Jesus Christ, *viz.* his Flesh for Food, and his Blood for Drink, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the Word which became Man, by which it may long and hunger after thee aright.

O thou deepest Love, in the most sweet Name JESUS, give thyself into the Desire of my Soul, for therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself in the human Nature, and called us unto thee, us that hunger and thirst after thee, and hast promised us that thou wilt refresh us: I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter Passion and Death, thou having sprinkled my Uncleaness with thy Blood, and sanctified me in thy Humanity, and made an open gate for me through thy Death, to thy sweet Love in thy Blood, through thy five holy Wounds, from which thou didst shed thy Blood, I bring the Desires of my Soul into thy Love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me that I may enter through thy holy Blood and Death into thee: Open thyself in me, that the Spirit

of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy Blood to drink in my Thirst, that my Death in me which holdeth me captive, may be drowned in the Blood of thy Love, and that my^a extinguished Image (which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin) may be made alive through thy powerful Blood, and clothe my Soul with it again, as with the new Body which dwelleth in Heaven, in which Image, thy holy Power and Word which became Man dwelleth, which is the Temple of thy^b holy Spirit which dwelleth in us; as thou hast promised us, saying, *We will come to you and dwell in you.*

^a Or disappeared.

O thou great Love of Jesus Christ, I can do no more but sink my Desire into thee, thy Word which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BELOVED Reader, of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the Vanity of the Flesh still, and art not in an earnest Purpose on the Way to the new Birth^b, intending to become a new Man, then leave the above-written Words in these Prayers un-named, or else they will turn to a Judgement of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned, they belong to the thirsty Soul: If the Soul be in earnest, it shall find by Experience what Words they are.

^b Or Regeneration.

A Direction how the Soul must meet its Beloved, when she knocketh in the Centre, in the Shut-Chamber of the Soul.

BELOVED Soul, thou must be earnest without Intermision, thou shalt certainly obtain the Love of a Kifs from the noble^c *Sophia*, in the holy Name JESUS, for she standeth, however, before the Door of the Soul, knocking and warning the Sinner of his wicked Way: Now, if he once thus desireth her Love, she is ready for him, and kisseth him with the Beams of her sweet Love, from whence the Heart receiveth Joy, but she doth not presently lay herself into the Marriage-Bed with the Soul; that is, she doth not presently awaken the extinguished heavenly Image in her self which disappeared^d in *Adam*, there is danger to Man in it; for, if *Adam* and *Lucifer* fell, ^e it may then easily come to pass with Man, he being yet so strongly bound in Vanity.

^c Or divine Wisdom.

^d In Paradise. ^e Having it manifested in them.

The Bond of thy Promise must be faithful: Before she will crown thee, thou must be tempted first, and tryed; she taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand, and answereth thee not so much as with one look of her Love, for before she will crown thee thou must be judged, that thou mightest taste the^f bitter Potion which thou hast filled for thyself in thine Abominations: Thou must come before the Gates of Hell first, and there shew forth thy Victory for her in her Love, in that Strength, wherewith she beheld thee in Opposition to the Devil's Aspect.

^f The vinegar or dregs.

Christ was tempted in the Wilderness; and if thou wilt put on him, thou must go through his whole^g Progress, from his Incarnation to his Ascension: And though thou art not able, nor needest to do that which he hath done; yet thou must enter wholly into his Process, and therein die continually from the Vanity of the Soul, for the Virgin *Sophia* espouseth not herself to the Soul, except in this Property, which springeth up in the Soul through the Death of Christ as a new Plant standing in Heaven: The earthly

^g Progress or Journey.

Body cannot comprehend her in this ^a Life, for it must first die from Vanity; but the heavenly Image which disappeared in Adam, *viz.* the true Seed of the Woman (wherein God became Man, and into which he brought his living Seed, the heavenly Substantiality) is capable of the Pearl, after the Manner it came to pass in *Mary* in the ^b Limit ^b Bound, End or Fulfilling.

Therefore, take Heed what thou doest: When thou hast made thy Promise, keep it; and then she will crown thee, rather than thou wouldst be crowned. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that then thy Mind reject it and say, I must be a Servant and not a Master in the Vineyard of Christ; I am but a Servant of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be humble always. What State and Condition soever thou art in, Humility must be in the Front, or else thou wilt not obtain her Marriage; the Free Will of thy Soul must stand as a Champion: For if the Devil cannot ^c prevail against the Soul with Vanity, and if the Soul will not bite at the Bait, then he cometh with the Soul's Unworthiness and Catalogue of Sins, and then thou must fight hard, and here the Merits of Christ must be set in the Front, or else the Creature cannot prevail against the Devil, for in this it goeth so terribly with many, that the outward Reason thinketh that Person to be distracted, and possessed with the Devil: The Devil defendeth himself so horribly in many (especially if he have had a great ^d Fort of Prey in him) that he must be stoutly assaulted before he will depart and leave his Fort of Prey: Here Heaven and Hell are fighting one against the other. ^c Or victorious. ^d Fortrefs, Castle, or Den.

Now, if the Soul continue constant, and getteth the Victory over the Devil in all his Assaults, disesteeming all temporal Things for the Love of its noble Sophia, then the precious Garland will be set upon it for a Token ^e of Victory.

Here the Virgin (which manifesteth herself from the dear Name of JESUS with Christ, the Treader upon the Serpent, God's Anointed) cometh to the Soul, and kisseth it with her sweetest Love in the Essence most inwardly, and impresseth her Love into its Desire for a Token of Victory: And here *Adam* in his heavenly Part riseth again from Death in Christ, of which I cannot write, for there is no Pen in this World that can express it; it is the Wedding of the Lamb, where the noble Pearl is sown with great Triumph, *though in the Beginning it be like a Grain of Mustard Seed*, as Christ saith. ^e Or Ensign.

Now, when the Wedding is over, the Soul must take Heed that this ^f Tree of spring ^f Pearl Tree and grow, as it hath promised its Virgin. For then the Devil will presently come with his tempestuous Storm, ungodly People, who will scoff at, contemn, and cry down this his Madness, and then a Man must enter into the Process of Christ, under his Cross. Here, it will appear, indeed and in Truth, what Christians we are: Here he must suffer himself to be proclaimed a Fool and ungodly Wretch; nay, his greatest Friends, who favoured him, or flattered him in the Lusts of the Flesh, will now be his Enemies, and though they know not why, yet they will hate him. Thus Christ hideth his Bride wholly under the Cross, that she may not be known in this World: The Devil also striveth that these Children may be hidden from the World, lest perhaps many such Branches should grow in that Garden which he supposeth to be his. ^f or Tree of Faith.

This I have set down for the Information of the Christian-minded Reader, that he might know what to do if the same should befall him.

A very earnest Prayer in Temptation :

Against God's Anger in the Conscience; and also against Flesh and Blood, when the Tempter cometh to the Soul, and wrestleth with it.

MOST deep Love of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my Mind or Conscience; if thou forsake me, I must sink: Hast thou not promised me in thy Word, saying, *If a Mother could forget her Child*, which yet can hardly be, *yet thou wilt not forget me?* Thou hast set me as a Sign in thine Hands, which were pierced through with sharp Nails, and in thy open Side whence Blood and Water gushed out. Poor Man that I am! I am caught in thy Anger, and can in my Ability do nothing before thee; I sink myself down into thy Wounds and Death.

O great Mercy of God, I beseech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy holy Wounds and Death; into thee I sink down in the Anguish of my Conscience, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in thy Death, do but bury me into thy Death, that the Anguish of Hell may not touch me. How can I excuse myself before thee, that knowest my Heart and Reins, and settest my Sins before mine Eyes? I am guilty of them, and yield myself into thy Judgement; accomplish thy Judgement upon me, through the Death of my Redeemer Jesus Christ.

I fly unto thee, thou righteous Judge, through the Anguish of my Redeemer Jesus Christ, when he did sweat the bloody Sweat on the Mount of Olives for my Sake, and was scourged of *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed on upon his Head, that his Blood came forth.

O righteous God, hast thou not set him in my Stead? He was innocent, but I guilty, for whom he suffered, wherefore should I despair under thy Wrath? O blot out thy Anger in me, through his Anguish, Passion, and Death: I give myself wholly into his Anguish, Passion, and Death; I will stand still in his Anguish and Passion before thee; do with me what thou pleasest, only let me not depart from his Anguish. Thou hast freely given me his Anguish, and drowned thy Wrath in him: And though I have not accepted it, but am departed from him, and am become faithless, yet thou hast given me this precious Pledge in my Flesh and Blood; for he hath taken my Flesh and Soul upon his heavenly Flesh and Blood, and hath satisfied the Anger in my Flesh and Soul in him with his heavenly Blood. Therefore receive me now in his Satisfaction, and put his Anguish, Passion, and Death in thy Wrath, which is kindled in me, and break thy Judgement in me in the Blood of his Love.

O great Love! in the Blood and Death of Jesus Christ, I beseech thee break the Fort of Prey which the Devil hath made, and built up in me; where he resisteth me in the Way of thy Grace. Drive him out of me, that he may not overcome me, for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come, thou Breaker-through the Anger of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into thy Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and Flesh. O mortify the Desire of my Vanity in Flesh and Blood, which the Devil hath now kindled by his false Desire, by hellish Anguish and Desperation. O quench it with thy Water of eternal Life, and bring my Anguish forth through thy Death. I wholly sink myself down into thee; and though both Soul and Body should this Hour faint and perish in thy Wrath, yet I will not let thee go. Though my Heart saith utterly, No, no, yet the

Desire of my Soul shall hold fast on thy Truth, which neither Death nor the Devil shall take away from me; for *the Blood of Jesus Christ the Son of God cleanseth us from all our Sins*. This I lay hold on, and let the Anger of God do what it will with my Sin, and let the Devil roar over my Soul in his Fort of Prey which he hath made, as much as he will; neither the Devil, Death, nor Hell shall pull me out of my Saviour's Wounds. Thou must at length be confounded in me thou noisome Devil, and thy Fort of Prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. *Amen.*

An Information in Temptation.

BELOVED Reader, this is no jesting Matter, he that accounteth it so, hath not tried it, neither is he ^ajudged as yet: And though it should be deferred till his last End, which is dangerous, yet he must pass through this ^bJudgement. Happy is he that passeth through it betimes, in his young Years, before the Devil buildeth his Fort of Prey strong, he may afterwards prove a Labourer in the Vineyard of Christ, and sow his Seed in the Garden of Christ; he shall reap the Fruit in due Time. This Judgement continueth a long while upon many, several Years, if he doth not earnestly put on the Armour of Christ, but stay till the Judgement of Temptations first exhort him to Repentance. But he that cometh of himself, of his own earnest Purpose, and endeavour-eth to depart from his evil Ways, the Temptation will not be so hard for him, neither will it continue so long, yet he must stand out valiantly, till Victory be gotten over the Devil; for he shall be mightily assisted, and all shall turn to the best for him; so that afterwards when the ^cDay breaketh in the Soul, he turneth it to the great Praise and Glory of God, that the Driver is overcome. ^dOr dawning

^a His Conscience is asleep still.
^b Trial or Temptation.

S H O R T P R A Y E R S.

When the noble Sophia (or Eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O MOST gracious and deepest Love of God in Christ Jesus! I beseech thee grant me thy Pearl, impress it into my Soul, and take my Soul into thy Arms.

O thou sweet Love! I confess I am unclean before thee, take away my Uncleaness through thy Death, and carry through the Hunger and Thirst of my Soul through thy Death in thy Resurrection, in thy Triumph; cast my whole ^dSelf down to the Ground in thy Death; take it captive, and carry my Hunger through in thy Hunger. ^d Or Self hood.

O highest Love! hast thou not appeared in me? Stay in me, and inclose me in thee, keep me in thee, so that I may not be able to depart from thee. Fill my Hunger with thy Love, feed my Soul with thy heavenly Substance; give it thy Blood to drink, and water it with thy Fountain.

O great Love! awaken my disappeared Image in me (which as to the Kingdom of Heaven disappeared in my Father *Adam*) by that Word which awakened ^e it in the Seed of the Woman in *Mary*; quicken it, I beseech thee. ^e The Image.

O thou Life and Power of the Deity, which has promised us, saying, *We will come to you, and dwell in you*: O sweet Love! I bring my Desire into this Word of thy Promise: Thou hast promised, that *thy Father will give the Holy Spirit to those that ask him for it*, therefore I now bring the Desire of my Soul into thy Promise, and I

Of True Repentance.

receive thy Word into my Hungèr. Increase thou in me my Hunger after thee. Strengthen me, O sweet Love, in thy Strength: Quicken me in thee, that my Spirit may taste thy Sweetness. O do thou believe by thy Power in me, for *without thee I can do nothing*.

O sweet Love! I beseech thee, through that Love wherewith thou didst overcome the Anger of God, and didst change it into Love and Divine Joy; I pray thee also change the Anger in my Soul by the same great Love, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will; bring thy Obedience into my Disobedience, that I may come obedient to thee.

O great Love of Jesus Christ, I humbly fly to thee; bring the Hunger of my Soul into thy Wounds, from whence thou didst shed thy Holy Blood, and didst quench the Anger with Love: I bring my Hunger into thy open Side, from whence came forth both Water and Blood, and throw myself wholly into it; be thou mine, and quicken me in thy Life, and let me not depart from thee.

O my noble Vine, I beseech thee give Sap to me thy Branch; that I may bud and grow in thy Strength and Sap, in thy Essence; beget in me true Strength by thy Strength.

O sweet Love, art thou not my Light? Enlighten thou my poor Soul in its close Prison, in Flesh and Blood; bring it into the right Way; destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death, into thy Death and Rest, that at the last Day it may arise in thee from thy Death, and live in thee for ever. O teach me what I must do in thee: I beseech thee, be thou my willing, knowing, and doing; and let me go no whither without thee. I yield myself wholly up to thee. *Amen.*

A P R A Y E R,

For [the obtaining] the Divine Working, Protection, and Government; (shewing) how the Mind should work with and in God, in Christ the Tree of Life.

O THOU living Fountain, in thee I lift up the Desire of my Soul, and cry with my Desire [to enter] through the Life of my Saviour Jesus Christ into thee.

O thou Life and Power of God, awaken thyself in the Hunger of my Soul with thy Desire of Love, through the Thirst which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by thy mighty Hand in thy Spirit; be thou the Working and Will in me with thine own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto thee, the true Fruit in thy Kingdom. O let my Heart and Desire never depart from thee.

But I swim in Vanity, in this Valley of Misery, in this outward earthly Flesh and Blood; and my Soul and noble Image, which is according to my Similitude, is encompassed with Enemies on every Side; *viz.* with the Desire of the Devil against me, with the Desire of Vanity in Flesh and Blood, also with all the Opposition of wicked Men who know not thy Name. And I swim with my outward Life in the [Properties of the] Stars and Elements, having my Enemies lying in wait for me every where, inwardly and outwardly, together with Death, the Destroyer of this vain Life, and I therefore fly to thee, O holy Strength of God, seeing thou hast manifested thyself with thy Love in Mercy, in

^aOr a Guide. our Humanity, through thy holy Name JESUS, and hast also given it to be a ^a Companion to us. Therefore, I beseech thee let his Angels that minister to him attend upon our Souls, and encamp themselves about us, and defend us from the fiery Darts of the Desire of that wicked One, which shooteth into us daily by the Curse of the Anger

of God which is awakened in our earthly Flesh. Keep back by thy Divine Strength the infectious Rays of the Influence of the ^a Stars in their Opposition, into which Rays the wicked one mingleth himself with his Desire, to poison us in Soul and Flesh, and to bring us into false ^b Desires, and also into our Infirmity and Misery. Turn away these Rays of Anger with the holy Name Jesus in our Soul and Spirit, that they may not touch us; and let thy good and holy Angel stand by us, to turn away these Rays of Poison from our Bodies.

^a The inward Stars and Constellations in our Bodies.
^b Or Evil.

O great Love and sweet Strength JESU, thou Fountain of divine Sweetness, [flowing] out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul [to come] into thee. My Soul cryeth [to come] into that Spirit, from whence the Soul was breathed into the Body, and which hath formed it in the Likeness of God. My Soul desireth in its Thirst [to get] the sweet Fountain which springeth from JEHOVAH into itself, to refresh God's Breath of Fire, which itself is, so that the sweet Love of JESUS may rise in its Breath of Fire, through the Fountain JESUS [springing] out of JEHOVAH, and that CHRIST the holy [One] may be manifested, and become Man, in my disappeared Image of heavenly spiritual Corporality, and that the poor Soul may receive its beloved Bride again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou Wedding-Chamber, God and Man, I yield up myself into the Arms of thy Desire towards us, in us; it is thyself whom I desire. O blot out the Anger of thy Father with thy Love in me, and strengthen my weak Image in me, that I may overcome and tame the Vanity in Flesh and Blood, and serve thee in Holiness and Righteousness.

O thou great and most holy Name and Power of God, JEHOVAH, which hast stirred thyself with thy most sweet Power JESUS, in the ^c Limit of the covenanted Promise to our Father Adam, in the Woman's Seed; in the Virgin Mary, in our disappeared heavenly Humanity, and brought the living Essentially of thy Holy Power in the ^d Virgin Wisdom of God into our Humanity, which was extinguished ^e as to thee; and hast given it to us, to be our Life, Victory, and new Regeneration; I intreat thee, with all my Strength, beget a new holy Life in me, by the sweet Power of JESUS, that I may be in thee, and thou in me, and that thy Kingdom may be made manifest in me, and that the Will and Conversation of my Soul may be in Heaven.

^c Goal or Mark.
^d In the *virginali sapientia*,
^e In thy sight.

O great and incomprehensible God, thou who fillest all Things, be thou my Heaven in which my new Birth in CHRIST JESUS may dwell: Let my Spirit be the stringed Instrument, Harmony, Sound, and Joy of thy Holy Spirit. Strike the Strings in me, in thy regenerate Image, and carry through my Harmony into thy Divine Kingdom of Joy, in the great Love of God, in the Wonders of thy Glory and Majesty, in the Communion of the holy Angelical Harmony. Build up the Holy City Zion in me, in which as Children of Christ we all live together in one City, which is Christ in us. Into thee I wholly ^f plunge myself, do with me what thou pleasest. Amen.

^f Or sink.

A P R A Y E R.

In Temptation under the Cross of Christ, at that Time when all our Enemies assault us, and when we are persecuted and hated, for being in the Spirit of Christ, and slandered and reproached as Evil Doers.

POOR MAN that I am, I walk full of Anguish and Trouble in my Pilgrimage into my native Country again, from whence I came [in Adam] and go through the Thistles and Thorns of this World to thee again. O God my Father, the Thorns tear me on

every Side, and I am afflicted and despised by my Enemies: They scorn my Soul, and despise it as an Evil-Doer, who hath broken the Faith with them; they despise my walking towards thee, and account it foolish: They think I am Senseless, because I walk in this thorny Way, and go not along with them in their hypocritical Way.

O Lord JESUS CHRIST I fly to thee under the Cross; O dear Immanuel receive me, and carry me into thyself through the Path of thy Pilgrimage (in which thyself didst walk in this World) viz. through thy Incarnation, Poverty, Reproach, and Scorn; also through thy Anguish, Passion, and Death. Make me like unto thy Image; send thy good Angel along with me to shew me the Way through the horrible thorny Wilderness of this World. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden when thou didst pray to thy Father, and thou didst sweat Drops of Blood. Sustain me in my Anguish and Persecution, under the Reproach of the Devils and all wicked Men, who know not thee, but refuse to walk in thy Way. O Great Love of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of Blindness into the Light, that they may learn to know themselves, and how they lie captive in the Filth and Mire of the Devil, in a dark ^a Dungeon fast bound with three Chains. O great God have Mercy upon *Adam* and his Children, redeem them in Christ the new *Adam*.

^a Or Valley.

^b Or Journey

I fly to thee, O Christ, God and Man, in this ^b Pilgrimage, which I must pass in this dark Valley, every where despised and troubled, and accounted an ungodly wicked Man. O Lord, it is thy Judgement upon me, that my Sins and inbred Vanity may be judged in this Pilgrimage before thee; and I, as a Curse, be made an open Spectacle, on which thy Anger may satiate itself, and thereby may take the eternal Reproach away from me. It is the Token of thy Love, and thereby thou bringest me into the Reproach, Anguish, Suffering, and Death of my Saviour Jesus Christ, that so I may die from Vanity, in my Saviour, and spring up in his Spirit with my new Life, through his Reproach and Ignominy, through his Death.

I beseech thee, O Christ, thou patient Lamb of God, grant me Patience in my Way of the Cross, through all thy Anguish and Reproach, thy Death and Passion, thy Scorn and Contempt upon the Cross, where thou wert despised in my Stead; and bring me therein, as a patient Lamb to thee, into thy Victory. Let me live with thee and in thee, and convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my Vanity and inbred Sins before thy Anger: They know not what they do; they think they do me Harm, but they do me Good; they do that for me which I should do myself before thee. I should daily lay open and acknowledge my ^c Shame before thee, and thereby sink myself down into the Death of thy beloved Son, that my Shame might die in his Death; but I being too negligent, weary, faint, and feeble, therefore thou usest ^d them in thy Anger, to open and discover my ^e Vileness before thy Anger, which thy Wrath taketh hold of, and sinketh it down into the Death of my Saviour.

^c Or Vileness.

^d My Enemies.

^e Or Shame.

O merciful God, my vain Flesh cannot know how well thou intendest towards me, when thou sufferest my Enemies to take my Vileness from me, and sacrifice it before thee. My earthly Mind supposeth, that thou afflictest me for my Sins, and I am extremely perplexed at it; but thy Spirit in my inward New Man telleth me, that it is of thy Love towards me, that thou intendest Good to me by it, when thou sufferest my Enemies to persecute me. It is best for me that they perform the Work in my Stead, and unfold my Sins before thee in thy Anger, that it may swallow them up, that they may not follow me into my native Country; for ^f they are strong and lusty still in thy Anger, and therefore can do it better than I, that am feeble and fainting already in the Will of Vanity: This thou knowest full well, O thou righteous God.

^f My Enemies.

I beseech thee, therefore, O righteous God, since thou usest them as Servants to me, to do so good an Office for me, though my earthly Reason knoweth it not, that thou wouldest make them also to know my Way, and send them all such Servants,

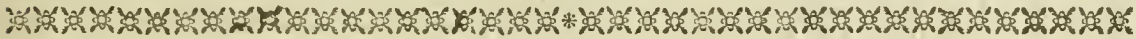
but yet before hand bring them to the Light, that they may know thee, and give thee Thanks.

O merciful God in Christ Jesus (in my Knowledge) I beseech thee, out of thy deep Love towards us poor Men which thou hast manifested in me, in the hidden Man, call us all in thee, to thee. O stir thyself in us yet once in this last Trouble, thy Anger being kindled in us, do thou resist thy Anger in us, lest it swallows us up both Soul and Body.

O thou Dawning of the ^a Day-spring of God, break forth to the full! Art thou not ^aOr daybreak already risen? Manifest thy holy City Zion, thy holy Jerusalem in us.

O great God! I see thee in the Depth of thy Power and Strength: Awaken me wholly in thee, that I may be quickened in thee: Break off the Tree of thy Anger in us, and let thy Love spring forth and bud in us.

O Lord, I lye down in thy Sight, and beseech thee not to rebuke us in thine Anger. Are we not thy Possession, which thou hast purchased? Forgive all of us our Sins, and deliver us from the Enmity of thy Wrath, and from the Reproach and Envy of the Devil and bring us under thy Crofs in Patience into Paradise again. *Amen.*



Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth out of his Humanity in us, and the Soul; shewing how great a Joy there is in the Heaven of the New Regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul behaveth itself towards her, when the Virgin Sophia appeareth to it.

The Gates of the Paradifical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by Experience.

WHEN Christ the Corner-stone stirreth himself in the extinguished Image of Man, in his hearty Conversion and Repentance, then Virgin Sophia appeareth in the stirring of the Spirit of Christ, in the extinguished Image, in her Virgin's Attire before the Soul; at which the Soul is so amazed and astonished in its Uncleanness, that all its Sins immediately awake in it, and tremble and shake before her. For then the Judgement passeth upon the Sins of the Soul, so that it even goeth back in its Unworthiness, and is ashamed in the Prefence of its fair Love, and entereth into itself, denying itself as utterly unworthy to receive such a Jewel. This is understood by them who are of our Tribe, who have tasted this Jewel, and to none else. But the noble *Sophia* draweth near in the Essence of the Soul, and kisseth it friendly, and ^b tinctureth the dark Fire of the Soul with her Rays of Love, and ^b shineth through the Soul with her Kifs of Love: Then the Soul skippeth in its Body for great Joy, in the Strength of this Virgin Love, triumphing and praising the great God, in the Srength of the noble *Sophia*.

I will set down here a short Description, how it is when the Bride embraceth her Bridegroom, for the Consideration of the Reader, who perhaps hath not yet been in this Place where the Bride embraceth her Bridegroom; it may be, he will be desirous to follow us, and to enter into the Place where Men dance with ^c *Sophia*.

^b Shineth through or coloureth.

^c Or the divine Wisdom.

I.

When that which is before mentioned cometh to pass, the Soul rejoiceth in its Body, and saith,

PRAISE, Thanksgiving, Strength, Honour, and Glory, be to thee, O great God, in thy Power and Sweetness, for that thou hast redeemed me from the Driver of Anguish. O thou fair Love! my Heart embraceth thee, where hast thou been so long? Methought I was in Hell in the Anger of God. O gracious Love! abide with me, I beseech thee, and be my Joy and Comfort. Lead me in the right Way. I give myself up into thy Love. I am dark before thee, do thou enlighten me. O noble Love, give me thy sweet Pearl; put it, I pray, thee into me.

O great God in Christ Jesus, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast forgiven me my Sins, and filled me with thy Strength. I shout for Joy before thee in my Life, and extol thee in thy Firmament [of Heaven] which none can open but thy Spirit in thy Mercy: My Bones rejoice in thy Strength, and my Heart * delighteth in thy Love. Thanks be to thee for ever, for that thou hast delivered me out of Hell, and turned Death into Life in me. O sweet Love! let me not depart from thee again; grant me thy Garland of Pearl, and abide in me. Be my peculiar Possession, that I may rejoice in thee for ever.

Upon this Virgin Sophia saith to the Soul,

MY noble Bridegroom, my Strength and Power, you are a thousand Times welcome. Why hast thou forgotten me so long, that I have been constrained in great Grief to stand without the Door and knock? Have I not always called thee and intreated thee? but thou hast turned away thy Countenance from me, and thine Ears declined my Territories. Thou couldst not see my Light, for thou didst walk in the Valley of Darkness. I was very near thee, and intreated thee continually, but thy Sin held thee Captive in Death, so that thou knowest me not. I came to thee in great Humility, and called thee, but thou wert rich in the Power of the Anger of God, and didst not regard my Humility and Lowliness. Thou hadst taken the Devil to be thy Paramour, he hath defiled thee thus, and built up his Fort of Prey in thee, and turned thee quite away from my Love and Faith, into his hypocritical Kingdom of Falsehood; wherein thou hast committed much Sin and Wickedness, and broken thy Will off from my Love, and so broken the Bond of Wedlock, and set thy Love and Affection on a Stranger, and suffered me thy Bride, which God did give thee, to stand alone in the extinguished Substance, without the Power of thy fiery Strength. I could not be joyful without thy fiery Strength, for thou art my Husband; my shining [Brightness] is made manifest by thee. Thou canst manifest my hidden Wonders in thy fiery Life, and bring them into Majesty; and yet without me thou art but a dark House, wherein is nothing but Anguish, and Torment, and an odious horrible Pain.

O noble Bridegroom, stand still with thy Countenance towards me, and give me thy Rays of Fire: Bring thy Desire into me, and kindle me, and then I will bring the Rays of my Love from my Meekness into thy fiery Essence, and kiss thee for ever.

O, my Bridegroom, how well am I, now I am in Wedlock with thee? O kiss me with thy Desire in thy Strength and Power, and then I will shew thee all my Beauty,

and will rejoice and delight myself with thy sweet Love and shining Brightness in thy fiery Life. All the holy Angels rejoice with us, to see us now married together again. My dear Love, I now intreat thee to abide in my Faith, and do not turn thy Face away from me any more. Work thou thy Wonders in my Love, for which God hath raised thee up.

II.

The Soul saith again to its noble Sophia, its Love, that is born again in the Soul,

O my noble Pearl, and opened Flame of my Light in my anxious fiery Life, O how thou changest me into thy Joy! O beautiful Love, I have broken my Faith with thee, in my Father Adam, and with my fiery Strength have turned myself to the Pleasure and Vanity of the outward World, and have fallen in Love with a Stranger, and had been constrained to walk in the Valley of Darkness in this strange Love, if thou hadst not come to me into the House of my Misery, in thy great Faithfulness, by thy piercing through and destroying God's Anger, Hell, and dark Death, and restored thy Meekness and Love to my fiery Life.

O sweet Love! thou hast brought the Water of Eternal Life out of the Fountain of God with thee to me, and refreshed me in my great Thirst. I behold in thee the Mercy of God, which was hidden from me before by the Strange Love. In thee I can rejoice, thou changest my Anguish of Fire to be great Joy to me. O amiable Love, give me thy Pearl, that I may continue in this Joy for ever.

Upon this the noble Sophia answereth the Soul again, and saith,

MY dear Love and faithful Treasure, thou highly rejoicest me in thy Beginning. I have indeed broken into thee through the deep Gates of God, through God's Anger, through Hell and Death, into the House of thy Misery, and have graciously bestowed my Love upon thee, and delivered thee from the Chains and Bonds wherewith thou wert fast bound. I have kept my Faith with thee; but thou desirest now an exceeding great Thing of me, which I will not willingly venture with thee. Thou wouldest have my Pearl as thy proper own. Remember, I pray, O my beloved Bridegroom, that thou didst carelessly lose it before in Adam; and besides thou standest yet in great Danger, and walkest in two dangerous Kingdoms, viz. in the original Fire, thou walkest in that Country, wherein God calleth himself a strong zealous God, and a consuming Fire. The other Kingdom thou walkest in, is the outward World, the Air, wherein thou dwellest in the vain corrupt Flesh and Blood, where the Pleasures of the World and the Assaults of the Devil pass over thee every Hour. Thou mayest perhaps in thy great Joy bring Earthliness again into my Beauty, and darken my Pearl; thou mayest also perhaps grow proud, as Lucifer did, when he had the Pearl in his Possession, and so mayest turn thyself away from the Harmony of God, and then I must afterwards be deprived of my Love for ever.

I will keep my Pearl in myself, and dwell in the Heaven in thee, in thy extinguished, but now in me, revived, Humanity; and reserve my Pearl for Paradise, until thou puttest away this Earthliness from thee, and then I will give it thee to possess. But I will readily afford and present my Countenance to thee, and the sweet Rays of the Pearl, during the Time of this earthly Life. I will dwell with the Pearl in the inner Choir, and be thy

^a Or into.

ful loving Bride. I will not espouse myself ^a with thy earthly Flesh, for I am a heavenly Queen, my Kingdom is not of this World: Yet I will not cast thy outward Life away, but visit it often with my Rays of Love, for thy outward Humanity shall return again. But I will not have the Beast of Vanity, neither did God create it in *Adam* with a Purpose to have it so gross and earthlv, but in Adam thy Desire through Lust formed this bestial Grossness, from and with all the Essences of the awakened Vanity of the earthly Property, wherein Heat and Cold, Pain, Enmity, and ^b Dissolution consisteth.

^b Division, Corruption, or breaking asunder.

Now, my dear Love and Bridegroom, yield but thyself up into my Will; I will not forsake thee in this earthly Life in thy Danger. Though the Anger of God should pass upon thee, so that thou shouldest grow affrighted and disheartened, or shouldest think that I had forsaken thee; yet I will be with thee, and preserve thee, for thou thyself knowest not what thine Office is: Thou must in this Time work and bear Fruit. Thou art the Root of this Tree; Branches must be produced out of thee, which must all be brought forth in Anguish. But I come forth together with thy Branches in their Sap, and bring forth Fruit upon thy Boughs, and thou knowest it not; for the Most High hath so ordered, that I should dwell with and in thee.

Involve thyself therefore into Patience, and take Heed of the Pleasure of the Flesh. Break the Will and Desire thereof; bridle it as an unruly Horse; and then I will often visit thee in thy fiery Essence, and give thee my Kifs of Love, and bring a Garland for thee out of Paradise with me, for a Token of my Love, and put it upon thee, in which thou shalt rejoice. But I give thee not my Pearl for a Possession during this Time. Thou must continue in Resignation, and hearken what the Lord playeth in thy Harmony in thee. Moreover, thou must give Sound and Essence to thy Tune out of my Strength and Virtue, for thou art now a Messenger of his Mouth, and must set forth his Praise and Glory. For this Cause I have now contracted myself anew with thee, and set my triumphant Garland upon thee; which I have gotten in the Battle against the Devil and Death. But the Crown of Pearl wherewith I crowned thee, I have laid that aside for thee. Thou must wear it no more, till thou art become pure in my Sight.

III.

The Soul saith further to the noble Sophia,

O thou fair and sweet Consort, what shall I say before thee? let me be only commended unto thee, I cannot preserve myself. If thou wilt not give me thy Pearl, I leave it to thy Will; give me but thy Rays of Love, and carry me through this Pilgrimage. Awake thou, and bring forth what thou wilt in me. I will from henceforth be thy own. I will or desire nothing for myself, but what thou thyself wilt through me; I had fooled away thy sweet Love, and not kept my Faith with thee, whereby I was fallen into eternal Punishment. But seeing of Love thou art come to me into the Anguish of Hell, and hast delivered me from Torment, and received me again for thy Consort, I will now therefore break my Will for thy Love's Sake, and be obedient unto thee, and wait for thy Love. I am satisfied now that I know thou art with me in all my Troubles, and will not forsake me.

O gracious Love, I turn my fiery Countenance to thee. O fair Crown, take me quickly into thee, and bring me forth from Unquietness: I will be thine for ever, and never depart from thee.

The noble Sophia answereth the Soul very comfortably, and saith,

MY noble Bridegroom, be of good Comfort. I have betrothed thee to me in my highest Love, and contracted me with thee in my Faithfulness: I will be with thee and in thee always to the End of the World. I will come to thee, and make my Dwelling in thee, in thy inner Choir. Thou shalt drink of my Fountain, for now I am thine, and thou art mine, the Enemy shall not separate us. Work thou in thy fiery Property, and I will put my Rays of Love into thy Working. We will plant and manure the Vineyard of Jesus Christ; afford thou the Essence of Fire, and I will afford the Essence of Light, and the Increase. Be thou the Fire, and I will be the Water, and we will perform that in this World for which God hath ordained us, and we will serve him in his Temple which we ourselves are. *Amen.*

To the R E A D E R.

BELOVED Reader, count not this an uncertain Fiction; it is the true Ground, and it comprehendeth in it all the Holy Scriptures. For the Book of the Life of Jesus Christ is plainly set forth therein, as it hath been certainly known by the Author himself, for it hath been ^a his Way [that he hath gone] he giveth thee the best [Jewel] that he hath. God grant his Blessing with it. An heavy Sentence and Judgement is gone forth against the Mocker of this. Be thou therefore warned, [that thou mayest avoid the Danger, and receive the Blessing.]

^a Or Process, or Course that he hath taken.

A M O R N I N G P R A Y E R.

Commending ourselves to God when we rise, before we suffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghost, thou only true God. I thank thee through Jesus Christ our Lord and Saviour, for thy Protection and all other Benefits. I now commend myself, both Body and Soul, and all that thou hast set me to do in my ^b Employment, into thy Protection. Be thou the Beginning of my ^c Conceptions, of my Seekings and Endeavours in all my Doings. Work thou so in me, that I may begin all Things to the Glory of thy Name, and accomplish them in thy Love, for the Good and Service of my Neighbour. Send thy Angel along with me, to turn the venomous Rays of the Devil and corrupt Nature away from me. Preserve me from the Desire of all evil Men; make all my Enemies favourable to me, and bring my Mind into thy Vineyard, that I may labour in my Office and Employment, and work as thy obedient Servant therein; and bless me, and all that I am to go about and do, with the Blessing of thy Love and Mercy. Continue thy Grace and Love in Jesus Christ upon me, and give me a Mind cheerfully to follow thy Wonders. Let thy holy Spirit guide me in my Beginning, and so on to my last End, and be my willing, and working, and accomplishing in me. *Amen.*

^b Or Calling. ^c Sensing.

AN EVENING PRAYER.

I LIFT my Heart to thee, O God, thou Fountain of Eternal Life, and give thee Thanks through Jesus Christ thy beloved Son our Lord and Saviour, for that thou hast stood by me, and preserved me this Day, in my Condition and Employment, from all Mischief [that might have befallen me.] I commend now to thy disposing my Condition and Employment, and the Work of my Hands, and humbly fly with my Soul to thee. Work thou so in my Soul that neither that wicked Enemy, nor any other Influence or Desire, may come or stick fast in my Soul. Let my Mind only delight in thee in thy Temple, and let thy good Angel stay with me, that I may rest safely in thy Power and Strength. *Amen.*

Rev. xxi. 6. *I am Alpha and Omega, the Beginning and the End. I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit all, and I will be his God, and he shall be my Son.*

THE SECOND BOOK.

OF

TRUE RESIGNATION.

SHEWING

How Man must daily die in his own Will in Self; how he must bring his Desire into GOD, and what he should ask and desire of GOD.

LIKEWISE

How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of CHRIST.

ALSO

What the Old and New Man are, and what either of them is in Life, Will, and Practice.

Mat. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26


Christ saith, He that will follow me, let him deny himself, and take up his Cross and follow me.

Matt. ix. 27. Mark x. 28. Luke xviii. 28.

Peter saith to Christ, Behold, we have forsaken All, and followed thee.

TRUE RESIGNATION.

The First Chapter.

1.  WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what Self doth, when it getteth the Light of Nature to be its own, and may walk with the Understanding in its own Dominion. We see it also in Men learned in Arts and Sciences, that when they get the Light of this outward World or Nature into the Possession of their Reason nothing cometh of it but Pride of themselves. And yet all the World so vehemently desireth and seeketh after this Light as the best Treasure; and it is indeed the best Treasure this World affords, if it be rightly used.

2. But while Self, *viz.* Reason is ensnared and fast bound in a close and strong Prison, *viz.* in the Anger of God, and in Earthlinefs; it is very dangerous for a Man to make Use of the Light of Knowledge in Self, as if it were in the Possession of Self.

3. For the Wrath of the Eternal and Temporal Nature will soon take Pleasure in it, and then Self, and a Man's own Reason, will rise up in Pride, and break itself off from the true resigned Humility towards God, and will no more eat of the Fruit of Paradise, but of the Property of Self, *viz.* of that Dominion of Life, wherein Good and Evil are mixed, as *Lucifer* and *Adam* did; who both entered with the Desire of Self into the Original again, out of which the Creatures were brought forth, and entered into the [Condition of the] Creatures; *Lucifer* into the Center and wrathful Nature, into the ^a Matrix of the Fire, and *Adam* into the earthly Nature, into the Matrix of the outward World, *viz.* into the Lust after Good and Evil.

4. Which happened to them both, because they had the Light of Understanding shining in Self, wherein they could behold themselves, by which the Spirit of Self went into the Imagination (*viz.* into a Desire to get the Center) that they might exalt themselves, and so grow great, potent, and more skilful. Now when *Lucifer* sought after the Mother of Fire in his Center, and thought to reign therewith over the Love of God, and all the Angels; and when *Adam* also desired to try in the Essence, [what it was] in the Mother, from whence Evil and Good did spring, and brought his Desire into her of Purpose to become skilful and full of Understanding thereby: Both *Lucifer* and *Adam* were captivated thereby in their ^b evil Desire in the Mother, and broke off themselves from Resignation (which proceeds from God) and so were captivated by the Spirit of the Will, by the Desire in the Mother, which Desire immediately got the Dominion in Nature, and so *Lucifer* stuck fast in the wrathful Source of Fire, and that Fire became manifest in the Spirit of his Will, whereby the Creature in its Desire became an Enemy to the Love and Meekness of God.

5. So also *Adam* was immediately caught by the earthly Mother, which is Evil and Good, created out of the Love and Anger of God, and made one Substance, upon

^a Or Womb, which bringeth forth Fruit.

^b Or false.

which the earthly Property immediately got the Dominion in *Adam*, and from thence Heat and Cold, Envy and Anger, and all Malice and Contrariety against God, became manifest, and bore rule in him.

6. But if they had not brought the Light of Knowledge into Self, then the Glafs of the Knowledge of the Center, and of the Original of the Creature, *viz.* of the Power of itself, had not been manifested, from whence the Imagination and Lust did arise.

7. As also we see now a Days it bringeth Danger upon the enlightened Children of God; so that when the Sun of the great Prefence of God's Holiness shineth, by which the Life passeth into Triumph, and Reason then beholdeth itself therein (as in a Glafs) and the Will goeth on in Self, *viz.* in its own searching, and will try [what] the Center [is] out of which the Light shineth, and will of itself force itself into it, from whence ariseth abominable Pride and Self-Love; so that ^a its own Reason, which is but a Mirrour or Glafs of the Eternal [Wisdom] supposeth itself to be greater than it is; and then whatsoever its [Reason] doth, it thinketh God's Will doth it, in it, and that it is a Prophet; and yet it is but in itself, and goeth on in its own Desire, in which the Center of Nature suddenly raiseth itself aloft, and entereth into that own Self Desire of Falsehood against God, and so the Will entereth in Self-Conceitedness.

^a The Creature's.

^b Or the Creature.
^c Or false.

8. And then the flattering Devil entreth into ^b it, and sifteth the Center of Nature, and bringeth ^c evil Desires into it, so that a Man becomes as it were drunken in Self, and persuadeth himself that he is driven by God, by which the good Beginning (wherein the divine Light did shine in Nature) cometh to be spoiled, and so the Light of God departeth from him.

9. Yet then the outward Light of the outward Nature remaineth shining in the Creature (for its own self throweth itself thereinto) and then supposeth that it is still the first Light of God, (but it is not so:) And into this Self-Conceitedness, in the Light of its outward Reason, the Devil throweth himself again (though in the first Light, which was divine, he was forced to depart) returning with a seven-fold Desire, of which Christ spake, saying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places seeking Rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House, and findeth it swept and garnished, and then he dwelleth therein, and so it is worse with that Man than it was before.*

10. This House, that is thus swept and garnished, is the Light of Reason in Self. For if a Man bring his Desire and Will into God, and goeth on in Abstinence from this Wicked Life, and desireth the Love of God, then that Love will manifest itself to him with its most friendly and chearful Countenance, by which the outward Light also is kindled; for where the Light of God is kindled, there all will be Light, the Devil cannot stay there, he must depart thence; and then he searcheth through the Mother of the Original of Life, *viz.* the Center, but it is become a dry ^d feeble Place. The Anger of God, *viz.* the Center of Nature, is in its own property altogether ^e feeble, lean, and dry, and cannot get the Dominion, in the wrathful Property. Satan searcheth through these Places to find an open Gate to enter with the Desire, and to sift the Soul that it might [come to] exalt itself.

^d Or Barren.

^e Or Barren.

11. And now if the Spirit of the Will of the Creature throweth itself with the Light of Reason into the Center, *viz.* into Self, and entereth into Self-conceitedness, then it goeth forth again from the Light of God, and then the Devil findeth an open Gate for him to enter in at, and a garnished House to dwell in, *viz.* the Light of Reason. And then he taketh to himself the seven Forms of the Property of Life in Self, *viz.* the Flatterers which are departed from God into Self. And there he entereth and putteth his Desire into the Lust of Self, and evil Imaginations; wherein the Spirit of the Will beholdeth itself in the Forms of the Properties of Life, in the outward Light, and there that Man sinketh into himself, as if he were drunk, and then the Stars lay hold on him, and

bring their strong Constellations into him^a, that he might seek the Wonders of God there, that so they may manifest themselves therein. For all Creatures groan, and long after God. And though the Stars cannot apprehend the Spirit of God, yet they had rather have a House of Light wherein they may rejoice, than a House shut up, wherein they can have no quiet.

12. Then this Man goeth on as if he were drunk in [the Light of the outward Reason, which is called] the Stars, and apprehendeth great and wonderful Things, and hath a continual Guide in them. And then the Devil presently observeth, where any Gate standeth open for him, where he may kindle the Center of Life, that so the Spirit of the Will may mount aloft in Pride, in Self-Conceit, or Covetousness; from whence Self-Arrogancy ariseth, the Will of Reason desiring to be honoured; for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the Light of Reason, and can judge the^b House that is shut up, which nevertheless God can well unlock. He now supposeth, that the Honour is due to him, because he hath gotten the Understanding of Reason, and never considereth that the Devil maketh himself merry with his Desire in his seven Forms of Life of the Center of Nature, nor what abominable Error he fettereth up.

13. From this Understanding, false Babel is brought forth in the Christian Church on Earth, where Men rule and teach by the Conclusions of Reason, and have set the Child (which is drunk in its own Pride and Self-Covetousness) as a fair Virgin upon the Throne.

14. But the Devil is entered into its seven Forms of Life of the Center, *viz.* in its own self [conceited] Reason, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she rideth, well adorned in her own Forces of Life, as may be seen in the Revelations. Thus it hath taken into Possession the outward Glance of Divine Holiness, *viz.* the Light of Reason, and supposeth itself to be the fair Child in the House, but the Devil hath his Lodging within it.

15. And thus it is with all these that have been once enlightened by God; and after go forth again from true Resignation, and wean themselves from the true Milk of their Mother, *viz.* true Humility.

The Way which a true Christian must follow.

16. REASON will object and say, Is it not Right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture saith?

17. Yes, it is very right; nothing can be more profitable to a Man, neither can any better Thing happen to him; nay, it is a Treasure above all earthly Treasures for a Man to have the Light of God and of Time, for it is the Eye of Time and of Eternity.

18. But mark how thou oughtest to use it; the Light of God first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the outward Light of Reason immediately; yet it yieldeth not itself wholly up to Reason, to be under the Dominion of the outward Man: No, the outward Man beholdeth himself in this, through shining Lustre, as he doth his Likeness in a Looking-Glass; he presently learneth to know himself, which is good and profitable for him.

19. And when he doth so, Reason, which is the Creaturely Self, cannot do better than to behold itself in the Self of the Creature; nor to enter with the Will of the De-

fire into the Center, in seeking itself: If it doth, it breaketh itself off from the Substance of God, (which riseth together with the Light of God, of which the Soul ought to eat, and refresh itself therewith) and eateth of the outward Substance and Light, and thereby draweth the Venom into itself again.

20. The Will of the Creature ought to sink wholly into itself, with all its Reason and Desire, accounting itself an unworthy Child, that is, no whit worthy of this so high a Grace; nor should it arrogate any Knowledge or Understanding to itself, or desire and beg of God to have any Understanding in its Creaturely Self; but sincerely and simply sink itself into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason in the Divine Life, and wholly resign itself to the Life of God in Love, that he may do how and what he will with it, as with his own Instrument.

21. Its own Reason ought not to enter upon any Speculation in divine, or in the Ground [or Foundation] of human Matters; nor to will and desire any Thing but the Grace of God in Christ. And as a Child continually longeth after the Breasts of the Mother, so must its Hunger continually enter into the Love of God, and not suffer itself to be broken off from this Hunger by any Means, when the outward Reason triumpheth in the Light, saying, I have the true Child, but then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and simple Ignorance, and say, Thou art foolish, and hast nothing but the Grace of God. Thou must wrap thyself up into that, with great Humility, and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a mere Instrument of God, and then must bring the Desire only into God's Mercy, and go forth from all thy own knowing and willing; and esteem it as nothing at all, nor must thou ever entertain any Will to enter into it again.

22. As soon as this is done, the natural Will entereth into Weakness, and then the Devil is not able to sift it thus any more with his ^a evil Desire, for the Places of his Rest become very ^b weak and dry, and then the holy Spirit [proceeding] from God, taketh Possession of the Forms of Life, and maketh his Dominion prevail, *viz.* he kindleth the Forms of Life with his Flames of Love, and then the high Skill and Knowledge of the Center of all ^c Things ariseth, according to the inward and outward Constellation of the Creature, in a very subtle drying Fire, with great Delight, and desire to sink down into that Light, and esteem itself nothing, and thinketh itself to be unworthy of it.

23. And thus its own Desire pierceth into that nothing, (*viz.* into that wherein God createth) and doth what he will therein, and the Spirit of God springeth forth through the Desire of the resigned Humility; and so the human Self immediately followeth the Spirit of God in Trembling and Joy of Humility, and so it may behold what is in Time and Eternity, for all is present before it.

24. When the Spirit of God riseth up as a Fire and the Flame of Love, then the Spirit of the Soul descendeth, and saith, ~~Lord~~, Glory be to thy Name, not to me; thou art able to take Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing: I will go no whither but whither thou leadest me as thy Instrument, do thou in me and with me what thou wilt.

25. In such an humble and total Resignation the Spark of Divine Power falleth into the Center of the Forms of Life (as a Spark into Tinder) and kindleth it, *viz.* the ^d Fire of the Soul (which *Adam* made to be a dark Coal in himself) so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as an Instrument of God's Spirit, and speak what the Spirit of God telleth ^e it; and then it is no more in its own proper Possession, but it is the Instrument of God.

^a Or false.

^b Or fruitless barren.

^c Essences, or Substances.

^d Theleth: pff
(ell)

^e Or, prompteth it.

26. But the Will of the Soul must without ceasing, in this fiery-driving, sink into nothing, *viz.* into the deepest Humility in the Sight of God. For, no sooner doth the Will of the Soul in the least Measure go on in its own Speculation or Searching, but *Lucifer* layeth hold of it in the Center of the Forms of Life, and sitteth it, so that it entereth into Self. It must therefore continue close to resigned Humility, as a Well doth to its Fountain, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

27. For as soon as the Soul eateth of Self, and of the Light of outward Reason, it goeth on in its own Opinion; and then its Doings, which it sets forth for Divine, are but from the outward Constellation, which presently then layeth hold on the Soul, and maketh it dry and then the Soul goeth on in Errors, till it yield itself up again into Resignation, and, acknowledging itself a-new to be a defiled Child, resisteth Reason, and so getteth the Love of God again, which is harder to do now, than it was at first; for the Devil bringeth in strong Doubts, he will not easily leave his Fort of Prey.

28. This may be seen clearly in the Saints of God from the Beginning of the World; that many, who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into Self, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the Anger of God, as appeareth by *David* and *Solomon* also by the Patriarchs, Prophets, and Apostles, who have oftentimes committed great Errors when they have departed from Resignation into Self, *viz.* into their own Reason and Lust.

29. Therefore it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts, and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in true Resignation; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is addicted to itself, be wholly broken off from its own Lust, and resigned to God.

30. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the resigned Humility to behold the Wonders of God.

31. I do not say that a Man should search and learn nothing in natural Arts and Sciences; no, for it is profitable for him: But a Man must not begin with his own Reason. Man ought not only to govern his Life by the Light of outward Reason, which is good in itself, but he must sink with that Light into the deepest Humility before God, and set the Spirit and Will of God first in all his searching, so that the Light of Reason may see through the Light of God. And though Reason do know much, it must not arrogate to itself as if it were in its own Possession, but give Glory to God to whom alone Wisdom and Knowledge doth belong.

32. For the more Reason sinketh itself down into simple Humility in the Sight of God, and the more unworthy it accounts itself in its Sight, the more it dieth from Self-desire, and the more the Spirit of God pierceth through it, and bringeth it into the highest Knowledge, so that it may behold the great Wonders of God. For the Spirit of God worketh only in resigned Humility, in that which neither seeketh nor desireth itself. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it forth in his Wonders: He hath Pleasure only in those that fear and bow themselves before him.

33. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth God, and expecteth all Good from him; but Self-Will ruleth itself, for it is broken off

from God. All that Self-Will doth is Sin, and against God, for it is gone out of that Order (wherein God created it) into Disobedience, and desireth to be its own Lord and Master.

34. When its own Will dieth from itself, then it is free from Sin; for it desireth nothing but that which God desireth of his Creature; it desireth only to do that for which God hath created it, and that which God will do by it; and though it is and must be the Doing, yet it is but the Instrument of the Doing, by which God doth what he will.

35. For this is the true Faith in Man, *viz.* to die from himself, *viz.* from his own Desire; and in all his Beginnings and Designs, to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his doings, to be but a Servant or Minister of God, and to think that all he doth, or goeth about, is for God; for in such an Intention the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour. For he thinketh thus with himself, I do my Work not for myself, but for God, who hath called and ordained me to do it, as a Servant in his Vineyard. He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do: The Lord speaketh in him, and biddeth him do it.

36. But Self doth what outward Reason from the Stars commandeth, into which Reason the Devil bringeth himself flying in with his Desire. All whatever Self doth is without the Will of God, and it is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

37. No Work which is done without the Will of God can reach the Kingdom of God; it is all but an unprofitable^a Imagery in this great turmoyling of Mankind. For nothing is pleasing to God, but what he himself doth by the Will [as his Instrument.] For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence is one Spirit with him; but that which worketh in itself, in its own Will, is in itself without [being under] his Dominion. It is indeed [under] or in that Dominion wherewith he ruleth every Life, but not in [or under] that holy Divine Government in himself, but in the Dominion of Nature, wherewith he governeth Evil and Good; nothing is Divine which walketh and worketh not in the Will of God.

38. Christ saith, *Every Plant, which my heavenly Father hath not planted, shall be rooted out and burned in the Fire.* All the Works of Man, which he hath wrought without the Will of God, shall be burned up in the last Fire of God, and given to the Wrath of God, *viz.* to the Pit of Darkness to recreate itself withal. For Christ saith, *He that is not with me is against me; and he that gathereth not with me scattereth.* Whosoever worketh, and doth it not in a resigned Will with Confidence in God, he doth but make desolate and scatter; it is not acceptable to God; nothing is pleasing to him but that which himself willeth with his Spirit, and doth himself with his own Instrument.

39. Therefore, whatsoever is done by the Conclusions of human Self, in Matters of the Divine Will and Knowledge, is a mere Fiction or Fable. And it is Babel, and is but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work; but it is the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one buildeth the other destroyeth. And this is the great Misery of vain Turmoylings, all which belongeth to the Judgement of God to decide the Quarrel.

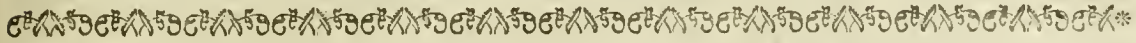
40. Whosoever, therefore, worketh or laboureth much in such Turmoylings, he worketh but for the Judgement of God; for no whit of it is perfect and^b permanent, it must all be separated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and shall be kept in the Mystery of its Desire, to the Day of God's Judgement, where Evil and Good shall be severed.

41. But if a Man turn and goeth forth from himself, and enter into the Will of God, then also that Good which he hath wrought in himself, shall be freed from the Evil


Carved
Work.

^b Or durable.

which he hath wrought. For *Isaiah* saith, *Though your Sins be as red as Scarlet, if ye turn and repent, they shall become as Wool, white as Snow.* For the Evil shall be swallowed up in the Wrath of God into Death, and the Good shall go forth as a Sprout out of the wild Earth.



The Second Chapter.

1.  **W** HOSOEVER intendeth to work any Thing that is good and perfect, wherein he hopeth eternally to rejoice and enjoy it, let him depart from himself, *viz.* from his own Desire, and enter into Resignation, into the Will of God, and work with God. And though the earthly Desire of Self in Flesh and Blood cleaveth to him, yet if the Will of the Soul do not receive that Desire into it, Self cannot perform any Work. For the resigned Will continually destroyeth the Being of Self again, so that the Anger of God cannot reach it: But if it should happen to reach it sometime, as it may so come to pass, yet the resigned Will prevaileth with its Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the ^a Filiation.^a Or Child-ship. Therefore it is not good to speak or do any thing, when Reason is kindled in the Desire of Self; for then the Desire worketh in the Anger of God, by which a Man would suffer Loss: For his Work is brought into the Anger of God, and kept there to the great Day of God's Judgement.

2. Every ^b evil Desire, whereby a Man thinketh craftily to gather to himself much ^c of the World from his Neighbour, to the Hurt of his Neighbour, is taken into the Anger of God, and belongeth to the Judgement, wherein all Things shall be made manifest, and every Power and ^c Essence, both in Good and Evil, shall be presented to every one in the Mystery of the Revelation. Or false. Or being.

3. All evil Works, done purposely, belong to the Judgement of God: But he that turneth, he goeth out from them, and those his Works belong to the Fire. All Things shall and must be made manifest in the End; for therefore God brought his working Power into Essence, that the Love and Anger of God might be made manifest, and be a Representation of God's Deeds of Wonder, to his Glory.

4. And every Creature must know, that it should continue in that [Condition] wherein it was created, or else it doth run on into a contrary Will, and into Enmity to the Will of God, and bringeth itself into Pain. For a Creature, which is created of Darkness, hath no Pain in the Darkness, as a venomous Worm hath no Pain in its Venom, the Venom is its Life; and if it should lose its Venom, and have some good Thing instead thereof brought into it, and be made manifest in its Essence, this would be Pain and Death to it, and so also the Evil is Pain and Death to the Good.

5. Man was created of, for, and in Paradise; of, for, and in the Love of God; but if he bring himself into Anger, which is as a poisonous Pain and Death, then that contrary Life is a Pain and Torment to him.

6. If the Devil had been created of the wrathful Matrix, for and in Hell, and had not had the Divine ^d Ens, he could have no Pain in Hell. But he being created for, and in Heaven, and yet did stir up the Source or Property of Darkness in himself, and did bring himself totally into Darkness; therefore the Light is now a Pain to him, *viz.* an everlasting despairing of God's Grace, and a continual Enmity; being God cannot ^d Or Essence.

endure him in himself, but hath spewed him out; and therefore the Devil is angry and wrathful against his own Mother (of whose Essence and Being he hath his Original) *viz.* the eternal Nature, which keepeth him Prisoner in his own Place as a Revolter, or fallen Spirit, and sporteth itself in him, with its Property of Anger and Wrath. And seeing he would not help forward the Delight of the Divine Joy, therefore he must now do the contrary, and be an Enemy against Goodness. For, of God, and in him, are all Things, Darknes and Light, Love and Anger, Fire and Light; but he calleth himself God only, as to the Light of his Love.

7. There is an eternal Contrariety between Darknes and Light; neither of them comprehendeth the other, and neither of them is the other; yet there is but one only Essence, Being, or Substance, wherein they subsist. But there is a Difference in Quality and Will, and yet the Essence or Substance is not divided, but a Principle maketh the Division; so that the one is a nothing in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, but not in that wherein God created him, but in the aking, painful Birth of Eternity, in the Center of Nature and the Property of Wrath, in the Property which begetteth Darknes, Anguish, and Pain. Indeed he is a Prince in the Place of this World, yet in the first Principle, in the Kingdom of Darknes, in ^a the Pit.

9. But not in the Kingdom of the Sun, Stars, and Elements, he is no Lord or Prince therein, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing, and yet he hath no Power to do what he pleaseth with it.

10. For there is some Good in all Things, which holdeth the Evil captive, and shut up in the Thing; there he can walk and rule only in the Evil, when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickednes, which the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Center of his Will, with the Desire out of the Eternal Center into it, which is an Inchantment, and false Magick. The Will of the Devil can also enter into that whereinto Man bringeth the Desire of his Soul (which is also from the Eternal) in Wickednes.

11. For the Original of the Soul and of Angels, out of the Eternal, is the same. But the Devil hath no Power more over the Time [or temporary Condition] of this World, but in the ^b great *Turba*; wheresoever that kindleth itself in the eternal and natural Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In the Fire he proceedeth as far as the ^c *Turba* goeth in great Showers and Tempests of Thunder, Lightning, and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant.

^b Or *Turba Magna*; the Curse.
^c Mischief, or Hurt.

12. Thus the Creature stirreth up with the Desire, Good and Evil, Life and Death. The human angelical Desire standeth in the Center of the eternal Nature (which is without Beginning) and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for, and in that wherein it should be; the Angels for and in Heaven, and Man for and in Paradise. If therefore the Desire of the Creature go forth from its own Mother, then it entereth into the contrary Will, and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and thence the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and so leaveth the Creature in its own [Evil, or] Wickednes, as appeareth by *Lucifer* and also by *Adam*; and had not the Will of the Love of God met with him, and of meer Mercy entered into the Humanity again, there could be no good Will in Man.

14. Therefore all Speculation and Searching about God's Will, is a vain Thing, without the Mind be converted. For when the Mind standeth captivated in the Self-Desire of the earthly Life, it cannot comprehend [what] the Will of God [is,] it runneth on but in Self, from one Way into another, and yet findeth no Rest; for Self-Desire evermore bringeth Disquietness. But when it sinketh itself wholly into the Mercy of God, desiring to die from itself, and to have God's Will for a Guide to the Understanding, so that it acknowledgeth and esteemeth itself as nothing, and willeth nothing but what God will. And then if the Desire of Anger in the earthly Flesh go along or joineth with the Devil's Imagination, and assaulteth the Will of the Soul, then the resigned Desire crieth to God, and saith, *Abba, loving Father, deliver me from the Evil*: And then (though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil) the Desire of Anger would work but in or upon itself, as St. Paul saith, *Now if I sin, I do it not, but Sin that dwelleth in my Flesh*: Also, *Now I serve the Law of God in my Mind, but in my Flesh the Law of Sin*. Paul meaneth not, that the Will should consent in the Will of the Flesh; but Sin is so strong in the Flesh, viz. the awakened Anger of God in Self, that oftentimes it is brought into Lust by Force, through the evil Provocations of wicked Men, or else by beholding worldly Pomp and Glory, so that it wholly bedeafereth the resigned Will, and ruleth by Force. ^a Or conceive

15. Now when Sin is wrought in the Flesh, then the Wrath sporteth itself therewith, and catcheth at the resigned Will; and then the resigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Sin away from it, and bring Sin into the Center, viz. into Death, that it might die.

16. And St. Paul saith further, *Now there is no Condemnation to those that are in Christ Jesus, that are called according to the Purpose of God*, that is, those that in that Purpose of God (in which God called Man) are again called in the same Calling, to stand again in that Purpose of God, wherein he created Man to be his Likeness, and Image of him.

17. So long as a Man's own Will standeth in Self, so long it is not in the Purpose and Calling of God; it is not called, for it is gone forth from its own Place; but when the Mind turneth itself back again into the Calling, viz. into Resignation, then the Will is in the Calling of God, viz. in the Place for, and in which God created it, and then it hath Power to become the Child of God, as it is written, *He hath given us Power to become the Children of God*.

18. The Power which he hath given us is his Purpose, for, and in which he created Man in his Image. This God hath brought again into the Humanity, and he hath given Power unto that Power to break the Head of Sin in the Flesh, viz. the Will and Desire of the Serpent, that is, the resigned Will in Christ treadeth upon the Head of the Desire of the sinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given, becometh a Death to Death, and the Power of Life to Life.

19. Therefore no Man can make any Excuse, as if he could not Will. Indeed, while he sticketh fast in himself, in his own Desire, and serveth only the Law of Sin in the Flesh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Center of his Mind away, and turneth it into the Will and Obedience God, then he can.

20. Now the Center of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itself into what it will, and whither it will. For that which is out of the Eternal hath no Law. But the Will hath a Law to obey God, and is born out of the Mind, and it must not rent itself away from that out of which God created it.

21. Now, as God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of divine Joy, it ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Will into it, and to kindle a new Light in it, and so to become his Children again.

^a Or perfeve-
1eth.

22. God hardeneth no Man; but his own Will, which ^a goeth on in the Flesh of Sin, that hardeneth the Mind, viz. the Will of Self bringeth the Vanity of this World into the Mind, and so the Mind is shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, viz. Power, Beauty, and Virtue.

24. God desireth nothing but what is like his Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and entereth with the Desire into him. And *he will not cast out them that come unto him*; he hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, I will refresh you; take my Yoke upon you*, that is, the Cross of the Enmity in the Flesh, which was the Yoke of Christ, who must bear it for the Sins of all Men. This Cross the resigned Will must take upon it, in the evil earthly sinful Flesh, and bear it after Christ in Patience, in Hope of Deliverance, and always break the Head of the Serpent with the resigned Will of the Soul, in Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, and not let it rest on a soft Bed when Sin is committed, thinking I will repent one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this soft Bed; but so soon as the Breath of God shineth in thee, and sheweth Sin to thee, the Will of the Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close in it, and take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill it and destroy it in the Death of Christ.

27. It must die, though it be never so unwilling. Be at Enmity with the voluptuous earthly Flesh, give it not what it would have; let it fast and suffer Hunger till its tickling cease; account the Will of the Flesh thy Enemy, and do not what the Desire in the Flesh will, and then thou shalt bring a Death into the Death in the Flesh.

28. Regard not any Scorn of the World, think they do but scorn thy Enemy, and that it is become a Fool to them; nay, do thou thyself account it thy Fool, which *Adam* caused thee to have in thee, and suffered to be thy false Heir. *Cast the Son of the Bond-Woman out of the House* (that strange Child which God did not give to be in the House of Life in *Adam* at the Beginning) *for the Son of the Bond-Woman must not inherit with the Son of the Free Woman*.

^b Or Child-
ship.

29. The earthly Will is but the Son of the Bondwoman; for the four Elements should have been Man's Servants, but *Adam* hath brought them into ^b Filiation. Therefore God said to *Abraham*, when he had opened the Covenant of the Promise in him: *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free*. This [Son of the] Free is Christ, which God of his Grace hath brought again into the Flesh for us, viz. a ^c new Mind, wherein the Will, viz. the Eternal Will of the Soul, may draw and drink the Water of Life, of which Christ speaketh, saying, *Whosoever shall drink of this Water that he will give us, it shall spring up in him, and be a Fountain of Eternal Life*. This Fountain is the Renovation of the Mind of the Soul, viz. the Eternal *Astrum* [or Constellation] of the eternal Nature, viz. of the creaturely Property of the Soul.

^c Renewed
Mind.

30. Therefore I say, that all Fictions and Devices, to come to God by, let them have what name soever they will, which Men contrive and invent for Ways to God, are

lost Labour and unprofitable, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed, and goeth forth from its Iniquity, and willeth it no more, but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the death of Christ, so that the Mind of the Soul willeth Sin no more.

31. And although all the Devils did follow him hard, and did go with their Desire into the Flesh, yet the Will of the Soul shall stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting one's self, availeth at all, as when Men will cover Sin and Iniquity in the Flesh, with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born a-new, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new, in the Death of Christ it must be brought forth out of Christ's ^a entering into the Humanity, and rise in Christ's Resurrection.

^a Or Incarnation.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ first; for in *Adam* it received the Son of the Bond-Woman, *viz.* Sin into it. This the Will of the Soul must first cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly, with all the Power it hath, so that the Son of the Bond-Woman, *viz.* Sin, in itself, may die in the Death of Christ.

34. Truly Sin must die in the Will of the Soul, or else there can be no Vision of God; for the earthly Will in Sin, and the Anger of God, shall not see God. But Christ that came into the Flesh. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle; for the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, availeth nothing, we must be Children, not by outward Imputation, but by being born of God from within, in the new Man, which is resigned in God.

36. All such flattering of ourselves by saying, Christ hath paid the Ransom, and made Satisfaction for Sin, he is dead for our Sins; if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, all is false, and a vain frivolous Comfort.

37. He that is a bitter Enemy and Hater of Sin, he can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin; but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; he that is such a one, I say, hath put on the Spirit and Will of Christ.

38. The outward Flattery of being accounted a Child of God by Imputation or external Application is false and vain. The Work done in the outward Flesh only doth not make the Child of God, but the working of Christ in the Spirit, maketh, and is the Child of God. Which working is so powerful in the outward Work, that it shineth forth as a new Light, and manifesteth itself to be the Child of God in the outward Work of the Flesh.

39. For, if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now, if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is not capable of being a Child, but lieth captive in the Fetters of the Devil in great Darknes. And if he doth not find in himself an earnest Will burning in him of Well-doing in Love, then his Pretence is but an Invention of Reason proceeding from Self, which cannot see God, unless it be born a-new, and shew forth in its Power

and Virtue, that it is his Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will shine forth, and the Mind will do that which God will have done.

40. But perhaps thou wilt say, I have a Will indeed to do so, I would willingly do it, but I am so hindered that I cannot.

41. Yes, thou vile Man, God draweth thee to be his Child, but thou wilt not; the soft Cushion in Evil is dearer to thee than so; thou preferrest the Joy of Wickedness before the Joy of God; thou wholly stickest fast in Self still, and livest according to the Law of Sin, and that hindereth thee; thou art unwilling to die from the Pleasure of the Flesh, and therefore thou art not in the Filiation, and yet God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would *Adam* think it to be if he might be taken into Heaven with this Will [of the voluptuous Flesh] and to have the Child of Wickedness, that is full of Deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was spewed out.

43. It is a troublesome Thing to mortify the evil Will, none are willing to have it so. We would all willingly be the Children of God, if we might be so with this ^a Garment, but it cannot be. This World passeth away, and the outward Life must die; what Good can the Childhood in the mortal Body do me?

^a Or Fleshly
Lust.

44. If we would inherit the Filiation, we must also put on the new Man, which can inherit the Filiation, which is like the Deity. God will have no Sinner in Heaven, but such as are born a-new and become Children, which have put on Heaven.

45. Therefore it is not so easy a Matter to become the Children of God as Men imagine. Indeed it is not a burthensome Thing to him that hath put on the Filiation, whose Light shineth; for it is Joy to him. But to turn the Mind, and destroy Self, there is a strong and continual Earnestness requisite, and such a Purpose, that if the Body and Soul should part asunder by it, yet the Will should persevere constantly, and not enter again into Self.

46. A Man must wrestle so long, till the dark Center that is shut up so close break open, and the Spark in the Center kindle, and from thence immediately the Noble ^b Lily Branch sprouteth, as from the divine Grain of Mustard-Seed, as Christ saith. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself as void of Understanding therein, until Christ be formed in this new Incarnation.

^b Or Lily-
twig.

47. And then when Christ is born, *Herod* is ready to kill the Child, which he seeketh to do outwardly by Persecutions, and inwardly by Temptations, to try whether this Lily-Branch will be strong enough to destroy the Kingdom of the Devil, which is made manifest in the Flesh.

48. Then this Destroyer of the Serpent is brought into the Wilderness, after he is baptized with the Holy Spirit, and tempted and tryed whether he will continue in Resignation in the Will of God. He must stand so fast, that, if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

49. No temporal Honour must be preferred before the Filiation. But he must with his Will leave and forsake it all, and not account it his own, but esteem himself as a Servant in it only, in Obedience to his Master. He must leave all worldly Propriety. We do not mean that he may not have or possess any Thing; but his Heart must forsake it, and not bring his Will into it, nor count it his own. If he set his Heart upon it, he hath no Power to serve them that stand in Need with it.

50. Self only serveth that which is temporary; but Resignation hath rule over all that is under it. Self must do what the Devil will have it to do in fleshly Voluptuousness and Pride of Life; but Resignation treadeth it under with the Feet of the Mind. Self

despise that which is lowly and simple; but Resignation fitteth down with the lowly in the Dust. It saith, I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and sin. I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me. I will know nothing myself, that the Commandment of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will sleep in myself until the Lord awaken me with his Spirit; and if he will not, then will I cry out eternally in him in Silence, and wait his Commands.

51. Beloved Brethren, Men boast much now a-days of Faith; but where is that Faith? The modern Faith is but the History. Where is that Child, which believeth that Jesus is born? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive him and nurse him.

52. Alas! the Faith now a-days is but historical, and a mere Knowledge of the Story; that the Jews killed him, that he left this World, that he is not King on Earth in the animal Man; but that Men may do what they list, and need not die from Sin, and their evil Lusts. All this the wicked Child Selfrejoiceth in, that it may fatten the Devil by living deliciously.

53. This sheweth plainly, that true Faith was never weaker and feebler since Christ's Time, than it is now. When nevertheless the World cryeth aloud, and saith, we have found the true Faith, and contend about a Child, so that there was never worse Contention since Men were on Earth.

54. If thou beest Zion, and hast that new Child which was lost and is found again, then let it be seen in Power and Virtue, and let us openly see the sweet Child Jesus brought forth by thee, and that we may see that thou art his Nurse. If not, then the Children in Christ will say, thou hast found nothing but the History, viz. the Cradle of the Child.

55. Where hast thou the sweet Child Jesus, thou that art exalted with the History and with thy false and seeming Faith? O how will the Child Jesus visit thee once in the Father's ^a Property, in thy own Turba which thou hast fatted. It calleth thee now in ^a OrProperty Love, but thou wilt not hear, for thine Ears are stopped with Covetousness and Voluptuousness. Therefore the Sound of the Trumpet shall once shiver thee with the hard Thunder-clap of thy Turba, and awaken thee, if perhaps thou wilt yet seek and find the sweet Child Jesus.

56. Beloved Brethren, this is a Time of seeking and of finding. It is a Time of Earnestness, whom it toucheth it toucheth home. He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, *All is peace and quiet, we hear no Sound from the Lord*, he shall be blind. But the Voice of the Lord hath sounded in all the Ends of the Earth, and a Smoke ^b riseth, and in the Midst of the Smoke there is a ^c great Brightness and Splendor. *Hallelujah. Amen.*

Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a green Branch, and who shall hinder it. Hallelujah.

^b Is the Trouble that is upon the face of the Earth.
^c Is the divine Light in his Children.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

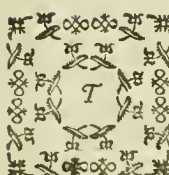
SHEWING

How he that *earnestly* seeketh *Salvation* must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of CHRIST*, that he may be *born a-new* in the *Spirit of CHRIST*, and live to *Him* only.

Revel. xviii. iv.

Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembered her Iniquity

THE
AUTHOR'S PREFACE
TO THE
READER.

 *HOUGH I have in my other Writings set down a clear Description of Regeneration, or the New Birth, from the Ground thereof; yet because every one hath them not, neither hath every one the Capacity to understand them; I have therefore as a Service to the simple Children of Christ, here set down a short Sum concerning the New Birth.*


But if any desire to search the deep Ground from whence all floweth, and have the Gift to understand it, let him read these Books following:

- I. The Three Principles of the Divine Essence.
- II. The Threefold Life of Man.
- III. The Forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.
- IV. The Incarnation and Birth of Jesus Christ the Son of God; also of his Suffering, Death, and Resurrection.
- V. The Six Points treating of the three Words, how they are in one another as one, and yet make Three Principles, viz. Three Births or Centers.
- VI. The *Mysterium Magnum*, [which is an Interpretation] upon *Genesis*.


And in them he shall find all that he can ask, and that as deep as the Mind of Man is able to reach. I have written this for the true Israelites (that is, for the hungry and thirsty Hearts that long after the Fountain of Christ) who are my Fellow Members in the Spirit of Christ: But not for the Ishmaelites and Scorners: for they have a Book within them, wherewith they vex, persecute, and suppress the Children of Christ that are under the Cross; and yet, though it be against their Wills, they must be Servants to the Children of Christ, though indeed they do not understand so much.

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O F

R E G E N E R A T I O N.

The First Chapter.

Shewing how Man should consider himself.

1. CHRIST said, *Except ye turn and become as Children, ye shall not see the Kingdom of God. Again, he said to Nicodemus, Except a Man be born a-new of Water, and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* John iii. 5, 6.

2. Also the Scripture witnesseth plainly, that *the fleshly natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him, neither can he know them, or conceive them.*

3. Now seeing that all of us have *Flesh and Blood*, and are mortal, as we see by Experience, and yet the Scripture saith, that *We are the Temple of the Holy Ghost who dwelleth in us*, and that *the Kingdom of God is within us*, and that *Christ must be formed in us*; also, that *He will give us his Flesh for Food, and his Blood for Drink*: And saith further, *Whosoever shall not eat of the Flesh of the Son of Man, he hath no Life in him.* Therefore we should seriously consider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal *Flesh* that turneth to Earth again, and liveth in the Vanity of this World, and continually lusteth against God, that it is the Temple of the Holy Ghost; much less can it be said, that the *New-Birth* cometh to pass in this earthly *Flesh*, which dyeth and putrieth, and is a continual House of Sin.

5. Yet seeing it remaineth true, that a true Christian is born of Christ, and that the *New-Birth* is the Temple of the Holy Ghost which dwelleth in us, and that the *New Man* only, that is born of Christ, partaketh of the *Flesh and Blood* of Christ; it appeareth that it is not so easy a Matter to be a Christian.

6. And that Christianity doth not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves only, in saying, That Christ died for us, and hath destroyed Death, and turned it into Life in us, and that he hath paid the Ransom for us, so that we need do nothing but comfort ourselves with this, and stedfastly believe that it is so.

7. For we find in ourselves that Sin is living, lusting, strong, and powerfully working in the *Flesh*, and therefore it must be somewhat else (that doth not co-operate in the *Flesh* of Sin, nor willeth Sin) that is the *New-Birth* in Christ.

8. For St. Paul saith, *There is no Condemnation to them that are in Christ Jesus.* And further, *Should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.*

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost; and yet there is no Man that sinneth not, for God hath shut up all under Sin. For the Scripture saith, *No one living is righteous in thy Sight, if thou imputeſt his Sins to him. The righteous Man falleth seven Times a Day*; and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful Man.

10. For the Righteousness of a Christian in Christ cannot Sin. For St. Paul saith, *Our conversation is in Heaven, from whence we expect our Saviour Jesus Christ*. Now, if our Conversation be in Heaven, then Heaven must be in us; Christ dwelleth in Heaven, and then if we are his Temple, that Temple Heaven must be in us.

11. But for all this, seeing Sin tempteth us within us, whereby the Devil hath within us an Access to us, therefore Hell also must be in us too, for the Devil dwelleth in Hell; wherefoever he is, he is in Hell, and cannot come out of it. Yes, when he possesseth a Man, he dwelleth in Hell, *viz.* in the Anger of God in that Man.

12. Therefore we ought to consider well what Man is, and how he is a Man; and then we may perceive, that a true Christian is not a mere Historical New Man, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the Ransom for us; for Righteousness availeth nothing, if it be imputed from without, that is, by believing only that it is imputed. But an innate Righteousness, or the Righteousness born in us, in which we are the Children of God, that availeth.

13. And as the Flesh must die, so also the Life and Will must die from Sin, and be as a Child knowing nothing, but longeth after the Mother which brought it forth. So must also the Will of a Christian enter again into its Mother, *viz.* into the Spirit of Christ, and become a Child in itself in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother; and a new Will and Obedience in Righteousness, which willeth Sin no more, must rise from Death out of the Spirit of Christ.

14. For that Will is not born a-new, which desireth and admitteth Vanity into itself; and yet there remaineth a Will which longeth after Vanity, and sinneth in the new-born or regenerate Man. Therefore the Image of Man must well be considered, and how the New-Birth cometh to pass, seeing it is not wrought in the mortal Flesh, and yet truly and really in us in Flesh and Blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly consider what Kind of Man it is in us, that is the Member of Christ, and Temple of God who dwelleth in Heaven. And then also what kind of Man it is, that the Devil ruleth and driveth; for he cannot meddle with the Temple of Christ, nor doth he care much for the mortal Flesh; and yet there are not three Men in one another; for all make but one Man.

16. Now, if we will consider this rightly, we must consider Time and Eternity, and how they are in one another; also Light and Darknes, Good and Evil; but especially the Original of Man.

This may thus be considered.

17. THE outward World, with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Substance of the outward World comprehendeth him not.

18. We see also, that the Light shineth in Darknes, and the Darknes comprehendeth not the Light, and yet they both dwell in one another. The four Elements are also an Example of this, which in their Original are but one Element, which is neither

hot nor cold, nor dry, nor moist; and yet by its stirring severeth itself into Four Properties, viz. into Fire, Air, Water, and Earth.

19. Who would believe that Fire^a produceth Water? And that the Original of Fire^a could be in Water, if we did not see it with our Eyes in Tempests of Thundering, Lightning, and Rain; and did not find also, that in living Creatures, the essential Fire in the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

^a Or generateth.

20. And as God dwelleth in the World, and filleth all Things, and yet possesseth nothing; and as the Fire dwelleth in Water, and yet possesseth it not: Also, as the Light dwelleth in Darknes, and yet possesseth not the Darknes; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; so is Man created according to the outward Humanity, he is the Time, and in the Time, and the Time is the outward World, and it is also the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which also consisteth of Light and Darknes, viz. of the Love of God, as to the Eternal Light, and of the Anger of God, as to the Eternal Darknes; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it Darknes or Light.

22. For Light and Darknes are both in him; but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The passive loseth its Power; for if the Light be made manifest in the Darknes, then the Darknes loseth its Darknes, and is not known or discerned. Also on the contrary, if the Darknes arise in the Light, and get the Upper-hand, then the Light and the Power thereof is extinguished. This is to be considered also in Man.

24. The Eternal Darknes of the Soul is Hell, viz. an aching Source of Anguish, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguish of Darknes is changed into Joy.

25. For the same Nature of Anguish, which in the Darknes is a Cause of Sadnes, is in the Light a Cause of the outward and stirring Joy. For the^b Source in Light, and the Source in Darknes is but one Eternal Source, and one Nature, and yet they^c have a mighty Difference in the Source; the one dwelleth in the other and begetteth the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

^b Or Original.
^c Light and Darknes.

26. This may be found also in Man, he is and liveth in three Worlds, one is the Eternal dark World, viz. the Center of the Eternal Nature, which^d produceth the Fire, viz. the^e Source of Anguish.

^d Generateth, or begetteth.
^e Or Property.

27. The other is the Eternal light World, which begetteth the Eternal Joy, which is the Divine Habitation, wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the human Substance, and subdueth the Darknes, so that it must be a Cause of Joy in the Spirit of Christ in the Light.


28. The Third is the outward visible World in the four Elements and the visible Stars; though indeed every Element hath its peculiar Constellation itself, whence the Desire and Property ariseth, and is like a Mind.

29. Thus you may understand, that the Fire in the Light is a Fire of Love, a Desire of Meeknes and Delightfulness; but the Fire in the Darknes is a Fire of Anguish, and it is painful, irksome, enimicitious, and full of Contrariety in its Essence. The Fire of the Light hath a good Relish or Taste, but the Taste in the Essence of Darknes is unpleasent, loathsome, and irksome: For all the^f Forms till Fire, are in great Anguish.

^f Or Properties in the Eternal Nature.

The Second Chapter.

How Man is created,

30. ERE we are to consider the Creation of Man. *Moses* saith, *God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the eternal and temporal Birth, out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

31. For as there is a Nature and Substance in the outward World; so also in the inward spiritual World, there is a Nature and Substance which is spiritual; out of which the outward World is breathed forth, and produced out of Light and Darknes, and created [^a to have] a Beginning and Time.

^a Or into.

^b Or Things.

^c A Concoction, or a kind of Seed, which containeth all the Thing hath from whence it is.

^d Or out-spoken, or expressed,

^e Or Concordance.

^f Or creating Word.

^g Or consisteth.

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all ^b Substances. The Body is a ^c *Limbus* of the Earth, and also a *Limbus* of the heavenly Substance; for the Earth is ^d breathed forth out of the dark and light World. In the Word ^e *Fiat, viz.* in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the Fire-dark-and-light-World, were all in ^f Harmony, in like Agreement both in Number, Weight, and Measure, none of them was manifested eminently more than another; and so there was no Frailty therein. For one Property was not predominant over another, neither was their any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of all the three Worlds, as one only Soul; which ^g is in the inward Dark and Fire-World, of the eternal spiritual Nature, according to which God calleth himself a strong zealous God, and a consuming Fire.

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Variation. God's Anger, and the eternal Darkness, is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness, according to which God calleth himself a loving merciful God; in which consisteth the true Spirit of Understanding and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air, with its ^h Constellation; wherein the Life and Constellation of the outward Substance and Body did consist. This he breathed into his Nostrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward, and this threefold Soul was at once breathed into Man.

^a Or Astrum.

39. Each Substance of the Body received the Spirit according to its Property : Thus the outward Flesh received the outward Air and its Constellations, for a rational and vegetable Life, to the Manifestation of the Wonders of God ; and the Light Body, or Heavenly Substance, received the Breath of the Light of the great Divine Powers and Virtues, which Breath is called the Holy Ghost.

40. Thus the Light pierced through the Darknes, *viz.* through the dark Breath of Fire, and also through the Breath of the outward Air and its ^a Constellation, and so ^a Or Afrum deprived all the Properties of their Power, that neither the Anguish of the Breath of Fire in the inward Property of the Soul, nor Heat and Cold, nor any of all the Properties of the outward Constellation, might or could be manifested.

41. The Properties of all the three Worlds in Soul and Body were in equal ^b Agree- ^b Harmony, ment and Weight. That which was inward and holy ruled through the outward, *viz.* ^c Concor- through the outward Parts of the outward Life, of the outward ^c Stars and the four ^c Or Constel- Elements, and that was the Holy Paradise. ^c lation.

42. And thus Man was both in Heaven, and also in the outward World, and was Lord over all the Creatures of this World ; nothing could destroy him.

43. For such was the Earth also, till the Curse of God was : The Holy Property of the Spiritual World sprung up also through the Earth, and brought forth Holy Paradisical Fruits, which Man could then eat in a magical Paradisical Manner.

44. And had neither Need of Teeth, nor ^d Entrails in his Body. For as the Light ^d Stomach swalloweth up Darknes, and as the Fire devoureth Water, and yet is not filled there- and Guts. with ; just such a Centre Man also had ^e for his Mouth [to eat with all] according to ^e Or in. the Manner of Eternity.

45. And in such a Manner he could also ^f generate his like out of himself, without ^f Or beget. any dividing or opening of his Body and Spirit, as God generated the outward World, and yet did not divide himself ; but did in his Desire, *viz.* in the Word *Fiat*, manifest himself, and brought it into a Figure, according to the Eternal Spiritual Birth ; so also Man was created such an Image and Likeness, according to Time and Eternity, out of both Time and Eternity, yet in and for an eternal immortal Life, which was without Enmity and Contrariety.

46. But the Devil having been a Prince and Hierarcha in the Place of this World, and having been cast out for his Pride into the dark, anguishing, painful, and hostile Property and Source, into the Wrath of God ; he therefore envied Man that Glory of being created in and for the Spiritual World, the Place which he himself had, and therefore brought his Imagination into the Image of Man, and made it so lusting, that the dark World, and also the outward World, arose in Man, and departed from the equal Agreement and Harmony, and so one over-weighed the other.

47. And then the Properties were every one made manifest in itself, and every one of them lusted after that which was like itself, *viz.* that which was out of the Birth of the dark World, and also that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger ; and so Evil and Good became manifest in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew such a Branch out of the Earth, as the Properties could eat of in their awakened Vanity ; for this was possible.

49. Being the Spirit of the strong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth ; and so the *Fiat*, *viz.* the strong Desire of the eternal Nature, attracted the Essence of the Earth. And thus God let the Tree of Knowledge of Good and Evil grow for *Adam*, according to his awakened Properties ; for the great Power of the Soul and of the Body caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation, under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by this Tree here, and this severe Commandment was added, *Thou shalt not eat thereof, for at that Day thou eatest thereof, thou shalt die the Death.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him a Help-meet for him.*

52. For God saw that *Adam* could not generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, *viz.* into the awakened Properties in Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell to be the Share of the outward *Fiat*, and then bade farewell to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power lay on the Ground, and fell into a Swoon.

54. And then by the *Fiat*, God made the Woman out of him, *ex Matrice Veneris*, of the *Matrix of Venus*, *viz.* out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, *viz.* the watery and fiery Constellations in the Element, yet not wholly in Substance but in the Spirit, *viz.* the Properties of the watery and fiery Soul.

55. And yet it is but one Thing, but the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness; and therefore Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, *viz.* the Fire-Element, and the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant ordained, and constituted in the outward natural Life, having the Members given them for bestial and animal ^a Multiplication; and also the earthly ^b Carcase, into which they might put their Vanity, and live like Beasts.

* Or Propagation.
 b That which when we are Dead is Meat for Worms.

57. Which the poor Soul that is captivated in Vanity is at this Day ashamed of, that its Body hath gotten a bestial monstrous Shape, as is manifest: And from hence came Mankind to be ashamed of their Members and Nakedness, and to borrow their Clothing from the earthly Creatures, having lost the Angelical Form, and is changed into a Beast.

58. This Clothing sheweth Man sufficiently; that having this awakened Vanity, and Heat and Cold seizing upon him, he is not at Home with his Soul therein; for the Vanity, together with his false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his [outward] Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the first Desire of *Eve*, that she might eat of the Tree of Vanity, of Evil and Good, to which the Devil, in the Form of a Serpent, persuaded her, saying,

That her Eyes should be opened, and she be as God himself; which was both a Lie and a Truth.

61. But he told her not that she should lose the Divine Light and Power thereby: He only said, *her Eyes should be opened, that she might taste, prove, and know Evil and Good, as he had done*: He did not tell her neither, that Heat and Cold would awake in her, and that the Property of the outward ^a Constellations would mightily domineer in the Flesh and in the Mind. ^a Stars, or ^b Astra.

62. His only Aim was, that the Angelical Image, *viz.* the Substance which came from the inward spiritual World, might disappear in them; for then they would be constrained to live [in Subjection] to the gross Earthliness, and the ^b Constellations, and then he knew well enough that when the outward World perished, the Soul should then be with him in Darkness: For he saw that the Body should die, which he perceived by that which God had intimated; and so he supposed yet to be Lord to all Eternity in the Place of this World, in his false Shape which he had gotten, and therefore he seduced Man. ^b Or Stars.

63. For when *Adam* and *Eve* were eating of the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Flesh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthliness; upon which the fair Image of Heaven, [that proceeded] out of the Heavenly Divine World, instantly disappeared.

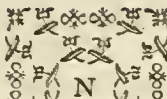
64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World; and then the fair Soul in the Love of God disappeared as to the holy Power, Virtue, and Property; and instead thereof, the wrathful Anger, *viz.* the dark Fire World awoke in it, and so the Soul became in one Part, *viz.* in the inward Nature, a half Devil, and in the outward Part of the outward World, a Beast.

65. Here are the Bounds of Death, and the Gates of Hell, for which Cause God became Man, that he might destroy Death, and change Hell into great Love again, and destroy the Vanity of the Devil.

66. Let this be told you, ye Children of Men; it is told you in the Sound of the Trumpet, that you should instantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. OW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in the Desire, impressed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough, as the Flesh of another Beast, and the noble Soul was captivated in the Essence therewith, and saw that its Body was become a Beast; and it saw also the Bestial Members for Multiplication, and the stinking Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God, and therefore they hid themselves under the Trees of the Garden of *Eden*; Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror, as the Earth did quake in Wrath, when this Anger was destroyed on the Cross with the sweet Love of God; there the Anger trembled before the sweet Love of God.

• Or shine forth.

70. And for this Vanity's sake, which was thus awakened in Man, God cursed the Earth, lest the holy Element should ^a spring forth any more through the outward Fruit, and bring forth Paradisical Fruit; for there was no Creature could have enjoyed it; neither was the earthly Man worthy of it any more.

71. God would not cast the precious Pearls before Beasts; an ungodly Man in his Body being but a mere gross bestial Creature; and though it be of a noble Essence, yet it is wholly poisoned and loathsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he opened himself before them, and had Pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity he would destroy the Power of the Serpentine Property (*viz.* of the Vanity in the Wrath of God) with Love. And this was the breaking of the Head [of the Serpent, which he would perform] *viz.* he would destroy the dark Death, and subdue the Anger with his great Love.

• Or Limit.

73. And this Covenant of his Incarnation, which was to come, he put into the Light of Life; to which Covenant the Jewish Sacrifices pointed, as to a ^b Mark, to which God had promised himself with his Love; for the Faith of the Jews entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Restitution of that which *Adam* had lost; and so God did expiate his Anger in the human Property, through the offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name JESUS, [proceeding] out of the holy Name and great Power JEHOVAH, had incorporated itself; so that he would again move and manifest himself in the Substance of the heavenly World, which disappeared in *Adam*, and kindle the holy Divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin also and the awakened Vanity did go through from one upon all.

77. And it stood in the Promise of the Covenant at the End, in the root of *David* in the Virgin *Mary*, who was in the inward Kingdom of the hidden Humanity, (*viz.* of the Essentiality that disappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, she was begotten by her true bodily Father *Joachim*, and her true Mother *Anna*, out of the Essences and Substance of their Souls and Bodies, like all other Children of *Adam*, a true Daughter of *Eve*.

78. In this *Mary* from the ^a Virgin in the promised Limit of the Covenant, of which ^a *viz.* The all the Prophets have prophesied; the eternal Speaking Word, which hath created all Things, hath in the Fulness of Time moved itself in the Name of *JESUS*, according to its highest and deepest Love and Humility; and hath brought living, divine, and heavenly Substantiality into the Humanity of the heavenly Part (which was disappeared in *Adam*, for which he died in Paradise) into the Seed of *Mary*, *viz.* into the Tincture of Love, *viz.* into that Property wherein *Adam* should have propagated himself in a magical and heavenly Manner, *viz.* into the true Seed of the Woman, of heavenly Substantiality, which disappeared in Paradise.

79. And when the Divine Light in the heavenly Essence was extinguished, the Word of God, *viz.* the Divine Power of the Understanding, did bring in heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of *Mary*, and brought it to Life.

80. And so now God's Substance, wherein God dwelleth and worketh, and the disappeared Substance of Man, are become one Person; for the Holy Divine Substantiality did anoint the disappeared; therefore that Person is called *CHRISTUS*, the Anointed of God.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true High Priest; and it is that Humanity of which Christ spake, saying, that *He was come from Heaven, and was in Heaven*; and that *no Man could ascend into Heaven but the Son of Man which is come from Heaven, and is in Heaven*, John. iii. 13.

82. Now, when he saith, *He is come from Heaven*, it is meant of the Heavenly Substance, the Heavenly Corporality: for the Power and Virtue of God needeth no coming [any whither] for it is every where altogether unmeasurable and undivided. But Substance needeth coming; the Power or Virtue needeth to move itself, and manifest itself in Substance.

83. And that Substance entered into the human Substance, and received it; and not that Part only of Heavenly Substantiality, which disappeared in *Adam*, but the whole human Essence in Soul and Flesh, according to all the three Worlds.

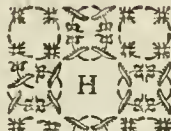
84. But the awakened and impressed Vanity, which the Devil by his Imagination brought into the Flesh, by which the Flesh did commit Sin; he hath not received that, nor taken that upon him; he hath indeed received the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into their own Desire.

58. For herein lay our Infirmity, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himself all our Sins and Infirmities, also Death and Hell in the Wrath of God, and destroyed the Devil in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Christ went, when he had shed that Heavenly Blood into our outward human Blood, and tinctured it with the Love, and changed that Hell of the human Property into Heaven, and reduced the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new; and how we also fall into God's Anger again.

87.  OW here we may rightly understand what our New Birth and Regeneration is; and how we may be, and continue to be the Temple of God; though in this [Life's] Time, according to the outward Humanity, we are sinful mortal Men.

88. Christ in the human Essence hath broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in *Adam*; so that nothing remaineth wanting, but that the Soul bring its will out from the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

89. Great and strong Earnestness is required here; and not only a learning and knowing, but a Hunger and great Thirst after the Spirit of Christ. For to know only, ^a Or belief. is no ^a Faith, but an Hunger and Thirst after that which I desire, so that I imagine it to myself, and lay hold on it with the Imagination, and make it my own: This it is to believe.

90. The Will must go forth from the Vanity of the Flesh, and willingly yield itself up to the Suffering and Death of Christ, and to all the Reproach of Vanity, (which scorneth it, because it goeth forth from its own House wherein it was born) and minds Vanity no more, but merely desires the Love of God in Christ Jesus.

91. In such a Hunger and Desire the Will impresseth into itself the Spirit of Christ, with his Heavenly Corporality; that is, its great Hunger and Desire taketh hold of, and receiveth the Body of Christ, *viz.* the Heavenly Substantiality, into its disappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Desire quite through the bruised Property of its Humanity in the Heavenly Part, which disappeared in *Adam*; which Humanity, the sweet Fire of Love in the Death of Christ did bruise, when the Death of that Heavenly Humanity was destroyed.

93. [And so] the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire, the holy Heavenly Substance, *viz.* the Heavenly Corporality, Christ's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things; and through that, the disappeared Heavenly Body riseth in the Power of God, in the sweet Name JESUS.

94. And this raised Heavenly Spiritual Body is the Member of Christ, and the Temple of the Holy Ghost, a true Mansion of the Holy Trinity, according to Christ's Promise, saying, *We will come to you, and make our Abode in you.*

95. That Essence of that Life eateth the Flesh of Christ, and drinketh his Blood. For the Spirit of Christ, *viz.* the Word (which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World) swalloweth its holy Substance into its fiery; every Spirit eateth of its own Body.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great Love in the Name of JESUS; whence its Fire of Anguish becometh

a great Triumph [and Glory] and the true Sun ariseth to it, wherein it is born to another Will.

97. And here is the *Wedding of the Lamb*, which we heartily wish that the titular and Lip-Christians might once find by Experience, and [so pass] from the History into the Substance.

98. But the Soul obtaineth not the Pearl of the Divine Power and Virtue for its proper own during the Time of this Life, because it hath the outward Bestial Flesh sticking to its outward Man.

99. The Power of which espouseth itself in the *Wedding of the Lamb*, sinketh itself down into the Heavenly Image, *viz.* into the Substance of the Heavenly Man, who is the Temple of Christ; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, fast bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light: but the Spirit of Christ yieldeth not itself up to the Fire-Breath in this [Life's] Time, but to the Breath of Light only, which was extinguished in *Adam*, in which the Temple of Christ is, for it is the true and holy Heaven.

101. Understand aright now, what the New-Birth or Regeneration is, and how it cometh to pass, as followeth: The outward earthly mortal Man is not born a-new in this [Life's] Time; nor the outward Flesh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whose Body they live, *viz.* the Dominion of this outward World; and therein the Birth of Sin is manifest.

102. The outward Man in Soul and Flesh (we mean the outward Part of the Soul) hath no Divine Will, neither doth he understand any Thing of God, as the Scripture saith, *The natural Man perceiveth nothing of the Spirit of God, &c.*

103. But the Fire-Breath of the inward World, if it be enlightened once, understandeth it; it hath a great Longing, Sighing, Hunger, and Thirst, after the sweet Fountain of Christ; it refresheth itself by hungering and desiring (which is the true Faith) in the sweet Fountain of Christ from his new Body, from the Heavenly Substantiality, as a hungry Branch in the Vine Christ.

104. And the Cause why the fiery Soul cannot attain to Perfection during this [Life's] Time is, because it is fast bound with the outward Bond of Vanity, through which the Devil continually casteth his venomous Rays [of Influence] upon it, and so sifteth it, that it often biteth at his Bait, and poisoneth itself: From whence Misery and Anguish ariseth, so that the noble *Sophia* hideth herself in the Fountain of Christ, in the Heavenly Humanity; for she cannot draw near to Vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called *Sophia, viz.* the Bride of Christ.

106. Here she faithfully calleth to the fiery Soul, *viz.* to her Bridegroom, and exhorteth him to Repentance, and to the unburthening of himself, or going from the Abomination of Vanity.

107. Here War assaulteth the whole Man, wherein the outward fleshly Man lusteth against the inward spiritual Man, and the spiritual against the fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward faith to the fiery Soul, O my Soul! O my Love! Turn, I beseech thee, and go forth from Vanity, or else thou lovest my Love, and the noble Pearl.

109. Then saith the outward Reason, *viz.* the Bestial Soul: Thou art foolish, wilt thou be a Fool, and the Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power and Glory is thy chiefest Treasure, wherein only

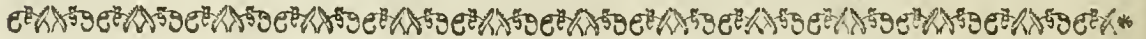
thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.

110. With such Filth the true Man is often defiled, *viz.* the outward Man defileth himself, as a Sow in the Mire, and obscureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it disappears altogether.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again: For when the outward Light, *viz.* the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly useth to turn Hypocrite, and esteem itself Divine; and though the Pearl be gone, which sticks hard to many a Man.

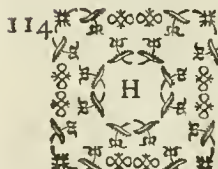
112. And so the Tree of Pearl in the Garden of Christ is often spoiled; concerning which the Scripture maketh a hard Knot [or Conclusion] *viz.* *That those who have once tasted the Sweetness of the World to come, if they fall away again, they shall hardly see the Kingdom of God.*

113. And though it cannot be denied but that the Gates of Grace do yet stand open, yet the seeming Light of the outward Reason of the Soul so keepeth them back, that they suppose they have the Pearl, and yet live to the Vanity of this World, and dance with the Devil after his Pipe.



The Fifth Chapter.

How a Man may call himself a Christian, and how not.

114. ERE a Christian should consider wherefore he calleth himself a Christian, and ponder well whether he be one or no: For surely my learning to know and understand that I am a Sinner, and that Christ hath killed my Sins on the Cross, and shed his Blood for me, doth not make me a Christian.

115. The Inheritance belongeth only to the Children. A Maid Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not an Heir of her Mistress's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But, if the Maid Servant in the House shall be married to the Son of her Mistress, then she may come to inherit her Mistress's Goods. And so it is to be understood also in our Christianity.

116. The Children of the History are not the Heirs of the Goods of Christ, but the legitimate Children, *regenerated of the Spirit of Christ.* For God said to Abraham, *cast out the Son of the Bond-Woman, he shall not inherit with [the Son of] the Free.* For he was a Scorned, and but an historical Son of the Faith and Spirit of Abraham; and so long as he continued such a one, he was not a true Inheritor of the Faith of Abraham, and therefore God commanded he should be cast out from inheriting his Goods, which was a Type of the Christendom which was to come.

117. For the Promise of Christendom was made to Abraham; therefore the Type was then also represented by two Brethren, *viz.* Isaac and Ishmael, [shewing]

how Christendom would behave itself, and that two Sorts of Men would be in it, *viz.* True Christians and Lip-Christians, who under the Title of Christianity, would be but Mockers, as *Ismael* and *Esau* was, who also was a Type of the outward *Adam*, as *Jacob* was a Type of Christ, and his true Christendom.

118. Thus every one that will call himself a Christian, must cast away and out from himself the Son of the Bond-Woman, that is, the earthly Will, and be ever-more killing and destroying of it, and not settle it in the Inheritance.

119. Nor give the Pearl to the Bestial Man, for him to sport himself withall continually in the outward Light, in the Lust of the Flesh. But we must, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriah*, and be willing in Obedience to God to offer it up; always willingly dying from Sin in the Death of Christ, giving no Place to the Beast of Vanity in the Kingdom of Christ, nor suffering it to grow wanton, proud, covetous, envious, and malicious. All these are the Properties of *Ismael*, the Son of the Bond-Woman, whom *Adam* begat in his Vanity, of the wanton Whore the false Bond-Woman, by the Devil's Imagination, out of the earthly Property in Flesh and Blood.

120. This Mocker and titular Christian is the Son of a Whore, he must be cast out; for he must not inherit the Inheritance of Christ in the Kingdom of God: He is not fit, he is but *Babel*, a Confusion of that one Language into many Languages. He is but a Talker, and a Wrangler about the Inheritance; he means to get it to himself by Talking and Wrangling, by the Hypocrisy of his Lips, and seeming Holiness; and yet he is but a Blood-thirsty Murderer of his Brother *Abel*, who is a true Heir.

121. Therefore we say what we know, that he that will call himself a true Christian, must try himself, and [find] what Kind of Properties drive and rule him, whether the Spirit of Christ driveth him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do Good, if he knew but how to perform it.

122. Now if he find that he hath such a Hunger after such a Virtue, then he may surely think that he is drawn. And then he must put in Practise, and not have a Will only without Doing. The Drawing of the Father to Christ consisteth in the Will; but the true Life consisteth in the Doing; for the right Spirit doth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is [shut up] in vain Lust, which keepeth the Doing captive, and he is but an Hypocrite and an *Ismaelite*; he speaketh one Thing, and doth another, and witnesseth that his Mouth is a Lyar; for he himself doth not that which he teacheth; and so he only serveth the Bestial Man in Vanity.

124. For he that will say, I have a Will, and would willingly do Good, but for the earthly Flesh which I have, which keepeth me back that I cannot; yet I shall be saved by Grace, for the Merits of Christ: I comfort myself with his Merit and Sufferings; he will receive me of mere Grace, without any Merits of my own, and forgive me my Sins. Such a one, I say, is like him that knew what Food was good for his Health, yet did not eat of it, but eat Poison instead thereof, from whence Sickness and Death would follow.

125. What good doth it the Soul to know the Way to Good, if it will not walk therein, but go a wrong Way that leadeth not to God? What Good will it do the Soul to comfort itself with the Filiation of Christ, with his Passion and Death, and so flatter itself, if it will not enter into the filial Birth, that it may be a true Child, born out of the Spirit of Christ, &c. out of his Suffering, Death, and Resurrection? Surely the tickling and flattering of itself with Christ's Merits, without the true innate Childship, is Falseness and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who striveth against Sin and the Anger of God. When Temptations come, and the Devil assaulteth the Soul,

then the Soul must wholly wrap itself up in the Passion and Death of Christ, and in his Merits.

127. Christ indeed hath merited [Redemption for us] alone, but he hath not merited it as such a Merit, (for upon a Merit a Reward is given) that for his own proper Merit's Sake he would outwardly freely grant us his Childship, and so receive us for Children [when we are none.] No, he ^a himself is the Merit; he is the open Gate [that leadeth] through Death, through that Gate we must enter. But he receiveth no Beast into his Merit, but those only that turn and become as Children. Those Children that come to him are his Reward, which he hath merited and deserved.

^a Christ is the Merit.

128. For thus he said, *Father, the Men were thine, and thou hast given them to me, [as my Reward] and I will give them eternal Life.* But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Suffering, and Merit, and in his Merit be born a true Child of the Merit.

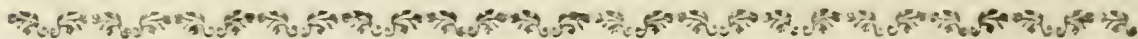
129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death: not ^b outwardly with verbal Flattery, with bare comforting [of ourselves] and still remain Aliens and strange Children, of a strange ^c Essence. No; the strange Nature, or Substance, or Essence inheriteth not the Childship, but the innate Essence inheriteth it.

^b Or *ab extra.*
^c Nature, or Substance, or Essence
Seed.

130. This innate Essence is not of this World, but in Heaven, of which St. Paul speaketh, saying, *Our Conversation is in Heaven.* The filial Essence walketh in Heaven, and Heaven is in Man.

131. But if Heaven in Man be not open, and a Man stand without Heaven flattering himself, and say, I am still without, but Christ will receive me in by his Grace, is not his Merit mine? Such a one is in Vanity and Sin with the outward Man, and with the Soul in Hell, *viz.* in the Anger of God.

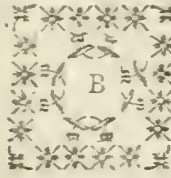
132. Therefore learn to understand rightly what Christ hath taught us, and done [for us;] he is our Heaven; he must get a Form in us, or else we shall not be in Heaven. Thus then the Soul's inward Man, with the holy Body of Christ, *viz.* in the New Birth, is in Heaven; and the outward mortal Man is in the World, of which Christ spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all.*



The Sixth Chapter.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

^e The Virtue, Power, or Spirit of Christ.

133.  ELOVED Brethren, we will tell you faithfully, not with flattering Lips to please the Antichrist, but from our ^e Pearl, from a Christian Essence and Knowledge; not from the Husk and History, but from a filial Spirit, from Christ's Knowledge, as a Branch [growing] on the Vine Christ, from the Measure of that Knowledge which is opened in us, according to the Counsel of God.

134. Men tie us now a-Days to the History, to the material Churches of Stone, which were indeed good in their Kind, if Men did also bring the Temple of Christ

into them. And Men teach, that their Absolution is a forgiving of Sins, &c. That the Supper of the Lord taketh away Sin: Also, that the Spirit of God is infused into Men by the Ministry. All this hath a proper Meaning, if it were truly expounded; and if Men did not cleave merely to the Husk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and some hear Absolution read or declared, and yet is as much a Beast of the Devil and Vanity at the last as at the first. A Beast goeth into the Church and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no Mouth? How will he hear that hath no hearing? Can any Man eat that Food which is so shut up that he cannot get it? How will he drink that can come by no Water?

137. What good doth it to me to go to the material Churches of Stone, and there fill my Ears with empty Breath? Or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and satisfy it with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Bestial Man observe the Form of Christ's Institution, if it cannot obtain the Jewel of the Institution? For St. Paul saith of the Supper, *You receive it to Judgement, because ye discern not the Lord's Body.*

138. The Covenant stands firm, and is stirred in the Use of the Institution. Christ proffereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament; and his Absolution in a brotherly Reconciliation [one to another.]

139. But what good doth it to a Beast to stand and listen, and yet hath no Hearing to [receive] the inward living Word, nor any ^a Vessel wherein to lay the Word, that it may bring forth Fruit; of whom Christ saith, *The Devil plucketh the Word out of their Hearts, lest they believe and be saved.* But how can he do so? Yes, being the Word findeth no Place in the hearing to stick fast in. ^a Or Ground.

140. And thus it is with Absolution: what good doth it me for one to say, I pronounce [or declare] to thee, the Absolution of thy Sins, when the Soul is wholly shut up in Sin? Whosoever saith thus to a Sinner so shut up, erreth; and he that receiveth it without the Voice of God within himself, deceiveth himself. None can forgive Sins but God only.

141. The Mouth of the Preacher hath not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priest's Mouth that hath the Power, if he be also a Christian.

142. What good did it do to those that heard Christ himself teaching on Earth when he said, *Come unto me all ye that are weary, and are heavy laden, and I will give you Rest?* What good did it to those that heard it, and yet laboured not, nor were heavy laden? What became of the Refreshment or Rest then? Being they had dead Ears, and heard only the outward Christ, and not the Word of the Divine Power; surely they were not refreshed; and so much good the Bestial Man hath also of his Absolution, and so much good also the Sacraments do him.

143. The Covenant now is open in the Sacraments, and in the ^b Office of Teaching ^b Or Ministry. also the Covenant is stirred; the Soul doth enjoy it, but in that Property the Mouth of the Soul is of.

144. That is, the outward Beast receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Testament according to its Property, *viz.* in the Anger of God it receiveth the Substance of the eternal World, but according to the Property of the dark World, as the Mouth is, so is the Food also which belongeth to the Mouth; he receiveth it to his own Judgement, or Condemnation.

And after that Manner the wicked shall behold Christ at the last Judgement as a severe Judge; but the Saints shall behold him as a loving *Immanuel*.

145. God's Anger standeth open in his Testaments towards the Wicked; but towards the Saints the heavenly loving Kindness, and in it the Power of Christ in the holy Name JESUS standeth open. What good doth the holy Thing do to the Wicked that cannot enjoy it? And what then is it, that can take away his Sins, when his Sin is but stirred and made manifest by it?

146. The Sacraments do not take away Sin, neither are Sins forgiven thereby. But it is thus: When Christ ariseth, then *Adam* dyeth in the Essence of the Serpent; when the Sun riseth, the Night is swallowed up in the Day, and the Night is no more: So Sins are forgiven.

147. The Spirit of Christ eateth of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receiveth what the Spirit of Christ bringeth into him, *viz.* the Temple of God, Christ's Flesh and Blood. But what doth this concern a Beast? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Body, that is in the Heaven they dwell in, which is the Abyfs, or bottomless Pit.

Or Ministry. 148. And thus it is in the ^a Office of Preaching: The ungodly heareth what the outward Soul of the outward World preacheth; that he receiveth, *viz.* the History; and if there be Straw and Stubble in that which is taught, he sucketh the Vanity out of that, and the Soul sucketh the venomous Poison, and the murdering cruelty of the Devil from it, wherewith that Soul tickleth itself, in hearing how to judge and condemn others.

149. And if the Preacher be one that is dead, [and hath no true Life in him,] but soweth Venom and Reproach, proceeding out of his Affections, then it is the Devil that teacheth, and the Devil that heareth: Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits, by which the World is become a murdering Den of Devils; so that if you look among the Teachers and Hearers, there is nothing to be found but Revilings, Slanderings, and Reproachings, also Contention about Words, and Wrangling about the Husk.

Or Voice. 150. But the Holy Ghost teacheth in the holy Teacher, and the Spirit of Christ heareth through the Soul, and the Divine House of the Divine Sound in the holy Hearer; the holy Man hath his Church in himself, wherein he heareth and teacheth.

151. But *Babel* hath a Heap of Stone, into that she goeth with her seeming Holiness and Hypocrisy. There she loveth to be seen in fine Clothes, and there maketh a very devout and godly Shew; the Church of Stone is her God, in which she putteth her Confidence.

152. But the holy Man hath his Church about him every where, and in himself; for he always standeth and walketh, and sitteth and lyeth down in his Church. He is in the true Christian Church, in the Temple of Christ. The Holy Ghost preacheth to him out of every Creature. Whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the Scoffer will say, I despise the Church of Stone, where the Congregation meeteth; but I say I do not. For I do but discover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herself a Christian, but is indeed a Strumpet.

154. A true Christian brings his Holy Church [within him] into the Congregation. His Heart is the true Church, where a Man must practise the Service of God. If I did go a thousand Times to Church, and to the Sacrament every Week, and heard Absolution declared to me every Day, and have not Christ in me, then all is false, an unprofitable Fiction, and graven Image in *Babel*, and no forgiving of Sins.


155. A holy Man doth holy Works from the holy Strength of his Mind: The Work is not the Expiation or Reconciliation, but it is the Building which the true Spirit holdeth in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt, if thy inward Teacher and Hearer be not open, then all is nothing but *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make a graven Image in Resemblance to the inward.

157. And maketh a holy Shew therewith, as if he did [perform some divine, or] holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things which the Flesh delighteth in, which indeed not seldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themselves, the Devil doth so sift them.

The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158.  True Christian, who is born a-new in the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself with his own Bestial evil Flesh and Blood. He continually thinketh that he is a great Sinner, he is afraid of God; but the Love of Christ pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the ungodly Man rest in the Sleep of Death, bud forth in the Pit, and bring forth Fruit in Hell.

160. The Christendom [that is] in *Babel*, striveth about Knowledge, how Men ought to serve God and glorify him; also how to know God, and what he is in his Essence and Will: And they preach peremptorily, that whosoever is not one and the same in every Particular with them for Knowledge and Opinions, is no Christian, but a Heretick.

161. Now, I would fain see how any can bring all their Sects so to agree in that one which might be called a true Christian Church; when all of them are Scorers, every Party of them reviling the other, and proclaiming it to be false.

162. But a Christian is of no Sect: He can dwell in the Midst of Sects, and also appear in their Services, and yet adhere and be addicted to no Sect. He hath but one Knowledge only, that is, *Christ in him*. He seeketh but one Way, which is the Desire, always willingly to do and teach [that which is] right: and he putteth all his knowing and willing into the Life of Christ.

163. He sigheth and wisheth continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly killeth

Sin in the Flesh; for the *Seed of the Woman*, viz. the inward Man in Christ, continually breaketh the Head of the [Serpent viz. of the] Devil, which is in Vanity.

164. His Faith is a Desire to God [and Goodness] which he wrappeth up into a sure Hope, and therefore ventureth it upon the Words of the Promise, and liveth and dieth therein: Though as to the true Man he never dieth.

165. For Christ telleth us, saying, *Whosoever believeth in me shall never die, but hath pierced through from Death to Life; and Rivers of living Waters shall flow from him*, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*. The Letters [of the Word proceed from, and] stand all in one Root, which is the Spirit of God; as the many Flowers stand in the Earth, and grow by one another. None of them fight with the other about their Colours, Smell, and Taste: They suffer the Earth, the Sun, the Rain, the Wind, the Heat and Cold to do with them as they please, and yet every one of them grow in their own Essence and Property.

167. And so it is with the Children of God, they have various Gifts and Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom: Why should they long contend about him, *in whom they live and have their Being*, and of whose Substance they themselves are?

168. It is the greatest Folly [that is] in *Babel*, for People to strive about Religion, as the Devil hath made the World to do, so that they contend about Opinions of their own forging, viz. about the Letter; though the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it to them at the last, saying, *Love one another, as I have loved you; for thereby Men shall know that you are my Disciples*. If Men would as fervently seek after Love and Righteousness, as after Opinions, there would be no Strife on Earth, and we should live as Children in our Father; and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the wicked, which will not embrace Love and Righteousness; they are compelled and forced by Laws.

171. We all have but one only ^a Order, which is to stand still to the Lord of all Beings, and resign our Will up to him, and suffer his Spirit to play [what Musick he will] and work and make in us what he will; and we give to him again, as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about the various Fruits, Gifts, and Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could judge us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a brotherly [Mind, or good] Will towards one another, and lived like Children of one [and the same] Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more holy [than we are.]

174. Knowledge serves only to this End, to learn to know (we having lost the Divine Power in *Adam*, and so now are inclined to Evil) that we have evil Properties in us, and that doing of Evil pleaseth not God; so that with our Knowledge we might learn to do aright. Now, if we have the Power of God in us, and desire with all our Powers to do, and to live aright, then our Knowledge is but our Sport wherein we rejoice.

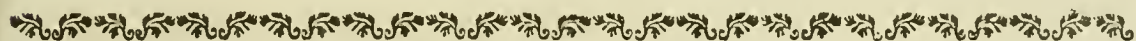
175. For true Knowledge is the Manifestation of the Spirit of God through the eternal Wisdom. He knoweth what he will in his Children; he poureth forth his Wisdom and Wonders by his Children, as the Earth [produceth] its various Flowers.

176. Now if we dwell one with another, like humble Children in the Spirit of Christ, one rejoicing at the Gifts and Knowledge of another, who would judge [or condemn] us? Who judgeth [or condemneth] the Birds in the Woods, that praise the Lord of all Beings with various Voices, every one in its own Essence? Doth the Spirit of God reprove them, for not bringing their Voices into one Harmony? Doth not the Sound of them all proceed from his Power, and they sport before him?

177. Those Men therefore that strive and wrangle about Knowledge and the Will of God, and despise one another for that, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which stand still quietly [submitting] to the Spirit of God, and suffering him to manifest the Divine Wisdom and Power through them. Yes, those Men are worse than Thistles and Thorns [that grow] among fair Flowers, for they stand still: indeed, those Men are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.


178. In Sum, they are ^a the Growth of the Devil in the Anger of God, which must ^a Or Branch, by their Pain yet serve the Lord; for by their plaguing and persecuting, they press ^{Bud, or} out the Sap through the Essence of the Children of God so, that they move and stir ^{Sprout.} themselves in the Spirit of God, with praying and continual sighing, in which the Spirit moveth himself in them.

179. For thereby the Desire is exercised, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God are manifested in Tribulation; as the Scripture saith, *When thou chastisest them, they cry fervently to thee.*



The Eighth Chapter.

Wherein Christian Religion consisteth; and how Men should serve God and their Brethren.

180.  LL Christian Religion wholly consisteth in this, to learn *to know ourselves*. First, What we are, and whence we are come; how we are gone forth from the Unity into Dissension, Wickedness, and Unrighteousness; how we have awakened and stirred up these Things in us.

181. Secondly, How we were in the Unity, when we were the Children of God in *Adam* before he fell. Thirdly, How we are now in Dissension and Dis-union, in Strife and Contrariety. Fourthly, Whither we go when we pass out of this corruptible Being; whither we go with the immortal, and whither with the mortal Part.

182. In these four Points our whole Religion consisteth, *viz.* to learn to come forth from Dis-union and Vanity, and to enter again into that one Tree, Christ in us, out of which we are all sprung in *Adam*.

183. We need not strive about any Thing; we have no Contention. Let every one exercise himself in learning how he may enter again into the Love of God and his Brother.

184. The Testaments of Christ are nothing else but a loving Bond, or brotherly Covenant, wherewith God in Christ bindeth himself to us, and us to him. All teaching, willing, living, and doing must aim at that. All teaching and doing otherwise whatsoever is *Babel* and a Fiction; also a mere graven Image of Pride in unprofitable Judging, a disturbing of the World, and an Hypocrisy of the Devil, wherewith he blindeth Simplicity.

185. Every one whatsoever that teacheth without the Spirit of God, and hath no Divine Knowledge, and yet setteth himself up for a Teacher in the Kingdom of God, and will serve God with teaching [that teaching] is false, and doth but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured and accounted ^a Holy. He beareth an Office to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

^a A Divine in holy Orders.

186. Christ saith, *Whosoever entereth not by the Door into the Sheepfold, that is, through ME, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not.*

187. For they know not his Voice; he hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; himself teacheth, and not the Spirit of God. But Christ saith, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, that hath no Seed [alive] in its Power in himself? Christ saith expressly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Instrument whereby the Spirit leadeth [us to] itself within us.] That Word which will teach must be living in the literal Word. The Spirit of God must be in the literal Sound, or else none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the History, and not of the Spirit of God in Christ.

190. All that Men will serve God with, must be done in Faith, *viz.* in the Spirit. The Spirit maketh the Work perfect and acceptable in the Sight of God. All that a Man beginneth and doeth in Faith, he doth that in the Spirit of God, which Spirit of God doth co-operate in the Work, and that is acceptable to God, for he hath done it in himself, and his Power and Virtue is in it; it is holy.

^b Or Husk.

191. But whatsoever is done in Self, without Faith, is but a Figure and ^b Shell of a true Christian Work.

^c Or churlish.

192. If thou serve thy Brother, and dost it but in Hypocrisy, and givest him unwillingly, then thou serve not God. For thy Faith proceedeth not from Love, nor entereth into Hope, into thy Gift. Indeed, thou serve thy Brother, and he for his Part thanketh God, and he for his Part also blest thee; but thou blest not him. For thou givest him a ^c grudging Spirit in thy Gift, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given, and thou hast but half thy Reward for it.

193. The same is to be understood of receiving a Gift. If any giveth in Faith, in Divine Hope, he blest his Gift in his Faith: But he that receiveth it unthankfully, and murmureth in his Spirit, he curseth it in the Use or Enjoyment of it. Thus every one shall have his own, *Whatsoever he soweth, that he shall also reap.*

194. And so it is in the Office of teaching: *Whatever a Man soweth that also he reapeth:* For if any Man sow good Seed from the Spirit of Christ, it sticketh in the good Heart, and bringeth forth good Fruit; but in the wicked that are not capable of it, the Anger of God is stirred.

195. If any sow Contentions, Reproaches, Misconstructions, all ungodly People receive it into them; it sticketh in them also, and bringeth forth Fruit accordingly; so that Men despise, revile, slander, and misconstrue one another; out of which [Root] the great *Babel* is sprung and grown; where Men, out of meer Pride and Strife, contend about the History, and the Justification of a poor Sinner in the Sight of God; and thereby make the simple err and blaspheme, insomuch that one Brother despiseth and curseth the other, [and excommunicateth] or casteth him to the Devil, for the History and the Letter's Sake.

196. Such Railers and Revilers fear not God, but raise the great Building of Diffension; and seeing corrupt Lust lieth in all Men in the earthly Flesh still, therefore they raise and awaken Abominations even in the simple Children of God, and make the People of God, as well as the Children of Iniquity, to blaspheme: And so are Master-Builders of the great *Babel* of the World, and are as useful as a fifth Wheel in a Waggon; and beside that, they erect the hellish Building.

197. Therefore it is highly necessary for the Children of God to pray earnestly, that they may learn to know this false Building, and go forth from it with their Minds, and not help to build it up, and so themselves to persecute their Fellow Children of God; whereby they keep themselves back from the Kingdom of God, and are seduced.

198. According to the Saying of Christ to the Pharisees, *Woe unto you Pharisees; for you compass Sea and Land to make one Profelyte; and when he is one, you make him two-fold more the Child of Hell than yourselves;* which truly cometh to pass after the same Manner in these modern Factions and Sects among these Cryers and Teachers of Strife.

199. I desire, therefore, out of my Gifts which are revealed to me from God, that all the Children of God, that intend to be the Members of Christ, faithfully be warned to depart from such abominable Contentions, and bloody Firebrands, and to go forth from all Strife with their Brethren, and to strive only after Love and Righteousness towards all Men.

200. For he that is a good Tree must bring forth good Fruits, and must sometimes suffer Swine to devour his Fruits, and yet must continue a good Tree still, and be always willing to work with God, and not suffer any Evil to master him, and then he standeth and groweth in the Field of God, and bringeth forth Fruit [to be set] upon God's Table, which he shall enjoy for ever. *Amen.*

All that hath Breath praise the Name of the LORD. Hallelujah.

THE FOURTH BOOK.

A

D I A L O G U E

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNING

THE SUPERSENSUAL LIFE.

SHEWING

How the Soul may attain to *Divine Hearing* and *Vision*, and what its *Childship* in the *Natural* and *Supernatural Life* is ; and how it passeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again ; also what its *Salvation* and *Perdition* are.


1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We speak the hidden mystical Wisdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now, we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth all Things.

THE
C O N T E N T S
O F

THE FOLLOWING TREATISE IN BRIEF,
DIVIDED INTO EIGHT PARTS.

I. From the 1st to the 7th Question.

 *How Men may come to the Supersensual Life.*

II. From the 8th to the 11th Question.

How Men must and may rule over all Creatures, and can be like all Things.

III. From the 12th to the 24th Question.

How Men may come to continual Repentance, and may subsist in Temptation.

IV. From the 25th to the 35th Question.

How Love and Sorrow stand together in one, and what Love is, what its Power and Virtue, Height and Greatness is, and where it dwelleth in Man. Also the nearest Way to attain it.

V. From the 36th to the 39th Question.

Whither the blessed and damned Souls go when they depart, and how Heaven and Hell is in Man.

VI. From the 40th to the 43th Question.

Where the Angels and Devils dwell in this [World's] Time: How far Heaven and Hell are asunder; and what and whence the Angels and Souls are.

VII. The 44th Question.

What the Body of Man is, and why the Soul is capable of receiving Good and Evil.

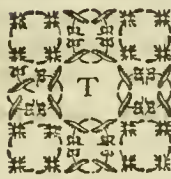
VIII. From the 45th to the 57th Question.

Of the perishing of the World, of Man's Body in and after the Resurrection; where Heaven and Hell shall be; of the last Judgement; and wherefore the Strife in the Creature must be.

O F
THE SUPERSENSUAL LIFE,
 OR
THE LIFE WHICH IS ABOVE SENSE;

I N
 A DIALOGUE OR CONFERENCE between a *Scholar* and his *Master*.

SCHOLAR. MASTER.

1.  HE Scholar said to his Master: How may I come to the Superfensual Life, that I may see God, and hear him speak?

I. How Men may come to the Superfensual Life.

Master.

His Master said: When thou canst throw thyself but for a Moment into that where no Creature dwelleth, then thou hearest what God speaketh.

Scholar.

2. Is that near at hand, or far off?

Master.

It is in thee, and if thou canst for a ^a While cease from all thy thinking and willing, ^a Or an Hour, thou shalt hear unspeakable Words of God.

Scholar.

3. How can I hear, when I stand still from thinking and willing?

Master.

When thou standest still from the thinking and willing of Self, then the Eternal Hearing, Seeing, and Speaking, will be revealed in thee; and so God heareth and seeth through thee: Thine own Hearing, Willing, and Seeing, hindereth thee, that thou dost not see nor hear God.

Scholar.

4. Wherewithal shall I hear and see God, being he is above Nature and Creature?

Master.

When thou art quiet or silent, then thou art that which God was before Nature and Creature, and whereof he made thy Nature and Creature: Then thou hearest and seest with that wherewith God saw and heard in thee, before thy own Willing, Seeing, and Hearing began.

Scholar.

5. What hindereth or keepeth me back that I cannot come to that?

* K 2

Master.

Thy own Willing, Hearing, and Seeing: And because thou strivest against that out of which thou art come, thou breakest thyself off with thy own Willing, from God's Willing, and with thy own Seeing thou seest in thy own Willing only; and thy Willing stoppeth thy Hearing with thy own Thinking of earthly natural Things, and bringeth thee into a Ground, and overshadoweth thee with that which thou willest, so that thou canst not come to that which is Supernatural and Supersensual.

Scholar.

6. Being I am in Nature, how may I come through Nature, into the Supersensual Ground, without destroying of Nature?

Master.

Three Things are requisite here. The First is, thou must resign thy Will to God, and sink thyself down to the Ground in his Mercy. The Second is, thou must hate thy own Will, and not do that whereto thy own Will driveth thee. The Third is, thou must submit thyself under the Cross, that thou mayest be able to bear the Temptations of Nature and Creature. And if thou dost thus, God will speak unto thee, and bring thy resigned Will into himself, into the supernatural Ground; and then thou shalt hear what the Lord speaketh in thee.

Scholar.

7. I must forsake the World, and my Life too, if I should do thus.

Master.

If thou forsakest the World, thou comest into that whereof the World is made; and if thou lovest thy Life, and comest to have thy own Power faint, then thy Life is in that for whose Sake thou forsakest it, *viz.* in God, from whence it came into the Body.

Scholar.

II. How Men must and may rule over all Creatures, and can be like all Things.
^a Image like.

8. God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, and therefore it is reasonable he should possess it for his own.

Master.

If thou rulest over all Creatures outwardly only, then thy Will and Ruling is in a bestial Kind, and is but ^a an imaginary transitory Ruling, and thou bringest also thy Desire into a bestial Essence, whereby thou becomest infested and captivated, and gettest also a bestial Condition: But, if thou hast left the imaginary Condition, then thou art in the ^b Super-imaginariness, and rulest over all Creatures, in that Ground out of which they are created, and nothing on Earth can hurt thee, for thou art like all Things, and nothing is unlike to thee.

Scholar.

9. O loving Master, pray teach me how I may come the shortest Way to be like all Things.

Master.

With all my Heart: Do but think on the Words of our Lord Jesus Christ, when he said, *Unless ye turn and become as Children, ye shall not see the Kingdom of God.* Now, if thou wilt be like all Things, thou must forsake all Things, and turn thy Desire away from them, and not desire them, nor extend to possess that for thy own which is Something. For, as soon as thou takest something into thy Desire, and receivest it into thee for thy own, then

that Something is the same with thyself, and it worketh with thee in thy Will, and then thou art bound to protect it, and to take Care of it as for thy own Being. But if thou receive nothing into thy Desire, then thou art free from all Things, and rulest over all Things at once. For thou hast received nothing for thy own, and art nothing to all Things, and all Things are also nothing to thee: Thou art as a Child which understandest not what a Thing is; and though thou dost understand it, yet thou understandest it without touching thy Perception, in that Manner which God ruleth and seeth all Things in, and yet nothing comprehendeth him.

Thou didst also desire, that I would teach thee how thou mightest attain it, therefore consider the Words of Christ, who said, *Without me you can do nothing*. In thy own Power thou canst not come to such Rest that no Creature should touch thee, unless thou givest thyself wholly up to the Life of our Lord Jesus Christ, and resignest thy Will and Desire wholly to him, and willest nothing without him, then with thy Body thou art in the World, in the Properties, and with thy Reason under the Cross of our Lord Christ; but with thy Will thou walkest in Heaven, and art at the End from whence all Creatures are proceeded, and to which they go again: And then thou mayest behold all Things outwardly with Reason, and inwardly with the Mind; and rule in all Things, and over all Things with Christ, to whom all Power is given both in Heaven and on Earth.

Scholar.

10. O Master, the Creatures which live in me withhold me, that I cannot wholly yield and give up myself as I willingly would.

Master.

If thy Will goeth forth from the Creatures, then the Creatures are forsaken in thee; they are in the World, and thy Body only is with the Creatures, but spiritually thou walkest with God: And if thy Will leaveth the Creatures, then the Creatures are dead in it, and live only in the Body in the World: And if thy Will do not bring itself into them, they cannot touch the Soul; for St. Paul saith, *Our Conversation is in Heaven*, also, *You are the Temple of the Holy Ghost, who dwelleth in you*: So then, the Holy Ghost dwelleth in the Will, and the Creatures dwell in the Body.

Scholar.

11. If the Holy Ghost dwell in the Will of the Mind, how may I keep myself so, that he do not depart from me?

Master.

Mark the Words of our Lord Jesus Christ; *If you abide in my Words, then my Words abide in you*. If thou dost abide with thy Will in the Words of Christ, then his Word and Spirit abideth in thee: But, if thy Will goeth into the Creatures, then thou hast broken off thyself from him, and then thou canst not any other Way keep thyself, but by abiding continually in resigned Humility, and entering into continual Repentance, so that thou art always grieved that Creatures live in thee: If thou dost thus, thou standest in a daily dying from the Creatures, and in a daily ascending into Heaven in thy Will.

Scholar.

12. O loving Master, pray teach me how I may come into such a continual Repen-

Master.

When thou leavest that which loveth thee, and lovest that which hateth thee, then thou mayest abide continually in Repentance.

III. How Men may come to continual Repentance, and subsist in Temptation.

Scholar.

13. What is that which I must thus leave ?

Master.

^a Feedeth,
nourisheth,
or preserveth.

Thy Creatures in Flesh and Blood, and all other Things that love thee, love thee because thy Will ^a entertaineth them: The Will must leave them, and account them Enemies: And the Cross of our Lord Jesus Christ, with the Reproach of the World, hateth thee, which thou must learn to love, and take for a daily Exercise of thy Repentance; and then thou shalt have continual Cause to hate thyself in the Creature, and to seek the eternal Rest, wherein thy Will may rest, as Christ said, in me you have Rest, but in the World you have Anxiety.

Scholar.

14. How may I recover in such a Temptation as this ?

Master.

If every Hour thou dost throw thyself beyond all Creatures, above all sensual Reason, into the meere Mercy of God, into the Sufferings of our Lord, and yieldest thyself thereinto, then thou shalt receive Power to rule over Sin, Death, and the Devil, over Hell and the World, and then thou mayest subsist in all Temptations.

Scholar.

15. Poor Man that I am, what would become of me, if I should attain with my Mind to that where no Creature is ?

Master.

His Master said to him very kindly; Loving Scholar, if it were that thy Will could break off itself for one Hour from all Creatures, and throw itself into that, where no Creature is, it would be ever clothed with the highest Splendour of God's Glory, and would taste in itself the most sweet Love of our Lord Jesus, which no Man can express, and it would find in itself the unspeakable Words of our Lord concerning his great Mercy; it would feel in itself, that the Cross of our Lord Christ would be very pleasing to it, and it would love that more than the Honour and Goods of the World.

Scholar.

16. But what would become of the Body, since it must live in the Creature ?

Master.

The Body would be put into the Imitation of our Lord Christ, who said, *his Kingdom was not of this World*; it would begin to die from without and from within: From without from the Vanity and evil Deeds of the World, it would be an utter Enemy to all Pride and Insolence: From within, it would die from all evil Lusts and Envy, and would get a Mind and Will wholly new, which would be continually directed to God [and Goodness.]

Scholar.

17. But the World would hate and despise it for doing so; seeing it must contradict the World, and live and do otherwise than the World doth.

Master.

It would not take that as any Harm done to it, but would rejoice that it is become

worthy to be like to the Image of our Lord Christ, and be willing to bear that Cross after our Lord, meerly that the Lord might bestow the Influence of his sweet Love upon it.

Scholar.

18. What would become of it, when the Anger of God from within, and the wicked World from without, should assault it, as happened to our Lord Christ?

Master.

Be that unto it, as unto our Lord Christ, when he was reproached, reviled, and crucified by the World and the Priests, he commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the Eternal Joy. So also it would get forth from the Reproach and Anguish of all the World, and penetrate into itself, into the great Love of God, and be sustained and refreshed by the most sweet Name JESUS, and see and find in itself a new World springing forth through the Anger of God: Then a Man should wrap his Soul up therein, and account all Things alike, and whether the Body be in ^a Hell, or on Earth, yet his Mind is in the greatest Love of God.

Scholar.

19. But how would his Body be maintained in the World, and how would he maintain those that are his, if he should incur the Displeasure of all the World?

Master.

He getteth greater Favour than the World is able to bestow; for he hath God, and all his Angels for his Friends, they protect him in all Dangers and Necessities: Also God is his Blessing in every Thing; and though sometime it seem as if God would not [bless him] it is but for a Trial [to him] and the Drawing of [God's] Love, that he might the more pray to God, and commit all his Way to him.

Scholar.

20. But he loseth all his good Friends, and there will be none to help him in his Necessity.

Master.

Yes, he getteth the Hearts of all his good Friends into his Possession, and loseth none but his Enemies, who before loved his Vanity and Wickedness.

Scholar.

21. How is it that he getteth his good Friends into his Possession?

Master.

He getteth the Souls of all those that belong to our Lord Jesus to be his Brethren, and the Members of his own Life; for the Children of God are but one in Christ, which one is Christ in all: Therefore he getteth them all to be his Fellow-Members in the Body of Christ, for they have the heavenly Goods common, and live in one [and the same] Love of God, as the Branches of a Tree [spring] from one [and the same] Sap. Also, he cannot want outward natural Friends neither, as our Lord Christ did not want such; for though the high Priests and Potentates of the World would not love him, which belonged not to him, nor were his Members and Brethren, yet those loved him that were capable of his Words: So likewise those that love Truth and Righteousness would love that Man, and associate themselves to him, as *Nicodemus* did to Christ [who came to him] by Night, and in his heart loved Jesus for the Truth's Sake, yet outwardly feared the World, and thus he shall have many Friends that are not known to him.

Scholar.

22. But it is very grievous to be despised of all the World.

Master.

That which now seems hard and heavy to thee, thou wilt afterwards love it most of all.

Scholar.

23. How can it be that I should love that which hateth me?

Master.

Though thou lovest the earthly Wisdom now, yet when thou art over-clothed with the heavenly [Wisdom] thou wilt see that all the Wisdom of the World is but Folly, and that the World hateth but thy Enemy, *viz.* the mortal Life; and when thou thyself comest to hate the Will thereof, then thou also wilt begin to love that despising of the mortal Life.

Scholar.

24. But how may these two stand together, *viz.* that a Man should both love and hate himself?

Master.

In loving thyself, thou lovest not thyself, as thy own, but as given [from] the Love of God, thou lovest the Divine Ground in thee by which thou lovest the Divine Wisdom, God's Works of Wonder, and thy Brethren: But in hating thyself, thou hatest only that which is thy own, wherein Evil sticketh close to thee; and this thou dost, that thou mayest wholly destroy in thee [that which thou callest thine (when thou sayest *I* or *myself* do this or that) this thou wouldest wholly destroy] in thee, that thou mayest become a Ground wholly Divine. Love hateth [Self, or] that which we call *I*, because it is a deadly Thing, and they two cannot well stand together: For Love possesseth Heaven, and dwelleth ^a in itself; but that which I call *I*, possesseth the World, and worldly Things, and also dwelleth in itself; and as Heaven ruleth the World, and as Eternity ruleth Time, so Love ruleth over the Natural Life.

^a Or by.

Scholar.

IV. How Love and Sorrow stand together in one, and what Love is, what its Power, Virtue, Height, and Goodness is, where it dwelleth in Man, also the nearest way to attain it.

25. Loving Master, pray tell me, wherefore must Love and Trouble, Friend and Foe, be together? Would not Love alone be better?

Master.

If Love dwelt not in Trouble, it could have nothing to love, but its Substance which it loveth, *viz.* the poor Soul, being in Trouble and Pain, it hath cause to love its own Substance, and to deliver it from Pain, that itself also might be beloved again: Neither could it be known what Love is, if it had not something which it might love.

Scholar.

26. What is the Virtue, Power, Height, and Greatness of Love?

Master.

Its Virtue is that nothing, [whence all things proceed] and its Power is [in and] through all Things, its Height is as high as God, and its Greatness is greater than God^b, whosoever findeth it, findeth nothing, and all Things.

^b Here is meant the Manifestation of the Deity

in the glorious Eternal Light of the Divine Essence.

Scholar.

27. Loving Master, pray tell me, how I may understand this?

Master.

That I said, its Virtue is that nothing, thou mayest understand thus: When thou art gone forth wholly from the Creature, and art become Nothing to all that is Nature and Creature, then thou art in that Eternal One, which is God himself, and then thou shalt perceive and feel the highest Virtue of Love.

But that I said, its Power is [in and] through all Things, thou perceivest and findest, that in thy own Soul and Body, when this great Love is kindled in thee, it will burn more than any Fire can do. Thou seest also in all the Works of God, that Love hath poured forth itself into all Things, and is the most inward and most outward Ground in all Things: Inwardly in the [Virtue and] Power, and outwardly in the [Figure, Form, or] Shape [of every Thing.]

And that I said, its Height is as high as God, thou mayest understand this in thyself, in that it bringeth thee to be as high as God himself is, as may be seen by our beloved Lord Christ in our Humanity; which Humanity Love hath brought into the highest Throne, into the Power of the Deity.

But that I also said its Greatness is greater than God, that is also true; for Love entereth into that where God dwelleth not, as when our beloved Lord Christ was in Hell, Hell was not God, but Love was there, and destroyed Death. Also, when thou art in Anguish or Trouble, God is not the Anguish or Trouble, but his Love is there, and bringeth thee out of Anguish into God; when God hideth himself in thee Love is there, and maketh him manifest in thee.

Also, that I said, whosoever findeth it, findeth nothing and all Things, that is also True; for he findeth a Supernatural, Supersensual Abyss, having no Ground, where there is no Place to dwell in; and he findeth also nothing that is like it, and therefore it may be compared to nothing, for it is deeper than any Thing, and is as nothing to all Things, for it is not comprehensible; and because it is nothing, it is free from all Things, and it is that only Good, which a Man cannot express or utter what it is.

But that I lastly said, he that findeth it, findeth all Things, is also true; it hath been the Beginning of all Things, and it ruleth all Things. If thou findest it, thou comest into that Ground from whence all Things are proceeded, and wherein they subsist, and thou art in it a King over all the Works of God.

Scholar.

28. Loving Master, pray tell me, where dwelleth it in Man?

Master.

Where Man dwelleth not, there it hath its seat in Man.

Scholar.

29. Where is that in a Man's self where Man dwelleth not?

Master.

It is [in] the Soul, [that is] resigned to the Ground, where the Soul dyeth to its own Will, and willeth no more [of] itself, but only what God will, and there it^a dwelleth: ^a Love. For so much of the Soul as its own Will is dead to itself in, so much Place Love hath taken up therein, for where its own Will sat before there now is nothing, and where nothing is, there the Love of God is working alone.

Scholar.

30. But how may I comprehend it without the dying of my Will?

Master.

^a *Viz.* In thy
own Will,

If thou wilt comprehend^a it, it flyeth away from thee, but if thou yieldest thyself wholly up to it, then thou art dead to thyself in thy Will, and Love will then be the Life of thy Nature; it killeth thee not, but quickeneth thee according to its Life, and then thou livest, yet not to thy own Will, but to its Will, for thy Will becometh its Will, and then thou art dead to thyself, but livest to God.

Scholar.

31. How is it that so few find it, when all would so fain have it?

Master.

They all seek it in something, *viz.* in an imaginary Opinion, in Self-Desire, whereto almost all have a peculiar natural Lust [or Inclination] and though Love should proffer itself to them, it would find no Place in them, because the Imaginariness that is in their own Will hath fet itself in the Place thereof; and so the Imaginariness of Self-Lust would have the Love in it, but Love flyeth away, for it dwelleth only in nothing, and therefore they find it not.

Scholar.

32. What is the Office of it in nothing?

Master.

Its Office is to penetrate without Intermiſſion into something, and if it find a Place in something which standeth still, then its Office is to take Possession thereof, and to rejoice therein with its flaming Fire of Love, more than the Sun in this World; and without Intermiſſion to kindle a Fire in something, and to consume the something, and to over-enslave itself therewith.

Scholar.

33. O loving Master! how shall I understand this?

Master.

If it may but kindle a Fire in thee, thou shalt feel how it consumeth [*thyself* which thou callest] *I*, and rejoiceth so exceedingly in thy Fire, that thou wouldst rather suffer thyself to be killed, than to enter again into thy something; its Flame also is so great, that it would not leave thee, though it should cost thy temporal Life, it would go with thee in its Fire into Death; and if thou wentest into Hell, it would break Hell in Pieces for thy Sake.

Scholar.

34. Loving Master, I can no more endure any Thing should divert me, how shall I find the nearest Way to it?

Master.

Where the Way is hardest, there walk thou, and take up what the World rejecteth; and what the World doth, that do not thou: Walk contrary to the World in all Things, and then thou comest the nearest Way to it.

Scholar.

35. If I should walk contrary to every Thing, I must needs be in meer Misery and Unquietness, and I should also be accounted a Fool.

Master.

I do not bid thee do Harm to any, but because the World loveth only Deceit and Vanity, and walketh in false [and wicked] Ways, therefore, if thou wilt act a clean contrary Part to the Ways thereof in all Things, walk only in the right Way; for the right Way is contrary to all the Ways of the World.

But that thou sayest, thou shouldest be in meer Anguish [and Trouble] that indeed will be so, according to the Flesh, and it will give thee Occasion of continual Repentance, and in such Anxiety the Love must willingly kindle its Fire.

That thou sayest also, thou shouldst be accounted a silly Fool is true; for the Way to the Love of God is Folly to the World, but Wisdom to the Children of God: When the World perceiveth this Fire of Love in the Children of God, it saith they are turned Fools, but to the Children of God it is the greatest Treasure, [so great] that no Life can express it, nor Tongue so much as name what the Fire of the inflaming Love of God is, it is ^a whiter than the Sun, and sweeter than any Thing, it is far more ^b nourishing than any Meat or Drink, and more pleasant than all the Joy of this World. Whosoever getteth this is richer than any King on Earth, more noble than any Emperor can be, and more potent and strong than all [Authority and] Power.

^a Orbrighter.
^b Powerful, virtual, or strengthening.

Scholar.

36. Then the Scholar asked his Master further, saying, Whither goeth the Soul when the Body dyeth, be it either saved, or damned?

Master.

His Master answered: It needed no going forth, only the outward Mortal Life with the Body do separate themselves from the Soul, the Soul hath Heaven and Hell in itself before, as it is written, *The Kingdom of God cometh not with outward observation, neither shall they say, Lo here, or Lo there it is, for behold the Kingdom of God is within you*: And whether of the two, viz. either Heaven or Hell, shall be manifested in it, in that the Soul standeth.

IV. Whither the blessed and damned Souls go when they depart, and how Heaven and Hell is in Man.

Scholar.

37. Doth it not enter into Heaven or Hell as a Man entereth into a House, or as a Man goeth through a Hole [Door or Window] into another World?

Master.

No; there is no such Kind of entering, for Heaven and Hell are present every where; and it is but the turning in of the Will either into God's Love, or into his Anger, and this cometh to pass in this Life, according to that of St. Paul, *Our Conversation is in Heaven*; and Christ saith also, *My sheep hear my Voice, and I know them, and they follow me, and I give them the Eternal Life, and none shall pluck them out of my Hand*.

Scholar.

38. How cometh this entering of the Will into Heaven or Hell to pass?

Master.

When the Ground of the Will yieldeth itself up to God, then it sinketh down from itself beyond all Ground and Place where GOD only is manifest, worketh, and willeth,

and then it becometh nothing to itself, as to its own Willing, and so God worketh and willeth in it; and God dwelleth in this resigned Will, whereby the Soul is sanctified, and so cometh into Divine Rest. Now, when the Body is dead, the Soul is throughly penetrated all over with the Love of God, and throughly enlightened with the Light of God, as the Fire throughly enflameth a [bright shining hot] Iron, whereby it loseth its Darknes; and this is the Hand of Christ, where the Love of God throughly inhabiteth the Soul all over, and is a shining Light, and a new Life in it; and then it is in Heaven, and a Temple of the Holy Ghost, and is itself the very Heaven of God in which he dwelléth.

But the ungodly Soul will not, in the Time of this Life, enter into the Divine Resignation of its Will, but goeth on continually in its own Lust and Falsehood, in the Will of the Devil. It receiveth into itself nothing but Wickednes, Lies, Pride, Covetousnes, Envy, and Anger, and yeldeth its Will into them; and so this Vanity also becometh manifest, and working in the Soul, and throughly penetrateth it all over, as Fire doth (a burning hot) Iron; and his Soul cannot come to Divine Rest, for God's Anger is manifested in it. Now, when the Body parteth from this Soul, eternal Grief and Despair beginneth; for it perceiveth and findeth that it is become a meer tormentive Abomination, and is ashamed to strive to enter with its false Will into God; nay it cannot, for it is captivated in the Wrath, and is itself meer Wrath, and hath shut itself up therewith by its false ^a Desire, which it hath raised up in itself: And since the Light of God shineth not in it, and that his Love toucheth it not, it is a great Darknes, and an aking anguishing Source of Fire, and carrieth Hell in itself, and cannot see the Light of God. Thus it dwelleth in itself in Hell, and needeth no entering [into it] for wherein soever it is, it is in Hell; and though it should cast itself many Hundred Thousand Miles from its [present] Place, yet there it is in the same Property, Source, and Darknes [it was in.]

^a Or evil.

Scholar.

39. How cometh it then that a Holy Soul, in this [Life's] Time, doth not perfectly perceive that Light and great Joy, nor a wicked Soul feel Hell, when both of them are in Man, and one of them of Necessity worketh in him?

Master.

The Kingdom of Heaven in the Saints is working and sensible in their Faith, they feel the Love of God in their Faith, by which the Will yeldeth itself up into God: But the natural Life is compassed with Flesh and Blood; and in the Contrariety of God's Anger is compassed with the vain Lust of this World, which continually doth throughly penetrate the outward mortal Life, where the World on one Side, the Devil on the other, and on a third the Curse of the Anger of God in Flesh and Blood, throughly penetrateth and sifteth the Life, whereby the Soul is often in Anguish, when Hell thus assaulteth it, and would manifest itself in the Soul: But the Soul sinketh down into the Hope of Divine Grace, and standeth like a fair Rose in the midst of Thorns, till the Kingdom of this World falleth off from it in the Death of the Body, and then the Soul becometh first truly manifest in the Love of God, having nothing more to hinder it; but the Soul, during the Time of this Life, must walk with Christ in this World, and then Christ delivereth it out of its own Hell by throughly penetrating it with his Love, and standeth by it in Hell, and changeth its Hell into Heaven.

But that thou sayest, why do not the wicked feel Hell in the Time of this Life? I answer, he feeleth it indeed in his false [or wicked] Conscience, but he understandeth it not, for he hath earthly Vanity yet, with which he is enamoured, and in which he taketh Delight and Pleasure; also the outward Life hath yet the Light of the outward Nature, and so the Pain cannot be revealed; but when the Body dieth, the Soul cannot enjoy such

temporal Pleasure any longer, and the Light of this outward World is also extinguished to it, and then it standeth in eternal Hunger and Thirst after such Vanity, as it was in Love withal here [in this Life] yet it can reach nothing but that false Will which it imprinted ^a [in itself] which it had too much of in this Life, and yet was not contented; but then it hath as little of it, which maketh it to be in everlasting Hunger and Thirst after Vanity, Wickedness, and [vile] Lewdness; it would fain do more Evil still, but it hath not wherein or wherewith to perform it, and therefore it performeth it only in itself. And this hellish Hunger and Thirst cannot be fully manifested in it, till the Body dieth, wherewith the Soul hath played the Wanton in Voluptuousness, and which hath ministered to the Soul what it lusted after.

^a Impressed.

Scholar.

40. Heaven and Hell being in us in Strife in this Life's Time, and God being also thus near us, where do the Angels and Devils dwell?

Master.

Where thou dost not dwell as to thyself and thy own Will, there the Angels dwell with thee, and every where all over; but where thou dwellest as to thyself and thy own Will, there the Devils dwell with thee, and every where all over.

Scholar.

41. I understand not this.

Master.

Where the Will of God willeth in any Thing, there God is ^b manifested, and in that Manifestation the Angels also dwell; but where God in any Thing willeth not with the Will of the Thing, there God is not manifested to it, but dwelleth in himself, without the co-operating of the Thing; in that Thing its own Will is without God's Will, and there the Devil dwelleth, and all whatever is without God.

VI. Where the Angels and Devils dwell in this World's Time, how far Heaven and Hell are asunder, and what, and whence the Angels and Souls are:

^b Orrevealed.

Scholar.

42. How far then is Heaven and Hell from one another?

Master.

As [far as] Day and Night, something and nothing [are one from another] they are in one another, and they do cause Joy and Trouble one to another. Heaven is through the whole World, and without the World all over, without being divided or included in a Place, and worketh through the Divine Manifestation but only in itself, and in that which cometh into it, or in that wherein it becometh manifest, and there God is revealed; for Heaven is nothing but a Manifestation of the Eternal One, wherein all worketh and willeth in quiet Love.

Hell also is through the whole World, and dwelleth and worketh also but in itself, and in that wherein the Foundation of Hell is manifested, *viz.* in Self, and in the false [or evil] Will. The visible World hath both Heaven and Hell in it. Man, as to his Temporal Life, is only of the visible World, and therefore during the Time of this Life he seeth not the Spiritual World; for the outward World, with its Substance, is a cover to the Spiritual World, as the Soul is covered with the Body. But when the outward Man dieth, then the spiritual World, as to the Soul, is manifested either in the eternal Light with the holy Angels, or in the eternal Darkness with the Devils.

Scholar.

43. What is an Angel, or the Soul of a Man, that they may be manifested thus either in God's Love, or Anger?

Master.

Or Piece, or Slip, or Graft, or Scion.

They came from one Original, they are a ^a Branch of the Divine Scion of the Divine Will, sprung from the Divine Word, and made an Object of the Divine Love; they are [come] out of the Ground of Eternity, from whence Light and Darknes spring, *viz.* Darknes consisting in the receiving of Self-Desire, and Light consisting in willing the same with God, and there the Love of God is in the Working; but in the receiving of Self in the willing of the Soul, God's Will worketh in Pain, and is a Darknes, that the Light may be known. They [Heaven and Hell] are nothing else but a Manifestation of the Divine Will, either in Light or Darknes, according to the Properties of the Spiritual World.

Scholar.

44. What then is the Body of a Man?

Master.

VII. What the Body of Man is, and why the Soul is capable of receiving Good and Evil.

It is the visible World, an Image and Essence of all that the World is; and the visible World is a Manifestation of the inward Spiritual World, [come] out of the Eternal Light, and out of the Eternal Darknes, out of the spiritual Weaving [Twining, or Connexion;] and it is an Object or Resemblance of Eternity, wherewith Eternity hath made itself visible; where Self-Will and Resigned-Will, *viz.* Evil and Good, work one with another; and such a Substance the outward Man also is; for God created Man of the outward World, and breathed into him the inward Spiritual World, for a Soul and an understanding Life, and therefore in the Things of the outward World Man can receive and work Evil and Good.

Scholar.

45. What shall be after this World, when all Things perish?

Master.

VIII. Of the perishing of the World, of Man's body in and after the Resurrection, where Heaven and Hell shall be, of the last Judgement, and wherefore Strife in the Creature must be.
^b False.

The material Substance only ceaseth, *viz.* the four Elements, the Sun, Moon, and Stars, and then the inward World will be wholly visible and manifest. But whatsoever hath been wrought by the Spirit in this Time, whether Evil or Good, I say, every Work shall separate itself there in a spiritual Manner, either into the [Eternal] Light, or into the Eternal Darknes; for that which is born from each Will penetrateth again into that which is like itself. And there the Darknes is called Hell, and is an eternal forgetting of all Good, and the Light is called the Kingdom of God, and is an eternal Joy, and an eternal Praise in the Saints, that they are delivered from the evil ^b Pain.

The last Judgment is a kindling of the Fire both of God's Love and Anger; in which the Matter of every Substance perisheth, and each Fire shall attract its own into itself, *viz.* the Substance that is like itself, that is, God's Fire of Love draweth into it whatsoever is born in the Love of God, in which also it shall burn after the Manner of Love, and yield itself up into that Substance. But the Pain draweth into itself what is wrought in the Anger of God in Darknes, and consumeth the false Substance, and then there remaineth only the painful [or aking] Will in its own Form, Image, and Figure.

Scholar.

46. What Matter and Form [or Shape] shall our Bodies rise with?

Master.

It is sown a natural, gross, and elementary Body, which in this [Life] Time is like the outward Elements; and in this gross Body there is the subtile Power and Virtue, as in the Earth there is a subtile good Virtue, which is like the Sun, and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body hath been received. This good Virtue of the mortal Body shall come again, and live for ever in a Kind of transparent, Chrystalline, material Property, in spiritual Flesh and Blood; as also the good Virtue of the Earth [shall] when the Earth also shall be Chrystalline, and the Divine Light shine in every Thing [that hath a Being, Essence, or Substance:] And as the gross Earth shall perish, and not return, so also the gross Flesh of Man shall perish, and not live for ever. But all Things must appear before the Judgement, and in the Judgement be separated by the Fire; yes, both the Earth, and also the Ashes of the human Body: For when God shall once move the spiritual World, every Spirit shall attract its spiritual Substance to itself, viz. a good Spirit and Soul shall draw to itself its good Substance, and an Evil one its evil Substance. But we must here understand such a substantial material Power and Virtue, whose Substance is meer Virtue, like a material ^a Tincture, whose Grossness is perished in all Things.

^a Such a Thing as hath all Figures, Colours, and Virtues, and yet transparent.
^b See the 40 Questions of the Soul, 21 Question, 12 Verse.

Scholar.

47. Shall we not rise again with our visible Bodies, and live in them for ever ^b ?

Master.

When the visible World perisheth, then all that which hath come out of it, and hath been external, shall perish with it; there shall remain of the World only the heavenly Chrystalline Nature and Form, and so there shall remain of Man also, only the spiritual Earth, for Man shall be then wholly like the spiritual World, which as yet is hidden.

Scholar.

48. Shall there be also Husband and Wife, or Children or Kindred in the spiritual Life, or shall one associate with another, as they do in this Life?

Master.

Why art thou so fleshly minded? There will be neither Husband nor Wife, but all will be like the Angels of God, viz. masculine Virgins; there will be neither Son nor Daughter, Brother nor Sister, but all of one kind, all are but One in Christ, (as a Tree and its Branches are one) and yet several Creatures, but God all in all. Indeed there will be spiritual Knowledge of what every one hath been, and what he hath done, but no ^c possessing or Desire of possessing such Things any more.

^c Or receiveth, or using, or enjoying.

Scholar.

49. Shall they all have that Eternal Joy and Glorification alike?

Master.

The Scripture saith, *such as the People is, such is their God*: Also it saith, *With the Holy thou art holy, and with the Perverse thou art perverse*. and St. Paul saith, *In the Resurrection they shall excel one another, and as the Sun, Moon, and Stars*, therefore know, they [the Blessed] shall indeed enjoy Divine Working; but their Virtue and ^d Illumination shall be very different, all according as they have been endued in this [Life] Time, ^d Or Illustration.

with Power and Virtue in their painful working. For the painful working of the Creature in this [Life] Time, is the opening and begetting of Divine Power, by which God's Power is made moveable and working. Now, those that have wrought with Christ in this Life Time, and not in the Lust of the Flesh, shall have great Power and excellent Glorification in them, and upon them; but others who have only expected and relyed upon an imputed Satisfaction, and in the mean while have served their belly God, and yet at last have turned and obtained Grace; those, I say, shall not have so great Power and Illumination, so that there will be as great a Difference between them, as is between the Sun, Moon, and Stars, and as is between the Powers of the Field in their Beauty, Power, and Virtue.

Scholar.

50. How shall the World be judged, and by whom?

Master.

With the Divine Stirring [or Motion] by the Person and Spirit of Christ: Christ, by the Word of God which became Man, shall separate from himself, all that belongeth not to Christ; and he shall wholly manifest his Kingdom in that Place where this World is: For the separating Motion worketh all over, through all at once.

Scholar.

51. Whither shall the Devils and all the damned be thrown, when the Place of this World is the Kingdom of Christ, and when it shall be glorified? Shall they be cast out of the Place of this World, or shall Christ have, and manifest his Dominion without the Place of this World?

Master.

Hell shall remain in the Place of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in the Day; the Light shall shine for ever in the Darknes, and the Darknes cannot comprehend it. And thus the Light is the Kingdom of Christ, and the Darknes is Hell, wherein the Devils and the wicked dwell; and so they shall be suppressed by the Kingdom of Christ, and made a Foot-Stool, *viz.* a Reproach.

Scholar.

52. How shall all People and Nations be brought to Judgement?

Master.

The Eternal Word of God out of which every spiritual creaturely Life hath come, will move itself at that Hour, according to Love and Anger in every Life which is [come] out of the Eternity, and will draw every Creature before the ^a Judgement of Christ, to be sentenced by this Motion of the Word; the Life will be manifested in all its Works, and every one shall see and feel its Judgement and Sentence in itself: For the Judgement shall immediately, in the Departure of the Body, be manifested in the Soul. The last Judgement is but a Return of the spiritual Body, and a Separation of the World, when the Evil shall be separated from the Good in ^b the Substance of the World, and in the Body, and every Thing enter into its eternal Reservatory, and is a Manifestation of the Mystery of God in every Substance and Life.

^a Or Sentence.

^b Or upon.

Scholar.

53. How will the Sentence be pronounced?

Master.

Here consider the Words of Christ: He will say unto those on his Right-hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me; I was sick and in Prison, and ye visited me, and came unto me.

Then shall they answer him, saying, LORD, when saw we thee, hungry, thirsty, a Stranger, naked, sick, and in Prison, and ^a ministered unto thee thus?

Then shall the King answer and say unto them, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

And unto the wicked on his Left-hand he will say, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye have not ministered to me.

And they shall also answer him, and say; When have we seen thee thus, and have not ministered to thee?

And he will answer them, Verily, I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.

And they shall depart into everlasting Punishment; but the Righteous into Life Eternal.

Scholar.

54. Loving Master, pray tell me why Christ saith, *What you have done to the least of these, you have done it to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this to Christ so, as he doth it to himself*?

^a Served, or helped.

* See the latter End of the Answer following.

Master.

Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to him, and he giveth them his Flesh for Food, and his Blood for Drink; and so possesseth the Ground of their Faith, according to the Inwardness^b of Man, and therefore a Christian is called a Branch of the Vine Christ, and a Christian, because Christ dwelleth spiritually in him, and whatsoever any shall do to such a Christian in his bodily Necessities, that is done to Christ himself who dwelleth in him; for such a Christian is not his own, but is wholly resigned to Christ, and is his peculiar Possession, and therefore it is done to Christ himself. Therefore also whosoever shall withdraw their Hand from such a needy Christian, and will not serve him in his Necessity, they thrust Christ away from themselves, and despise him in his Members. When a poor Person that belongeth to Christ asketh [any Thing] of thee, and thou deniest it him in his Necessity, then thou hast denied it to Christ himself. And whatsoever Hurt any shall do to such a Christian, they do it to Christ himself. When any mock, reproach, revile, or reject, or thrust away such a-one, they do all that to Christ himself; but he that receiveth him, giveth him Meat and Drink, clotheth him, and assisteth him in his Necessities, he doth it to Christ himself, and to the [Fellow] Members of his own Body; nay thus, he doth it to himself if he be a Christian; for we are one in Christ, as a Tree and its Branches are one.

^b Or the inward Man.

Scholar.

55. How then will those subsist in the Day of that Judgement, who torment and vex the poor and distressed, and deprive him of his very Sweat, necessitating and constraining him by Force to be subject to their Wills, and account them their Foot-stool, only that they may domineer and spend his Sweat [Labour and Pains] in Voluptuousness, Pride, and Vain-Glory?

Master.

Those do it to Christ himself; and that which they do belongeth to his severe Sentence and Judgement, for in so doing they lay violent Hands on Christ, and persecute him in his Members. And besides, they help the Devil to augment his Kingdom, and by such pressing and-constraining them, they draw the Poor off from Christ, and make them seek a lewd and unlawful Way to fill their Bellies. Nay, they do the very same which the Devil himself doth; who, without Intermiſſion, resisteth the Kingdom of Christ, [which consisteth] in Love. All these, if they do not turn with their whole Heart to Christ, and minister ^a to him, must go into Hell Fire, where there is nothing but such meer Self [as that which they have exercised over the Poor.]

^a Or serve him.

Scholar.

56. But how will it fare with those, and how will they subsist, that in this Time do so contend about the Kingdom of Christ, and persecute, reproach, slander, and revile one another for it, [viz. for their Religion?]

Master.

All those that have not yet known Christ, and are also but as a Type or Figure of Heaven and Hell, striving with each other for the Victory.

All rising, swelling Pride, which maketh striving about Opinions, is an Image of Self; and whosoever hath not Faith and Humility, nor is in the Spirit of Christ [viz. Love] is only armed with the Anger of God, and helpeth forward the Victory of the imaginary ^b Self, viz. the Kingdom of Darkness, and the Anger of God. For at the Day of Judgement, all Self shall be given to the Darkness, and all their unprofitable ^c Contentions, in which they seek not after Love, but meerly after their imaginary Self, that they may boast themselves in their Opinions, and stir up Princes to Wars, for such imaginary and conceited Opinions Sake, and so by those Images they lay waste and desolate whole Countries of People. All such Things belong to the Judgement which will separate the false from the true, and then all Images or Opinions shall cease, and all the Children of God shall walk in the Love of Christ, and he in us.

^b Or Image like, or graven Image.

^c περιεργα Acts xix. 19.

All whosoever in this Time ^d of Strife are not zealous in the Spirit of Christ, and desirous to further Love only, but seek their own Profit in Strife, are of the Devil, and belong to the Pit of Darkness, and shall be separated from Christ: For in Heaven all serve God their Creator in humble Love.

^d In the Time from the Fall to the Resurrection.

Scholar.

57. Wherefore then doth God suffer such Strife and Contention to be in this Time?

Master.

The Life itself standeth in Strife, that it may be made manifest, sensible, and palpable, and that the Wisdom may be made separable and known, and it maketh the Eternal Joy of the Victory [to be:] For there will arise great Praise in the Saints from hence, that Christ in them hath overcome Darkness, and all Self of Nature, and that they are delivered from the Strife, at which they shall rejoice eternally, when they shall know how the wicked are recompenced. And therefore God suffereth all Things to stand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkness, may be made manifest and known; and that every Life might cause and raise its own Sentence in itself. For that which is now a Strife and Pain to the Saints in their Misery, shall be turned into great Joy to them; and that which hath been a Joy and Pleasure to ungodly Persons in this World, shall be turned into eternal Pain and Shame

to them. Therefore the Joy of the Saints must arise to them out of Death (as the Light ariseth out of a Candle by the dying and consuming of it in its Fire) that so the Life may be freed from the Painfulness of Nature, and possess another World.

And as the Light hath quite another Property than the Fire hath, for it giveth [and yieldeth forth] itself; but the Fire taketh in and consumeth itself; so the holy Life of Meekness springeth forth through Death, when Self-will dieth, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itself forth again with the Feeling, through Death, in great Joyfulness; that there might be an Eternal Delight in the infinite Unity, and an Eternal Cause of Joyfulness; and therefore Painfulness must now be the Ground and Cause of this Motion (or stirring to the Manifestation of all Things.) And herein lyeth the Mystery of the hidden Wisdom of God.

Every one that asketh receiveth, every one that seeketh findeth, and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thankye the Lord, for ye are now come to Mount Zion, to the City of God, to the heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church of the first born, who are written in Heaven.

And to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Testament, or Covenant.

And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.

Praise, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto him that sitteth on the Throne, our GOD, and the Lamb, for ever and ever. Amen.

A
D I S C O U R S E

B E T W E E N

A SOUL HUNGRY AND THIRSTY

A F T E R

THE FOUNTAIN OF LIFE, THE SWEET LOVE OF JESUS CHRIST,

A N D

A SOUL ENLIGHTENED.

S H E W I N G

Which Way one Soul should seek after and comfort another, and bring it in its *Knowledge* into the *Paths* of CHRIST'S *Pilgrimage*, and faithfully set before it as a Looking-Glass, the *thorny Way* of the *World*, in which the fallen Soul walketh, which leadeth into the *Abyss* or *Pit of Hell*.

Composed by a Soul that loveth all who are the *Children* of JESUS CHRIST
under the *Cross*.

THE
WAY FROM DARKNESS
TO
TRUE ILLUMINATION.



HERE was a poor Soul wandered out of Paradise, and came into the Kingdom of this World, and there the Devil met with it, and asked, Whither dost thou go thou Soul that art half blind ?

The Soul said,

I would go see and speculate the Creatures of the World, which the Creator hath made.

The Devil said,

How wilt thou look upon them, when thou canst not know their Effence and Property ? thou wilt look upon the Outside only, as upon a graven Image, and canst not know them thoroughly.

The Soul said,

How may I come to know their Effence and Property ?

The Devil said,

Thine Eyes would be opened [to see them throughly] if thou didst but eat of that from whence the Creatures are come to be *good* and *evil*, and thou wouldst be as God himself is and know what the Creature is.

The Soul said,

I am now a noble and holy Creature, but if I should do so, I should die, as the Creator hath said.

The Devil said,

No, thou shouldst not die at all ; but thy Eyes would be opened, and thou wouldst be as God himself, and receive [or possesse] Good and Evil. Also thou shalt be mighty, powerful, and very great as I am ; all the Subtilty that is in the Creatures would be made known to thee.

The Soul said,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I listed.

The Devil said,

The whole Ground of that Knowledge lieth in thee. Do but turn thy Will and Desires from God or Goodness into Nature and the Creatures, and then there will arise in

thee a Lust to taste, and so thou mayest eat of the *Tree of Knowledge of Good and Evil*, and so come to know all Things.

The Soul said,

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power, and be a Lord of myself on Earth, and do what I will, as God himself doth.

The Devil said,

I am the Prince of this World, and if thou wouldst rule on Earth, thou must turn thy Lust towards my Image [Desire to be like me] that thou mayest get the Cunning, Wit, Reason, and Subtilty, that my Image hath. And thus the Devil did present to the Soul, the ^a *Mercury* in ^{*} *Vulcan*, that is, the fiery Wheel of Essence [or Substance] in the Form of a Serpent.

^a The Power that is in the Fire or Root of the Creature, by which it is what it is: by which the ^{*} Smith, Artificer, or Workman doth work.

The Soul said,

Behold, this is the Power which can do all Things—How may I do to have it?

The Devil said,

Thou thyself also art such a fiery *Mercury*, if thou dost break thy Will off from God, and bring thy Desire into this Art, then thy hidden Ground will be manifested in thee, and then thou mayest work in the same Manner also. But thou must eat of that Fruit wherein each of the four Elements in itself ruleth over the other, and are in Strife; the Heat striving against the Cold, and the Cold against the Heat, and so all the Properties of Nature work feelingly, and then thou wilt instantly be as the fiery Wheel is, and so bring all Things into thy own Power, and possess them as thy own.

The Soul did so, and what happened upon it.

And when the Soul broke its Will thus off from God, and brought its Desire into the *Vulcan of Mercury*, viz. the fiery Wheel, there presently arose a Lust to eat of the *Knowledge of Good and Evil*, and the Soul did eat thereof.

^b Or the Artificer in the Fire.

As soon as it had done so, *Vulcan*^b kindled the fiery Wheel of its Substance, and so all the Properties of Nature awoke in the Soul, and exercised their own Lust and Desire.

First then arose the Lust of Pride, to be great, mighty, and powerful, to bring all Things under Subjection at Command, and so be its own Lord without Controul; to despise Humility and Equality, to esteem itself only prudent, witty, and cunning, and account all Folly that is not according to its Way.

Secondly arose the Lust of Covetousness, a Desire of getting, which would draw all Things to itself, into its Possession; for when the Lust of Pride had turned away its Will from God, then the Life of the Soul would not trust God any further, but would take Care for itself, and therefore brought its Desire into the Creatures, viz. into the Earth, Metals, Trees, and other Creatures, and so the kindled fiery Life became hungry and covetous, when it had broken itself off from the Unity, Love, and Meekness of God, and attracted to itself the four Elements and their Essence, and brought itself into Beastiality, and so the Life became obscure, dark, void, and wrathful, and the heavenly Virtues and Colours went out ^c.

^c Like a Candle extinguished.

Thirdly, there awoke a stinging thorny Lust in the fiery Life, viz. Envy, a hellish Poison, and a Property which all Devils have, and a Torment which makes the Life an Enemy to God, and to all Creatures: Which Envy raged furiously in the Desire of Covetousness, as a Sting of Poison in the Body: Envy cannot endure, but hateth

and mischiefeth that which Covetoufnefs could not draw to itfelf, by which the noble Love of the Soul was fmothered.

Fourthly, there awoke in this fiery Life a Torment, like Fire, *viz.* Anger, which would murder and defroy all that which would not be fubject to this Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifested in this Soul, and thereby it loft the Paradife of God and the Kingdom of Heaven, and became fuch a Worm as the fiery Serpent was, which the Devil prefented to the Soul in his own Image and Likenefs. And fo the Soul began to rule on Earth in a beftial Manner, and did all Things according to the Will of the Devil, living in meer Pride, Covetoufnefs, Envy, and Anger; and having no true Love towards God any more; but there did arife in the Stead thereof an evil beftial Love of filthy Lechery, Wantonnefs, and Vanity, and there was no Purenefs more in the Heart; for the Soul had left Paradife, and taken the Earth into its Poffeffion, the Mind thereof was only bent upon cunning Knowledge, Subtilty, and getting a Multitude of natural Things: No Righteoufnefs nor Virtue remained in it at all; but whatfover Evil and Wrong it committed, the Soul covered it cunningly and fubtilly under the Cloak of its own Power and Authority [Law] and called it by the Name of Right and Justice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it Captive in his Effence, and did fet Joy and Pleafure before it therein, and faid to the Soul: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful ftill. Ufe thy Knowledge, Wit, and Subtilty, that every one may fear thee and ftand in Awe of thee, and that thou mayeft be refpected, and get a great Name in the World.

The Soul did fo.

The Soul did as the Devil counfelled it, and yet knew not that it was the Devil, but thought it was his own Knowledge, Wit, and Underftanding, and that itfelf did very well and right all this while.

Jesus Chrift met with the Soul.

The Soul going on in this Courfe of Life, our dear and loving Lord Jesus Chrift (with the Love and Wrath of God) who was come into this World to defroy the Works of the Devil, and to execute Judgement upon all ungodly Works; at a Time he met with the Soul, and fpake by a ftrong Power, *viz.* by his Paffion and Death, into the Soul, and defroyed the Works of the Devil in it, and difcovered the Way to his Grace to the Soul, and fhone upon it with his Mercy, calling it back to return and repent, and then he would deliver it from that monftrous deformed Shape, Vizard, or Image which it had gotten, and bring it into Paradife again.

How Chrift wrought in the Soul.

Now when the Spark of the Love of God, or the Divine Light, was manifested in the Soul, it prefently faw itfelf with its Will and Works to be in Hell, in the Wrath of God, and found that it was a mifhapen ugly Monfter in the Prefence of God, and the Kingdom of Heaven; at which it was fo affrighted, that the greateft Anguifh awoke in it, for the Judgement of God was manifested in it.

What Chrift faid.

Upon this the Lord Chrift fpake into it with the Voice of his Grace, and faid, Repent, and forfake Vanity, and thou fhalt attain my Grace.

What the Soul did.

^a Or Aerial Spirit, or the Reason of the outward Man.

Then the Soul in its ugly mishapen Image, with the defiled Coat of Vanity, went before God, and intreated for Grace, and the Pardon of its Sins, and was strongly perswaded in itself, that the Satisfaction and Atonement of our Lord Jesus Christ did belong to it. But the evil Properties of the Serpent formed in the Astral ^a Spirit, would not suffer the Will of the Soul to come before God, but brought their Lusts and Inclinations thereinto. For those evil Properties would not die to their own Lusts, nor leave or forsake the World; for they were come out of the World, and therefore they feared the Shame of the World in Case they should forsake their worldly Honour and Glory.

But the poor Soul turned its Countenance to God, and desired Grace from God, viz. that God would bestow its Love upon it.

The Devil came to it again.

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to the Soul, and thrust the Inclinations of the earthly Properties into its Prayers, and disturbed the good Thoughts and Desires which pressed forward towards God, and drew them back again to earthly Things, that they might have no Access to God.

The Soul sighed.

The Will of the Soul sighed after God, but the Thoughts arising in the Mind, that should penetrate into God, were destroyed, scattered, and distracted, so that they could not reach the Power of God. The poor Soul was more affrighted at this, that it could not bring its Desires into God, and began to pray more earnestly. But the Devil with his Desire took hold of the Mercurial-kindled-fiery Wheel of Life; and awakened the Evil Properties so, that evil or false Inclinations arose and went into that Thing, wherein they had taken Pleasure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore used all its Endeavours; but all its Thoughts fled away from God into earthly Things, and would not go to God.

The Soul sighed and bewailed itself to God; but it was as if it were quite and clean forsaken, and cast out from the Presence of God. It could not get so much as one Look of Grace, but was in meer Anguish, and also in great Fear and Terrour, and supposed every Moment that the Wrath and severe Judgement of God would be manifested in it, and that the Devil would take hold of it and have it, and so fell into such great Heaviness and Sorrow, that it became weary of all the Joy and Pleasure it took in temporal Things, though it were never so delighted with them before.

The earthly natural Will desired those Things still, but the Soul would willingly leave them altogether, and desired to die to all temporal Lust and Joy, and longed only after its first native Country from whence it came originally. But it found itself to be far from thence, also in great Distress and Want, and knew not what to do, yet resolved to enter into itself, and still stir itself up to pray more earnestly.

The Devil's Opposition.

But the Devil opposed it, and withheld it that it could not bring itself into any greater Fervency or Repentance.

He awakened the earthly Lusts in its Heart, that the Inclinations might still keep their ^b evil Nature, and set them at Odds against the Will and Desire of the Soul. For they would not die to their own Will and Light, but would still maintain their temporal Pleasures, and so kept the poor Soul captive in their evil Desires, that it could

not stir, though it sighed and longed never so much for the Grace of God: For whenever the Soul prayed, or offered to press forward towards God, then the Lusts of the Flesh swallowed up the Rays and Ejaculations that went forth from the Soul, and brought them away from God into earthly Thoughts, that the Soul might not partake of Divine Strength; and then the Soul thought itself forsaken of God, and knew not that God was so near it, and did thus draw it. Also, the Devil drew near it, and entered into the fiery *Mercury*, or fiery Wheel of its Life, and mingled its Desires with the earthly Lusts of the Flesh, and mocked the poor Soul, and said to it in the earthly Thoughts: Why dost thou pray? Dost thou think that God knoweth thee, or regardeth thee? Consider but what Thoughts thou hast in thee in his Presence; are they not altogether evil? Thou hast no Faith or Belief in God at all; how then should he hear thee? He heareth thee not, leave off, wherefore wilt thou thus needlessly torment and vex thyself? Thou hast Time enough to repent at Leisure. Wilt thou be mad? Do but look upon the World, I pray thee, a little, doth it not live in Jollity and Mirth? yet it will be saved well enough for all that. Hath not Christ paid the Ransom, and satisfied for all Men? Thou needest do no more but persuade and comfort thyself that it is done for thee; and then thou shalt be saved. Thou canst not possibly in this World come to have any Feeling of God; therefore leave off and take Care for thy Body, and look after temporal Glory: What dost thou suppose will become of thee, if thou turn to be so melancholy and senseless? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly, and so thou wilt spend thy Days in nothing but Sorrow and Heaviness, which is pleasing neither to God nor Nature. Pr'ythee look on the Beauty of the World; for God hath created thee in the World to be a Lord over all Creatures, and to rule them: Gather Store of temporal Goods beforehand, that thou mayest not stand in Need of the World. And when old Age cometh, or that thou growest near thy End, then prepare thyself for Repentance. God will save thee, and receive thee into the heavenly Mansions. There is no Need of such ado, in vexing, bewailing, and stirring up thyself as thou makest.

The Condition of the Soul.

In these and the like Thoughts the Soul was ensnared by the Devil, and brought into the Lusts of the Flesh, and earthly Desires; and so, as it were, bound with Fetters and great Chains, and did not know what to do. It looked a little back into the World and the Pleasures thereof, but still felt in itself a Hunger after Divine Grace, and would rather always enter into Repentance, and come into Favour with God. For the Hand of God had touched it, and bruised it, and therefore it could rest no where; but always sighed in itself after Sorrow for the Sins it had committed, and would fain be rid of them; but could not get true Repentance, much less the Knowledge of Sin; and yet had such a Hunger and Longing-Desire after Repentance and Sorrow for Sin.

The Soul being thus heavy and sad, and finding no Remedy or Rest, bethought itself where to find a Place to perform true Repentance in, and when it might be free from Business, Cares, and the Hindrances of the World; also by what Means it might obtain the Favour of God. And therefore purposed to betake itself to some private solitary Place, and give over all worldly Employment, and temporal Things; and thought in being bountiful and pitiful to the Poor that God would have Mercy upon it; and sought out all Kind of Ways to get Rest, and to get the Love, Favour, and Grace of God again. But all would not do; for all its worldly Business followed it in the Lusts of the Flesh, and it was ensnared in the Net of the Devil, now, as well as before, and could not get Rest; and though for some little While it was a little cheared with earthly Things, yet presently it fell to be as sad and heavy again; for it felt the

The Way from Darkneſs to True Illumination.

awakened Wrath of God in itſelf, and knew not how that came to paſs; nor what it ailed: For many Times great Fear and Temptations fell upon it, which made it comfortleſs, ſick, and faint with very Fear; ſo mightily did the firſt bruizing it with the Ray or Influence of the Stirring of Grace work upon the Soul. And yet it knew not that Chriſt was in the Wrath and ſevere Juſtice of God, and fought with Satan that Spirit of Error, that was incorporated in Soul and Body; and underſtood not that the Hunger and Deſire to turn and repent came from Chriſt himſelf, by which the Soul was drawn in this Manner; neither did it know what hindered that it could not yet attain to Divine Feeling: It knew not that itſelf was a Monſter, and did bear the Image of the Serpent, in which the Devil had ſuch Power and Acceſs to the Soul, and in which [Image] he had confounded all its good [Deſires] Thoughts [and Motions] and brought them away from God [and Goodneſs] concerning which Chriſt ſaid, *The Devil ſnatcheth the Word out of their Hearts, leſt they ſhould believe and be ſaved.*

An enlightened and regenerate Soul met the diſtreſſed Soul.

By the Providence of God an enlightened and regenerate Soul met this poor afflicted and diſtreſſed Soul, and ſaid,

The enlightened Soul ſaid,

What aileſt thou, thou diſtreſſed Soul, that thou art ſo reſtleſs and troubled?

The diſtreſſed Soul answered,

The Creator hath hid his Countenance from me, ſo that I cannot come to his Reſt, and therefore I am thus troubled, and know not what I ſhall do to get his loving Kindneſs again; for great Cliffs and Rocks lie in my Way to his Grace, that I cannot come to him, though I long after him never ſo much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength, though I ſigh, and long, and wait for him.

The enlightened Soul ſaid,

Thou beareſt the monſtrous Shape of the Devil, *viz.* the Serpent, and art clothed therewith, in which the Devil hath an Enterance into thee, being in his own Property, and therein he keepeth thy Will from penetrating into God. For if thy Will might penetrate into God, it would be anointed with the higheſt Power and Strength of God in the Reſurrection of our Lord Jeſus Chriſt; and that Uction would then break [in Pieces] that Monſter which is in thee; and thy firſt Image of Paradife would be manifeſted in thee again, and then the Devil muſt loſe his Power in thee, and thou wouldſt become an Angel again. And becauſe the Devil doth envy thee this [Happineſs] he holdeth thee captive in his Deſire in the Luſts of the Fleſh, from which if thou beeſt not delivered, thou wilt be ſeparated from God, and canſt never enter into our Society.

The diſtreſſed Soul terrified.

At this Speech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one Word more, when it perceived it was in the Shape and Image of the Serpent, which ſeparated the Soul from God; and that the Devil was ſo nigh it in that Image, and did mingle evil Thoughts in the Will of the Soul, and had ſo much Power over it thereby, and that it was ſo near Damnation, and ſtuck faſt in the Abyſs, or bottomleſs Pit of Hell, in the Anger of God, that it would have deſpaired of the Grace of God; but that the Power [Virtue and Strength of the firſt Stirring of the Grace of God] that bruized the Soul, upheld it that it deſpaired not: And ſo

the Soul wrestled in itself between Hope and Doubt; whatsoever Hope built up, that Doubt threw down again, and so was in such a continual Disquietness, that at last the World, and all the Glory thereof, was loathsome to it, neither would it enjoy the Pleasures of this World any more; and yet for all this could not come to Rest.

The enlightened Soul came again.

At a Time the enlightened Soul came again to this Soul, and finding it in so great Trouble, Anguish, and Grief of Mind, said to it: What dost thou? Wilt thou destroy thyself in thy Anguish and Sorrow? Why dost thou torment thyself in thy own Power and Will, who art but a Worm, seeing thy Torment increaseth thereby more and more? Yea, if thou shouldst sink thyself down to the Bottom of the Sea, or couldst fly to the uttermost Coasts of the Morning, or raise thyself up above the Stars, yet thou wouldst not be released. For the more thou grievest, tormentest, and troublest thyself, the more painful thy Nature will be, and yet thou canst not come to Rest. For thy Power is quite lost; and as a dry [withered Stick burnt to a] ^a Coal ^a Colewort. cannot grow green and spring afresh by its own Power, nor get Sap to flourish again with other Trees [and Plants]; so thou also canst not reach the Place of God (by thy own Power and Strength) and transform thyself into thy first angelical Image again, which thou hadst. For, in Respect of God, thou art withered and dry (like a withered dry Colewort [or Plant] that hath lost its Sap and Strength) and so art become a dry tormenting Hunger. Thy Properties are like Heat and Cold, continually striving one against the other, and can never agree.

The distressed Soul said,

What then shall I do to bud forth again, and recover my first Life which I had, wherein I was at Rest before I became an Image?

The enlightened Soul said,

Thou shalt do nothing at all but forsake thy own Will, viz. that which thou callest *I*, or *thyself*: And thereby all thy evil Properties will grow weak and faint, and ready to die; and then thou wilt sink down again into that One Thing from which thou art sprung originally. For now thou liest captive in the Creatures; and if thy Will forsaketh them, the Creatures, with their evil Inclinations, will die in thee, which for the present stay and hinder thee that thou canst not come to God. But, if thou dost this, thy God will meet thee with his infinite Love, which he hath manifested in Christ Jesus in the ^b Humanity; and that will impart Sap, Life, and Vigour to thee, ^b Or human Nature. that thou mayest bud, spring, and flourish again, and rejoice in the living God, [as a Branch growing upon its true Vine:] And so thou wilt recover also the Image of God, and be delivered from the ^c Image of the Serpent, and then thou shalt come to be my ^c Or Vizard. Brother, and have Fellowship with the Angels.

The poor Soul said,

How can I forsake my Will, that the Creatures which lodge therein may die, seeing I must be in the World, and also have Need of it as long as I live?

The enlightened Soul said,

Now thou hast temporal Honour, and worldly Goods, which thou possessest as thy own [to do what thou wilt with them] also the Pleasure of the Flesh; and thou regardest not what thou doest therein, or how thou gettest them: And though thou seekest the Poor and Needy, who wanteth thy Help, and is thy Brother, yet thou helpest him not, but layest heavy Burthens upon him [by requiring more of him than his

Necessities will bear] and vexest him in forcing him to take Pains, and labour for thee, and thou takest Pleasure therein: And besides thou art proud, and insultest over him, and art rough, crabbed, and stern to him, and exaltest thyself above him, and makest small Account of him in Respect of thyself: And then that poor vexed Brother of thine cometh, and sigheth towards God, that he cannot take the Benefit of his Labour and Pains, but is forced by thee to live in Misery: And so with his Sighings and Groanings he raiseth up the Wrath of God in thee, which maketh thy Flame and Unquietneis [or thy unsatisfied Desire] greater and greater. These are the Creatures which thou art in love with, and hast broken thyself off from God for their Sakes, and brought thy Love into them [or set thy Love upon them:] And so they live in thy Love, and thou nourishest and keepest them by thy continual receiving them into thy Desire, for they live in and by thy receiving of them [into thy Mind:] In that thou bringest the Lust of thy Life into them, which are but unclean, filthy, evil Beasts, which, in thy receiving of them in thy Lust, have gotten an Image, and formed themselves in thee. And that Image is a Beast, having four evil Inclinations: First, *Pride*. Secondly, *Covetousness*. Thirdly, *Envy*. Fourthly, *Anger*. And in these four Properties the Foundation of Hell consisteth, which thou carriest in thee, and about thee, and it is imprinted and engraven in thee, and thou art quite taken captive therewith: For these Properties live in thy own Life, and thereby thou art severed from God, neither canst thou ever come to God, unless thou so forsake these evil Creatures, that they may die in thee.

But since thou desirest I should tell thee how to forsake thy own perverse creaturely Will, that the Creatures might die, and that yet thou mightest live with them in the World: I tell thee, that there is but one Way to do it, which is *narrow* and *strait*, and it will be very troublesome and irksome to thee, at the first Beginning, to walk in it, but afterwards thou wilt walk in it chearfully.

Thou must rightly consider, that in the Course of this worldly Life, thou walkest in the Anger of God, and in the Foundation of Hell; and that this is not thy true native Country: And that a Christian should, and must live in Christ, and in his Walking truly follow him; and that he cannot be a Christian, unless the Spirit and Power of Christ so live in him, that he becometh wholly subject to it. Now being the Kingdom of Christ is not of this World, but in Heaven, therefore thou must always be in a continual Ascension towards Heaven, if thou wilt follow Christ; though thy Body must dwell among the Creatures, and use them.

The narrow Way to this perpetual Ascension into Heaven, and the Imitation of Christ, is this: Thou must despair of all thy own Power and Strength (for in and by thy own Power thou canst not reach the Gates of God) and firmly purpose and resolve wholly to give thyself up to the Mercy of God, and also resolve to sink down with thy whole Mind and Reason into the Passion and Death of our Lord Jesus Christ, always desiring to persevere therein, and to die from all thy Creatures therein: Also thou must resolve to turn away thy Mind and Lusts from all receiving of Evil [into them] and not suffer thyself to be held fast by temporal Honour and ^a Profit, and thou must resolve to put away from thee all Unrighteousness, and whatsoever else may hinder thee. Thy Will must be wholly pure, and thou must be in such a Resolution, that thou wilt never return to thy evil Creatures any more, but that thou wilt that very Instant leave them, and separate thy Mind from them, and that thou wilt immediately enter into the sincere Way of Truth and Righteousness, and follow the Doctrine of Christ. And as thou now dost purpose to forsake the Enemies of thy own Nature, so thou must also forgive all thy outward Enemies, and resolve to meet them with thy Love; that there may be no Creature at all, that might be able to take hold of thy Will, and stay thee; but that thy Will may be sincere, and purged from all Creatures. And also, that if it

^a Or Goods.

should be required, thou must be willing and ready to forsake all temporal Honour and Profit for Christ's Sake, and regard nothing that is earthly, to love it, but to esteem thyself in whatsoever State, Degree, and Condition thou art, for temporal Honour, or Riches, and Worldly Goods, to be but a Servant of God, and of thy Fellow-Christians, as a Steward of God in thy Office [which he hath set thee in.]. The lofty Looks and Self-Love must be humbled, brought low, and so destroyed, that no Creature may stay in the Mind, to bring the Thoughts or Imagination to be set upon them.

Also thou must firmly imprint in thy Mind, that thou shalt partake of the promised Grace, in the Merit of Jesus Christ, *viz.* of his outflowing Love [which is in thee] which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou shalt have Victory over the Devil. Not as if thou couldst will, or do any Thing, but enter into the Suffering and Resurrection of Jesus Christ, and take them to thyself; and with them assault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures. And thou must resolve to enter into this Way, this very Hour, and never to depart from it, but willingly to submit thyself to God, in all thy Endeavours and Doings, that he may do with thee what he pleaseth.

When thy Will and Purpose is thus prepared, it hath broken through its own Creatures, and is sincere in the Presence of God, and clothed with the Merits of Jesus Christ; and then it may freely go to the Father with the Prodigal Son, and fall down in his Presence, and pour forth its Prayers, and put all its Strength forth in this divine Work, and confess its Sins and Disobedience, and that it hath turned away from God. And that must be done, not with bare Words, but with all its Strength, which is but a strong Purpose, and Resolution to do it; for the Soul itself hath no Strength nor Power to effect it.

And when thou art thus ready, and that thy eternal Father shall see thy coming and returning to him in such Repentance and Humility, then he will inwardly speak to thee, and say in thee, *Behold, this is my Son which I had lost, he was dead, and is alive again*; and he will come to meet thee in thy Mind with the Grace and Love of Jesus Christ, and embrace thee with the Beams of his Love, and kiss thee with his Spirit and Strength; and then thou shalt receive Strength to pour out thy Confession before him, and to pray powerfully. And this now is the right Place where thou mayest wrestle, in the Light of his Countenance; and if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great Wonders: For thou shalt find Christ in thee assaulting Hell, and crushing thy Beasts in Pieces, and that a great Tumult and Misery will arise in thee: Also that thy secret unknown Sins will then first awake, and labour to separate thee from God, and keep thee back; and thou shalt truly find and feel how Death and Life fight against one another; thou shalt also find what Heaven and Hell is. At all which be not moved, but stand resolutely and shrink not; and then at length all thy evil Creatures will grow faint, weak, and ready to die; and then thy Will shall wax stronger, and be able to subdue and keep down the evil Inclinations; and so thy Will and Mind shall ascend into Heaven every Day, and thy Creatures die daily, and thou wilt get a Mind wholly new, and begin to be a new Creature, and be changed into the Image of God again, and be rid of the bestial monstrous Image, Shape, or Vizard. And thus thou shalt come to rest again, and be delivered from thy Anguish.

The poor Soul's Practice.

When the poor Soul began to practise this Course with such Earnestness, it conceived it should get the Victory presently; but the Gates of Heaven were shut against it in its own Strength and Power, and it was, as it were, left and forsaken of God, and received not so much as one Beam, Look, or Glimpse of Grace; and then it thought in itself [and said to itself] Surely thou hast not sincerely submitted thyself to God. Desire nothing at all of God, but only submit thyself to his Judgement [Sentence and Condemnation] that he may kill thy evil Inclinations. Sink down into him beyond the Limits of Nature and Creature, and submit thyself to him, that he may do with thee what he will, for thou art not worthy to speak to him. Upon this the Soul took a Resolution to sink down, and to forsake its own Will; and when it had done so, there fell upon it the greatest Repentance for the Sins it had committed; and it bewailed bitterly its ugly Shape, and was very sorry that the evil Creatures did dwell in it. And because of its Sorrow it could not speak one Word more in the Presence of God; but in its Repentance did consider the bitter Passion and Death of Jesus Christ, *viz.* what great Anguish and Torment he had suffered for its Sake, that he might deliver it out of its Anguish, and change it into the Image of God; and in that Consideration it wholly sunk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful [to its Redeemer] nor had once considered so great Love, but had so idly spent its Time, and not regarded to consider how it might come to partake of that Grace; but in the mean While had formed in itself the Images and Figures of earthly Things, with the vain Lusts and Pleasures of the World, from which it had gotten such bestial Inclinations, that now it must lie captive in great Misery, and for very Shame dareth not lift up its Eyes to God, who hideth the Power [or Light] of his Countenance from it, and will not so much as look upon it. And as it was thus sighing and crying, it was drawn into the Abyss, or Pit of Horror, and as it were at the Gates of Hell, and should there perish. Upon which the Soul was, as it were, bereft of Sense, and wholly forsaken, and thereby did forget all its Doings, as if it would wholly yield itself to Death, and cease to be a Creature any more; and so did yield itself to Death; and desired nothing else, but to die and perish in the Death of its Redeemer Jesus Christ, who had suffered such Torments and Death for its Sake: And in this perishing it began to sigh and pray in itself very inwardly to the Mercy of God, and to sink down into the meekest Mercy of God. Upon this there appeared unto it the amiable Countenance of the Love of God, and penetrated through it as a great Light, by which it grew exceeding joyful, and began to pray aright, to thank the Most High for this Grace, and to rejoice exceedingly, that it was delivered from the Death and Anguish of Hell; and there it tasted of the Sweetness of God, and of his promised Truth. And in that very Instant, all evil Spirits which had afflicted it before, and kept it back from the Grace [Love and inward Presence] of God, were forced to depart from it: And the Wedding of the Lamb was kept and solemnized, with the espousing or contracting of the noble *Sophia* with the Soul, and the Seal-Ring of Christ's Victory was impressed [or printed, or set upon its Substance, or] into its Essence; and it was received to be a Child and Heir of God again.

When this was done, the Soul became very joyful, and began to work in this Power, and to celebrate with Praise the Wonders of God, and thought henceforth to walk continually in this Power, Strength, and Joy; but it was assaulted from without, or outwardly, by the Shame and Reproach of the World; and within, by great Temptation, so that it began to doubt whether its Ground were from God, or no; and

whether it had really and truly partaken of the Grace of God, or no; for the Accuſer [or Satan] went to it, and would lead it out of this Way, and make it doubtful [of its Way] and ſaid to it inwardly :

The Accuſer, or Satan, ſpoke to the Soul, ſaying,

It is not of God, it is but thy Imagination.

Alſo the Divine Light retired in the Soul, and ſhone but in the inward Ground, as Light in the Embers [or Fire raked up in Aſhes,] ſo that Reaſon was folly to it ſelf, and thought it ſelf forſaken, and the Soul knew not what had happened to it ſelf, nor whether it were true, that it had taſted the divine Light of Grace, or not, and yet it could not leave off ſtruggling, for the burning Fire of Love was ſown in it, by which there aroſe in it a great Hunger and Thirſt after the divine Sweetneſs; and now at length began to pray aright, and to humble it ſelf in the Preſence of God, and to examine and try its evil Inclinations in its Thoughts, and to put them away: By which the Will of Reaſon was broken, and the evil inbred [innate, or native] Inclinations, were killed and deſtroyed more and more: And this was very woeful to the Nature of the Body; for it made it faint, feeble, and weak, as if had been very ſick, and yet it was no natural Sickneſs that it had, but it was the Melancholy of the earthly Nature of the Body, becauſe its evil Luſts were deſtroyed.

And when the earthly Reaſon found it ſelf thus forſaken, and the poor Soul ſaw that it was derided outwardly, and deſpiſed by the World, becauſe it would now walk no more in the Way of the Wicked and Ungodly; and that it was inwardly aſſaulted by the Accuſer [Satan] who alſo mocked it, and continually ſet before it the Beauty, Riches, and Glory of the World, and eſteemed the Soul fooliſh [that embraced them not] which made the Soul think thus with it ſelf: *O Eternal God! What ſhall I now do to come to Reſt?*

The enlightened Soul met it again.

While it was in this Conſideration, the enlightened Soul met with it again, and ſaid, What aileſt thou, my Brother, that thou art ſo heavy and ſad?

The diſtreſſed Soul ſaid,

I have followed thy Council, and thereby attained a Ray, Look, or Glimpſe of the Divine Sweetneſs, but it is gone from me again, and I am now forſaken, and outwardly have very great Trials and Afflictions in the World; for all my good Friends forſake me, and ſcorn me, and alſo inwardly I am aſſaulted with Anguiſh and Doubt, and I know not what to do.

The enlightened Soul ſaid,

Now I like thee very well; for now our beloved Lord Jeſus Chriſt walketh in his Pilgrimage ^a on Earth with thee, and in thee, as he did himſelf when he was in this World, being always reviled, ſlandered, and evil ſpoken of, and had nothing of his own; and now thou beareſt his Mark or Enſign. But do not wonder at it, nor think it ſtrange; for it muſt be ſo that thou muſt be tried, refined, and purified. In this Anguiſh and Diſtreſs thou ſhalt have often Cauſe to pray, and hunger after Deliverance, and in thy Hunger and Thirſt thou attraſteſt Grace to thee from within and from without. For thou muſt grow from above and from beneath to be the Image of God again. And as a young Plant is ſtirred by the Wind, and muſt ſtand in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that ſtir-

^a Or Journey.

The Way from Darknes to True Illumination.

ring, and must endure many a Tempest, and undergo much Danger, before it can come to be a Tree, and bring forth Fruit; for in that Stirring, the Virtue of the Sun cometh to move in it, whereby the wild Properties of that Plant come to be penetrated and tinctured [or qualified] with the Virtue of the Sun, and grow thereby.

And now is the Time wherein thou must behave thyself as a valiant Soldier in the Spirit of Christ, and co-operate with it thyself: For now the Eternal Father by his fiery Power begetteth his Son in thee, who changeth the Fire of the Father [or the Wrath] into the Flame of Love; so that out of Fire and Light, [viz. Wrath and Love] there cometh to be one Essence, Being, or Substance, which is the true Temple of God. And now thou shalt bud forth out of the Vine Christ, in the Vineyard of Jesus Christ, and bring forth Fruit in thy Life, and teaching of others, and shew forth thy Love in Abundance, as a good Tree: For Paradise must thus spring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee. Therefore be not troubled at the Temptations of the Devil, for he striveth for the Kingdom which he had in thee; and having lost it once, he must be confounded, and depart from thee: And therefore he covereth thee outwardly with the Shame and Disgrace of the World, that his own Shame may not be known, and that thou mayest be hidden to the World. For with thy New Birth [or Regeneration] thou art in the divine Harmony in Heaven. Therefore be patient, and wait upon the Lord, and whatsoever shall befall thee, take it from the Hands of the Lord, as [intended] by him for thy best [Good.] And so the elightened Soul departed from it.

The distressed Soul's Course.

This distressed Soul began its Course now under the patient Suffering of Christ, and entered into Hope in divine Confidence, and from Day to Day grew stronger and stronger, and its evil Inclinations died more and more in it, so that it came to be set in a great [Dominion] or Kingdom of Grace, and the Gates of the divine Revelation, and the Kingdom of Heaven were opened and manifested in it, [viz. in the Soul.]

And thus the Soul (in Faith) returned to its true Rest, and became a Child [of God] again; to which God help us all. *Amen.*

A
T R E A T I S E
O F
THE FOUR COMPLEXIONS,
O R,
A CONSOLATORY INSTRUCTION
F O R
A SAD AND ASSAULTED HEART,
I N
THE TIME OF TEMPTATION.

S H E W I N G

Whence SADNESS *naturally* ariseth, and how the affaulting happeneth.

Hereto are annexed some CONSOLATORY SPEECHES exceeding profitable for the assaulted
Hearts and Souls.

T O T H E

R E A D E R.

THIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For it may continue on a Man many Years, as *J. B.* saith in *The Book of Repentance*, if he doth not earnestly and speedily put on the Armour of Christ. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion*. Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the spiritual Understanding of the Author.*

O F

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Causes of Fear or Sadness, and what the Astonishment and Anguish is, about spiritual Things.



L. L. Sadness and Fear, wherewith a Man terrifies and amazeth himself, is in his inward Man from the Soul. For the outward Spirit, which hath his Original from the Stars and Elements, is not in this Sort troubled; because he liveth in his Mother which bore him. But the poor Soul is with *Adam* entered into a foreign Harbour, *viz.* into the Spirit of this World, wherewith the beautiful Creature is veiled and captivated as in a darksome Prison.

Now, the Spirit of this World hath four Sorts of Lodgings, wherein the precious Jewel is shut up. Of these four there is but one principally manifest to one Man; as it is with the four Elements, which every Man hath in himself, and is himself the same Being, except his Soul, which is not of that Essence, though it lie as a Prisoner in it; and of these four Lodgings, or Images, one only hath the Predominance in his Life. The Names of them are as follow:

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the* CHOLERICK.

1. The *Cholerick Complexion* is of the Fever's Property. It causes a stout Courage, hafty Anger, swelling Pride, Self-Willedness, and Disregard of others. This Image shines after the outward World, in a Side-Light, labours after the Power of the Sun, and will always be a Lord.

II. *Of the* SANGUINE.

2. The *Sanguine Complexion* is, after the Nature of Air, subtile, friendly, chearful, yet not of a stout Courage. It is mutable, and easily moved from one Thing to another, and receives naturally the stary Properties and Knowledge into her

Essence. It is pure and chaste, and brings great Mystery [of Knowledge] into her Understanding.

III. *Of the P H L E G M A T I C K.*

3. The *Pblegmatick Complexion* is after the Water's Nature and Property, fleshly, rude, and soft, of a feminine Will, of but a reasonable Comprehension, yet holds fast what it hath once attained. Knowledge must be infused into it by Teaching, for she finds it not in her own Root. She takes all in good Part, troubles not herself with Grief, hath a Glance of Light, is neither extremely sad nor merry, but is altogether of a middle and common Temper.

IV. *Of the M E L A N C H O L Y.*

4. The *Melancholy Complexion* being of the Earth's Nature and Property, is as the Earth, cold, frozen, dark, and full of Heaviness; hungry after the Light, and always fearful of the Wrath of God.

For the Earth and Stones are on the Outside of the eternal Essentiality (*i. e.*) are comprehended or captivated in the kindled Desire in the *Fiat*, both according to the Property of the Anger and Love. The Good and Evil are in them mixed one with another. The Good stands in a perpetual Fear of the Evil, which make a perpetual Flight and Pursuit; as it is to be seen in Metals, whose Tincture is good, but the Body altogether earthly, evil, and of an angry, corrosive Nature. Whereupon the Tincture of the Metals, as soon as the malignant starry Influence toucheth it, would fly from the earthly, and uncentre itself from it. Hence comes the Growth of the Metals. For their Tincture drives their Desire out of itself, and desire to fly away; but receives in the Desire such a Corporiety as the Spirit or Desire itself is. Hence ariseth the Metallick Body.

The *Melancholy Nature* is dark and dry. It yields little Corporiety, consumes and corrodes itself inwardly in its own Being, remains constantly in the House of Mourning, and even when the Sun shines in her, yet is she in herself sorrowful. She receives indeed some Refreshment from the Sun's Glance, but in the Dark she is always in Fear and Horror of God's Judgement.

Observe here, further, the Nature of the said Mind.

IF this Complexion hath Predominance in a Man, so that it be his proper Complexion, then doth the poor Soul, as the precious Jewel, inhabit this House; and must, during the Time of this Life (if she hath not yet fully attained the Light of God in herself) help herself with the Glance of the Sun, seeing the Divine Light-Eye was in *Adam* shut up to her in the earthly Property into which she entered. The Soul hath in *Adam* suffered the Complexion, as also the Spirit of the Great World, the Stars and Elements, to enter into her; which, during the Time of this Life, dwell intermixedly the one in the other; the Soul in the Complexion, and the Complexion in the Soul; yet one of them comprehends not the other essentially: The Soul is deeper than the outward Spirit; though in this Life they hang upon each other as in the inward and outward World; neither of which yet is the other; so likewise the outward Spirit is not the Soul.

Know, further, that the Soul is in her Substance a magical Fire-Fountain or Property out of God the Father's Nature; a vehement Desire after the Light, as God the Father from Eternity, with a most intense Longing, desires his Heart, *viz.* the Centre of Light, and in his desiring Will begets him out of the Fiery Property; as the Light is now usually generated out of the Fire.

Now, there can be no Fire, but there must be also a Root there for the Fiery Subsistence, *viz.* the Centre or Image to Nature. This the Soul hath also in itself, and burns forth out of the Image to Nature [or the Natural Complexion] namely, out of the Dark World, which in her Fountain of Desire drives itself on till it reaches the fiery Property; and then it desires the Liberty (*i. e.*) the Light, as in the Book of *The Threefold Life* is fully expressed.

So then the Soul, being a hungry magical Spirit-Fire, desires spiritual Essentiality and Power, wherewith she may nourish and preserve her Fire-Life, and allay the Thirst of her fiery Fountain. Now, it is well known, how that she hath with *Adam* in his Disobedience entered into the Spirit of this World, and eaten of it: Whereupon Christ became a Man in our Essence, that he might bring her again through the Centre, and through God's Fire, into his Light, namely, into the World of Meekness, which in the Person of Christ was actually effected; but our Soul seeing that from the Mother's Womb it remains involved in the Spirit of the Great World in the Complexions, it eats from the very Birth, yea, even in the Mother's Womb, of the Spirit of this World.

The Soul eats Spiritual Meat, namely, of the Spirit of the Image of the Complexions, not altogether their Essence, but magically: It is the kindling of their Fire. The Complexions in the Soul's Fire become soulish [or of a foular Property]. They are as Wood and Fire to each other. Understand by Wood the Complexion, by Fire the Soul. Now the Fire must have Fuel, *viz.* Either the outward Complexion, or a Divine Essentiality of God's Nature: Of one of these must she eat, or dye. But it is not possible for her to perish, seeing she is a Desire, and where there is a Desiring there is also a Being; the Desire maketh a Being to itself.

By this we understand whence ariseth such a Difference in the Wills and Actions of Men.

For of what the Soul eats, and wherein her Fire-Life is kindled, thereafter doth the Life of the Soul exercise her Regimen.

If the Soul goeth out of her Complexion into God's Love-Fire, into the Heavenly Essentiality (which is Christ's Corporeity according to the Angelical Light-World) then she eateth of Christ's Heavenly Flesh, of his Eternal Essentiality, of the Mildness of the Majestick Light; in which the Fire of God the Father, in the Glance [Resplendence of the Light] makes a Tincture in the same Essentiality in the Water-Fountain of Everlasting Life, whereof Christ speaks, saying, that *He would give us such Water to drink.*

Of this Water doth the Soul's Fire eat, as of Divine Heavenly Essentiality, which in the Tincture is converted into Heavenly and Spiritual Blood; whence ariseth in the Soul a Godly Will, wherewith she compels the Body to do that, which, according to its own Inclination, and Spirit of this World, it would not do. In such Souls the Complexion rules not, but remains only in the lower fleshly Nature, and exercises the Regimen as to the outward Body only. The Man enquires after God's Word, and hath always an incessant Longing after God: His Desire is ever to discourse of God; would always gladly taste more of God's Sweetness, but is clouded and hindered by the Complexion; insomuch that he lives in a continual Combat. The Soul fights against the Complexion (for they are here linked together in one Band) and the Complexion against the Soul, it would ever gladly enter into the Soul's Fire, and kindle itself, and obtain a Life in it. For when the Soul eats of God's Word, the Complexion according to the outward Life becomes powerless, and as it were a Captive, though it live in itself.

But the Soul is so stedfast and faithful before God's Love, which alone comes to her Help [in the Combat] that oftentimes when she eats of God's Love and Essence, she induceth a Triumph, and a Divine Taste into the Complexion itself; so that the whole Body begins to be roused up into a Trembling and Height of Joy, as Paradise were now approaching. But this Condition proves not durable, for the Soul is shortly after overshadowed with something of another Nature, which is insinuated into the Complexion by the outward Imagination from the Spirit of the Great World, whereof she makes a Looking-Glass, and begins to contemplate in it with her outward Imagination. Thus goes she out from the Spirit of God, and is oft bemired in the Dirt, were it not that the Virgin Wisdom of God should call her again to Conversion, which is here set down as a Looking-Glass for Souls.

Further of the Complexions.

WHEN the Soul imagines into the Complexion, and eats of it, and turns herself from God's Word and Will, she then doth after the Property of the Complexion. She embraces all whatsoever is injected by the Stars into the Complexion; all that the Spirit of the Great World brings into the Complexion by its Imagination. She empoisons herself, thorough the Desire in the Complexion, in the whole outward Nature, in all that the World doth in Words and Works. Such Matter as this the Desire of the Complexion brings into the Soul-Fire [or its Fuel] and the Soul-Fire burns [or feeds itself] therein. Here we see how all evil Deeds and Works burn in the Fire of God the Father, in which the Soul consists. What is not agreeable to God's Love, that cannot the Love receive. Here find we likewise what, and how, Sin is; how God's Anger is kindled, when in the Burning or Life of the Soul such Abomination as a Man works is brought in to him. Which withholdeth the Soul from God's Love, and maketh the Soul-Fire stark-blind to God's Wisdom and Light.

For the Spirit of God enters not into the Fire-Burning or Life of the Abomination, till the Soul again goes out of it, and bathes itself again in the Water of the Eternal Life, which comes to pass through a serious Repentance. Then is the Soul renewed again in the Fire of God's Mildness, as a new born Child; and begins again to drink of the same Water, and lives in God.

The Second Chapter.

Of the Four Complexions in particular, with their respective Properties; what the Soul and the whole Man doth, and how they are driven, when the Soul kindies her Fire-Life merely from the Complexion and Influence of the Stars.

I. Of the CHOLERICK COMPLEXION.



If the Soul's Life be clothed [encompassed] with the *Cholerick Complexion*, then is she *fiery, furious, haughty, and fretting*. It makes also to itself a Body of a Temper correspondent, *lean, malignant*, subject to *Fury and Wrath*. And if the Soul imagine therein, then doth she yet more vehemently kindle and enflame the Complexion, the Soul itself being of a Fiery Nature. Then rise up these following Dispositions operative in such a Man, *viz. Anger, Pride, an ambitious Desire, with Power and High-mindedness*, to bring all Men in Subjection under him; he is *an Insulter* over [Despiser of] those that are in Misery, and *a Tyrant* over those that are in Subjection to him; he cares not though he die in Anger, except it come to pass that the Stars hinder it; which, often joining themselves with the Complexion, lay a Bar in the Way, and prevent many Things.

There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination, and the Bond is the harder [stronger] there being one fiery Effence linked to another.

The fierce Devil hath a powerful Approach to this Complexion; for the Fire's Property is his Servant. The Devil is also proud and envious, so is this Complexion. O how hardly is the Soul freed, if she be once thoroughly kindled and enflamed in this Property. The Devil need not assault her with Temptation, she danceth willingly after his Pipe. She is not easily sad, because she hath a fiery Light in her Complexion, and thinks always that it is the Divine Light, and her Ways are holy and good; but, as long as the Soul goes no higher than the Complexion, it is a proud, envious, wrathful, violent, oppressing Will or Spirit.

She desires in her Pomp to make a glorious [Show] out of her fiery Complexion, and in the Height of her Pride and Arrogance will be reputed holy.

O thou Devil in an Angel's Shape, how dark art thou when the fiery Glance of thy Complexion comes to be put out by Death?

II. Of the SANGUINE COMPLEXION.

THE *Sanguine Complexion* is mild, lucid, and chearful, after the Air's Property. It is easy, gentle, lovely, and resembles much the [inward] Life from whence these Properties flew into the outward Man.

If the Soul be clothed with this Complexion, and will fix her Imagination and Life in it, then doth she demean herself friendly, subtle, and desirous to try many Things.. It likewise comes to pass, whatsoever the Constellation models forth she experiments it.

in her Complexion. She is naturally chearful, yet soon amazed at the Terrors of the Fire's Power; but in herself she is great in her own Conceit, and above Advice. The Complexion gives her a sharp Understanding according to the outward Spirit. She doth not ordinarily transgress through Anger. She is seen lifted up into a Height of Spirit, and as soon again cast down; as the Air easily moveable. She must look well to herself; the Devil is much enraged against her, being not able to get much Advantage over her [but] he endeavours to perplex her with a Variety of Imaginations, that she may not fix her Thoughts upon God's Kingdom. He represents strange Things to her Fancy for her to spend her Time in, and she herself delights in various Studies. The Stars inject their Imagination into the Air; and from hence her Fancy is filled with many strange wide-wandering Thoughts.

The Man converses humbly, friendly, candidly, and peaceably with all Men; yet doth the Devil set on his Enemies against him, whence he must suffer much; but glides easily, like the soft Air, through all, and seldom is he troubled with much Sadness.

For he having no fiery Complexion burning within his Heart, the fiery Terrors cannot much corrode his Vitals; only let him be careful to preserve himself from Unchastity and Idolatry, for else by their Means the Devil will find an Ingress into his Complexion.

III. *Of the PHLEGMATICK, or WATERY COMPLEXION.*

WHEN the Soul is clothed with this Complexion, and swells up the Principle of her Life with it, she is of a dull, heavy, swinish, and rude Temper of Life and Conversation; most perverse and careless, of a gross Corporature, slight Understanding, yet capable, through teaching, of any ordinary Skill. If she be not inspirited by the *Lunar* Influence she will prove an arrant Blockhead, yet by the same Influence will become very much inclinable to Wickedness and Injustice.

A Man may make any Thing out of this Complexion. The Watery Spirit takes any Tincture to itself, be it good or bad. This Complexion makes, likewise, a hypocritical Pretense to Holiness, and arrogates to itself the Repute of an honest, righteous Life, but it is not without Mixture, and in this it resembles the glittering Property of the Water. The Soul in this Complexion is not prone to take much Notice of God's Wrath, and the dark World which lies hid in her Centre; but rather bites greedily on the worldly Abomination, and hides herself under the Water-Glance, supposing it to be the Resplendence of the Divine Light.

The Devil can introduce all the Villainy he exercises in Hell itself into this Complexion; and, if the Stars hinder not, and the Soul will give Way to it, he gets as much Advantage here as he doth in the Fire of the Cholerick Complexion. For Sin here is as little regarded, as the Water-Stream that passes away. He hath Power likewise to assault this Soul with Sadness, whensoever she goes about to oppose him: For he darkens the Water-Glance with the Sin's Foulness, which she had brought in, and shuts in the Soul in this dark Prison, that she cannot behold God. But, when the Soul with a strong Resolution storms the Prison-Gates, she delivers herself; the Devil can subsist here no longer. The Complexion is too weak a Hold, the Fire is his stronger Fortrefs.

IV. *Of the MELANCHOLY COMPLEXION.*

The *Melancholy Complexion* resembles the sad Earth, which stands in a perpetual Fear before the Wrath of God which came into her in the Creation.

It gives a moderate Understanding, yet of deep Cogitations.

The Complexion-Chamber stands open, and is capable of much Knowledge if the Way be not blocked up by too much Sadness.

Is the Soul clothed with this Complexion, and takes she her Nourishment from it? Then doth her Fire burn extremely dark: Then is she likewise exceeding sad, esteems not much any worldly Pomp, and is by Reason of the Complexion always in Heaviness. The Devil mightily assaults her, being desirous to throw her headlong into the full Possession of his Kingdom of Darknes.

For he enters there gladly where Darknes hath the Predominance. He makes strange Representations to the Soul, and frightens her with the Thoughts of her own Wickedness, that she may despair of God's Grace. For otherwise the Soul in this Chamber of *Melancholy* is not much serviceable, if she depart not from God's Grace and grow light-minded. But then the bodily Complexion may serve him in the Office of a Robber and Murderer, who regardeth Man, God, and the Devil all alike. For if she once turn aside from God, and give herself over to the Obedience of the Complexion, then all whatsoever the Stars work in the Complexion she puts it in Execution, and the Devil mixes his Imagination therewith.

But while she remaineth in the Combat against the Sadness of the Complexion, there is none among all the four Complexions whereinto less Wickedness is introduced. For she is always in Combat against the Devil, knowing him to be her very near Neighbour. For the Darknes is his Habitation; therefore doth he so willingly assault the *melancholy Soul*: Striving always, either to keep her in the Darknes, or to throw her down headlong from her Hope in God, that she may despair and make away with herself.

For he knows well what the Soul can do, if she once kindle God's Light in her; for then she fires his Garrison over his Head, whereupon he remains in great Ignominy, and his Deceit is made manifest.

There is no Complexion wherein the Devil's Will, with all his sly Suggestions, lie more open to the clearest Discovery (if the Soul be once kindled in God's Light) than in the Melancholy; as they, that in their storming his Fort, have felt his Onsets, well know. For they then in their enlightened Complexion see quickly what a shameless impure Harpy he is. After that, he desires not to come near the Soul, except he finds her secure; *in suo (i. e.)* returning to feast herself in the House of Sin. Then he comes as a fawning Spaniel, so as the Soul knows him not: Strows Sugar upon her Viands, holds forth to her nothing but Shows of Friendliness and Piety, till he can bring her back again out of God's Light into the Complexion, that she feed upon its unwholesome sad making Nourishment.

Oh! how cunningly doth he lay his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he frightens her in her Prayer, especially in the Night Time, when it is dark, injecting his Imagination into her, that she thinks God's Wrath now seizes upon her, and will throw her into Hell. Then he makes a Semblance to have Power over the Soul, as if she were his, though indeed he hath not Power to touch one Hair of the Head. Except she, despairing, yield herself over into his Hands, he dares neither spiritually take Possession of her, nor touch her; only he darts his Temptations into her Imagination through the Complexion.

For this is the Reason why he so assaults this Soul, *viz.* because the Complexion-Chamber is dark. For into the Light he cannot intrude his Imagination; it is Man's Sin must give him Entrance. But into this Complexion he finds an easy and most natural Entrance, it being of a Nature so near that of his own most desired Home; because its dark Desire produces Darknes, in which Fear is an Inhabitant by Reason of the wild Earth: Except in this Respect, he hath not one Spark more of Right to, or Dominion in this, than the other Complexions. He can accomplish no more in the Imagination than

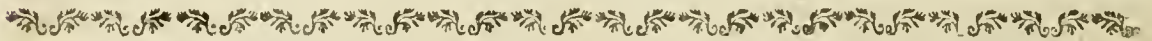
only to affright the Man, and make him faint-hearted. If the Soul through Despair do not give herself over to him, then he induceth the Man at last to make away with himself; for except the Man first cast away himself, he durst not lay Hands on him.

The Soul hath its Free-Will or Choice; and if it withstand the Devil, and refuse Consent, however desirous he be, yet hath he not so much Power as to touch the outward sinful Body. He boasts himself indeed as if he had this Power, but he is a Liar. For had he such Power, he would shew it. But it is not so. Christ hath by his Entrance into Death, and Hell's darkest Dungeons, set open the Gate of Heaven to all Souls; each one hath now a free Entrance. The Devil's strong Cords, wherewith he fast bound the Soul in *Adam*, is broken asunder by the Cross.

O how unwillingly does he hear the Cross mentioned, which seriously applied [in the Work of Mortification] is his most deadly Pestilence.

The Devil is ever objecting to the melancholy Man the Heinousness of his Sins, and thereupon seeks to persuade him there is no Possibility of attaining God's Grace and Favour: Therefore that it only remains (he despairing) for him to stab, drown, or hang himself, or murder another; that he (the Devil) may gain an Approach to the Soul; otherwise he neither dares nor can touch her.

But, if he can so far prevail with the Soul, that she consent to his Suggestion, then is he as a Hangman that binds a Prisoner, and leads him to Execution; yet dares not execute any Thing upon her, till she herself become her own Judge and Executioner.



The Third Chapter.

A Receipt for the Prince of Darknes when he comes in his black Visard to affright the Soul into Despair.

WHEN he sollicit the poor Soul to despair, let a Man at his coming set before him this following Receipt to feed upon.

The Devil is a proud, arrogant Spirit; whom a Man cannot any Ways more vex, so as to make him quit the Place, than by withstanding him with a bold, chearful, and courageous Spirit, without showing the least Fear or Terror at his Approach; for he hath not one Straw of Power to hurt: And likewise by casting in his Dish the Shame of his Fall; of how beautiful an Angel he is now metamorphosed into a black deformed Devil. First, when he comes with his Sin-Register, and makes a Show of his Power and free Entrance he hath gained to assault thee, by no Means dispute with him, give him to that Point no Answer. But when he first assaults the Soul by injecting into her Imagination evil Thoughts [of God] and the Horrour of Sins past, and gives out as if he would now snatch her away with him in a terrible Storm; then bear up against him with a fresh Courage, and say, Whence comest thou, thou foul Spirit? I thought thou hadst been in Heaven among the Angels, but thou, it seems, severed from that Communion, comest hither to boast thyself with the Register-Book of God's Wrath. I thought thou art been a Prince in the Divine Regiment, how comes it thou art cast down from that high Dignity to be his Jailor? Is then such a bright Angel turned down to be a Hangman? Fie on thee, what wilt thou with me? Get thee hence into Heaven to the Angels if thou art

God's Servant. Avaunt hence, thou Executioner of God's Wrath; go to thine own Angels, thou hast nothing to do here. This Receipt he will, I hope, feed on with an Appetite, it is for his Health. Will he not yet begone, but still holds forth the Sin-Register? Then stand before him, and say, read, and take good Notice of these Words: [*The Seed of the Woman shall bruise the Serpent's Head.*] Canst thou not find it? Stay a little and I will light a Candle to help thee. It stands registered in the same Place with *Adam's Fall*, where immediately upon the Denunciation of Judgement from God's Wrath upon Man follows this Sentence of Wrath upon thee, and of Mercy to the fallen Sons of *Adam*, *That the Woman's Seed should crush thy Head.* This is another Receipt which will please him no less than the former.

But if he will not yet be gone, but shall still urge, Thou art a gross Sinner; hast purposely committed this or that heinous Sin, which thou knewest to be an offence, yet would still cover thy Deformities with the outward Mantle of God's Grace; when as the Principle of God's Wrath was indeed kindled in thee, and that therefore thou art now the Devil's Property.

Thus, by the Injections of the Devil's Imagination is the poor Soul often cast into such affrightning Thoughts as these, Thou hast been a heinous Sinner, and for this Cause God hath forsaken thee.

Ne'er will the Devil lay hold on thee and throw thee headlong into the bottomless Pit, (whence she grows exceedingly afraid of him.)

But when he signifies his Approach by these his discomfoting Harbingers, take again a fresh Courage out of Christ's Armoury against him; and say, I have yet something for the Devil in Store, that may, if thou canst use it, help thee to thy Angel's Shape again: Here take it, and say if thou canst, *The Blood of Jesus Christ cleanseth us from all our Sins*; Item, *The Son of Man is come to seek and to save that which was lost.* What wouldst thou give, O Devil, that God might become Man in thee? I have always an open Door of Grace to these saving Promises; but thou hast not so; thou art now, as always, a Liar: Pack hence, thou hast not the least Share in me. If I be a Sinner, the Guilt is principally thine, thou through thy Deceit wroughtest the Sin in me. Take to thee what is thine own, the Sin is thine: The Sufferings and Death of Jesus Christ is mine. He for this purpose became Man, that he might free us from the Guilt and Infection of Sin. Thou wert he that wrought the Sin in me, keep it as thy own Portion; and my Lord Jesus Christ hath wrought in me that Righteousness that is accepted with God; this I will keep to myself. His Death and Passion for Man's Sin is mine: He died for my Sins which I have committed, and is risen up in his Righteousness; and hath received my Soul into his Satisfaction. Christ is in me, and I in him; my Sin is in thee, and thou in Hell.

Mock him further, saying, Go too, thou glorious Angel, that couldst not stand one day in Heaven. Thou wast created an Archangel, but now boasts thyself of the Sin-Register, the filthy Sins of Men's Transgressions.

Take, thou Hangman, my Sins into thy Beggar's Wallet; art thou now become Sin's Servant? Carry them to thy Masters. So shall I be rid of them, and Christ's Merit only remain with me. Christ hath said, *My Sheep are in mine Hand, and no Man can rend them thence from me; the Father, that hath given them me, is greater than all.*

Thou bright Angel! how art thou turned to a Drudge, to bear about that Sack full fraught with Sins! from a Prince to a base Executioner! Get thee hence with thy Load of Sin, and take mine to make up Weight; for it is Men's Sins thou hast most Need of; nor doth ought else belong to thee; in my Soul thou hast not the least Share. Here I stand, devour me if thou canst. But see, I have in me a Sign or Mark, *viz.* the Sign of the Cross, whereon Jesus strangled Sin and Death; destroyed Hell, and bound up the Devil to remain a Prisoner within the Dungeon of God's Wrath. Swal-

low this Recipe with the Rest, and they may perhaps remetamorphose thee into an Angel.

Suffer not by any Means thy Thoughts to dispute with him, neither be terrified at his Presence. Let Nothing make thee despair by Day or by Night. He dares do thee no Harm though thou mockest him never so bitterly, if he giveth thee Cause for it. Otherwise mock him not.

If the inward Anguish or Terrour of the Soul be not accompanied with a Kind of [outward] terrifying Astonishment, then is the Devil not there present; but it is the Soul's Amazement which is affrighted at the inward Risings of the dark Abyss, or awakened Principle of God's Wrath in her. She thinks oftentimes when the melancholy Complexion is kindled by some angry four Influence of the Stars, that the Devil is there, when, indeed, there is no such Matter. When he comes, it is either with vehement astonishing Terrours, or in an Angel's Behaviour, or rather in a flattering Posture, like a fawning Hound. If he comes to thee in the Dark and scares thee, thou being in the Dark, stir not a Foot from thy Place, fly not from him; he is not worthy a Man should do him that Honour. Mock him in the Dark, saying, How, now! Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand as a Thief in those dark lurking Holes? There had Need be provided for thee (who swillest up so greedily the fetid Exhalations of Sin) some other more stinking Abode. Let this when he comes be his Entertainment; but otherwise give him not by causeless Provocation any Occasion of drawing near. A stout-hearted Man, who starts not back for all his Menaces, he doth not lightly assault; especially, if withal he take Courage and deride him; for he is proud, and would be Lord wheresoever he be. If the Man he assaults will not flinch, nor give back his Ground, it much troubles him; he will not stay long there. And if (as most commonly) at his departing he leaves a Stink behind him, then leave the Place for that Time, saying, Fye, thou stinking Hangman, how strong thou smelllest of thy own Dungeon? The Draught-house smells not so odiously. Thus, repulsed with Scorn, he will have small Mind to return again in Haste with his Vapours against the manly Soul.

Entertain (as I said) no Dispute with him in thy Mind, for he is not worthy the spending an Argument upon. Fix this one following Sentence in thy Imagination (which will be enough, nor shalt thou in thy greatest Affrightments need more Comfort) *The Blood of Jesus Christ, the Son of God, cleanseth us from all our Sins.* Herein wrap up all thy Thoughts; let, for the Time, no other issue out of thy Heart, let the Devil suggest to thy Imagination what he will, know all what he says is a Lie, but this Sentence is a firm Truth. Hold it fast as thine own, maugre all his sly Suggestions to the contrary.

Make not Provision of many Sayings against the Assaults of Terrour; he is too subtle for thee, and steals the first and best out of thy Heart, that thou forgettest or doubttest of it. Wrap up thy whole Soul and Confidence in one; there is Strength enough in that one to withstand him; thou mayest in its Strength, wilt thou but wrap up thy Soul in it, easily put him to Shame. Neither can he touch thee, nor will he long abide thy Presence. If thou manfully stand thy Ground, and give not back, he becomes a Laughing-stock to his other Agents employed in his Service among Men, and also the holy Angels; therefore he usually takes his Wings, and flies away before he be forced by those tart Scoffings to avoid the Place.

Repeat, therefore, as Need requires, that one Saying thou hast made Choice of, fix it in thy Heart, and from thence strengthen thy Courage against him. The Spirit which lies hid in the holy Oracle will not fail to stand by thee. Though thy Soul tremble before him stand firm (though in the Wrath his own Principle) against him; yea, though thou art in Fear of thy Life, thou shalt suffer no Hurt.

He dare not force thee, nor indeed hath he any Power to touch the Soul during this Life. For Christ hath unlocked the Door of Grace, it now stands wide open to the poor Sinner; while he lives upon Earth this Door of Grace stands open in the Soul.

Christ hath in his Soul broke open the Iron Gate that was fast shut up in God's Wrath. Now all Souls have a Communion and Correspondence with this Soul. They all come from one, and are altogether one Tree with many Branches. His breaking open of that Prison is from him gone forth upon all Souls from *Adam* till the last Men. The Door of Grace stands open to them all. God hath shut it up to none but those that will needs exclude themselves. The Sign or Mark of his Ingress into the Manhood is manifest to all Souls. The same will be a Witness over all ungodly Men in the Judgment Day, which they have despised:

Though our Sins (saith Esaias) were as Scarlet, yet stands the Door of Mercy still open, for in the Sinner's Conversion they shall be made white as the snowy Wool. The Prophet Esaias further saith, Can a Mother forget her Child that she take not Pity of the Son of her Womb? She may possibly forget it; but I will not forget you: For I have marked you in mine Hand; that is, in his Hands pierced through with the sharp Nails, and in his Spear-wounded Side, did he engrave the everlasting Memorial of the Soul of all Souls.


Now, if any Man will not come and rest himself therein, but contemn the Mark of Christ, or suffer the Devil to cover it, he is himself in the Fault. And though he cover it, yet remains it still deeply engraven in the greatest Sinner that lives on Earth. For *Esaias* says in the Spirit of Christ: *Though a Mother forget her Children (which she cannot do but with great Grief) yet shall his Love and Grace never be forgotten.* He forgets not the Souls though never so deeply dyed in the sinful Tincture, for he hath engraven their Character in his own Blood and Death; not of some only, but of the whole Tree, with its Root and Branches; and *As Sin came from One upon All; so (saith the Apostle) came Righteousness through Christ upon All.* As the Sin from One pierced through All unto Death, so had the Righteousness out of Christ its Impenetration from One into the whole Stock, with all its Branches, to animate them to a new Life.

But that all Men partake not of this Life the Fault is in their own Will, their Will is free. *God's Will is that all Men should be holpen, and Psal. v. Thou art not a God that willest the Evil.* And *Ezekiel, As true as I live, saith the Lord, I will not the Death of a Sinner, but rather that he be converted and live.*

Therefore, let no Soul think the Measure of mine Iniquities is full; God hath forgotten me; I cannot be saved: No it cannot be so. He hath engraven her in his Nail-pierced Hands. She is a Sprig of the great Tree of all Souls, and hath an invisible Commerce and Communion with all, as the Branch with the Tree. While she lives in this World, so long as she is clothed with Flesh and Blood, she remains yet in the Tree.

The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.


 ALL Temptation comes not from the Devil, especially with melancholy Men, but the most Part of that afflicting Sadness which falls so heavy upon them comes from the Imagination of the Soul. Which being necessitated to dwell in dark melancholy Habitations, no Wonder if it be easily surpris'd with Heaviness, so as to think God hath forgotten her, and will have none of her. For the *melancholy Complexion* is dark, and hath no Light of its own, as the other Complexions have; yet this Darkness is not essential to the Soul, but is only her lonesome Tabernacle, during her Pilgrimage here on Earth. Nor doth the Soul's Holiness and Righteousness consist at all in the Complexion, but [is deep rooted, viz.] in the inward heavenly Principle where God dwells: For, as *St. Paul* says, *Philip. iii. Our Conversation is in Heaven.*

Now this Heaven wherein God dwells is not manifested in the outward Complexion, but only in itself, viz. in the second Principle.

It often happens, that the holiest Souls are in this Manner overwhelmed with Sadness, and this not without God's special Permission, to the End they may be proved, and strive the more earnestly after that heavenly Crown of Victory which is given them in this Life as a Pledge of their everlasting Felicity.

For, when the Soul takes Heaven as it were by Storm, and wins her Crown (the Gift of the Holy Ghost) after a constant persevering Stedfastness in the fiery Conflict, her Crown of Triumph is much more noble and precious than that which is not obtained till after the bodily Death. For the Revelation of Jesus Christ saith, *To him that overcomes will I give to sit with me upon my Throne, as I have overcome, and am seated on my Father's Throne; Item, To him that overcomes will I give to eat of the hidden Manna, and will give him a good Testimony, and with the Testimony a new Name writton, which no Man knows but he that receives it.*

But to return to the natural Cause of Sadness in the *melancholy Complexion*.

There often happens a malignant Conjunction of the Stars, or Eclipse of the Sun or Moon; which, if it chance to be in an earthly Sign, and δ poison the δ with his hellish Influence, then does the Influence of this δ mightily terrify this Soul enwrapped in the *melancholy Complexion*. She always imagines it is the fierce Wrath of God is risen up against her, or that it is the Devil is now come to hale her away into Hell. For her Complexion being strongly imbittered with δ his venomous Beams, and finding herself enclosed in a desolate and dark Dwelling, she presently imagines God hath cast her from him, and will have none of her; and this especially when she casts her Imagination into the Complexion by an anxious Search, and so feeds upon δ his poisonous Breath, and blows up her Fire-Life therewith. Then is she filled with a most bitter Anguish and horrible Fear of the Devil, and God's Wrath in her. Then begins she to speculate, and think that God hath not ordained her to Eternal Life in Jesus Christ. Whereupon she becomes so discontented, that she cannot willingly lift up her Eyes and Countenance to God; thinketh herself such a heinous Sinner, that the Door of Grace is wholly shut up against her.

But all this is nothing really but a Phantasy arising from the Complexion disturbed by the Starry Influence, wherewith the Soul plagues herself. For when the Macrocosmick

Spirit hath, in the Constellation's Vehicle, insinuated itself into her, it acts in her like a *Hocus-Pocus*, and fills her Brain with strange Fancies; insomuch that both the deluded Soul is therewith much afflicted, and the outward Spirit inflames itself in the earthly Origination. Whence the central Wheel of Nature whirls so fast about, that the Spirit cannot fixedly lay hold upon and stay the Thoughts, which is properly Madness: With which we often hear how melancholy Men are infested. Which when the Devil sees, he injects likewise his Imagination, torments the Soul yet worse. But he hath no Power to hurt her but by herself; only the same Principle which is the Fountain of Anguish in the Soul, is also the Fountain of his Life [as Devil] and therefore he is most delighted in such a Lodging. Except in this he hath a perfect Abhorrency from the whole Nature of Mankind.

Therefore let no Man, thus tormented with Anguish, imagine within himself in the Assaults of the Complexion, that it comes from God's Wrath, and Want of Mercy in him; which is a mere Fausy of his own Complexion in the Stars. For we daily see that the vilest fatted Swine of the Devil's Herd, that wallow and bathe themselves Day and Night in the Filth of Sin, are not so full of Sadness; not so assaulted with this Kind of Temptation. The Reason is, because they have an outward Light in the Complexion, wherein they dance before the Devil in an Angel's Likeness. So, as long as there is but one little Spark of Light glimmering in a Man's Heart, which desires God's Grace, and would gladly partake of Salvation, the Door of God's Grace stands yet open.

For he who is given over by God, whose Sin is come to the full Measure, he is not at all sollicitous after God, Man, or Devil; but is stone-blind; runs on carelessly in a Course of Lightness without Fear; rests himself upon a customary Practice of some outward Service of God; goes a Beast into the Sanctuary, and comes again a Beast out. There is in him no true Divine Knowledge, but all his Religion is a mere outward Custom and Chimæra of Man's Brain, which he sets up to himself as an Idol, and embraces it as his Holiness.

Hereby may the Melancholy Mind perceive, that God doth not so thoroughly manifest his Wrath in this Life. For, however the Ungodly be punished by God in this Life, he looks at the Punishment not as coming from a Divine Hand, but as a Thing casually befallen him.

But that this troubled Conscience is rather a Subject of God's Pity than Wrath, that of the Prophet *Esaias* doth sufficiently evidence, *A bruised Reed will be not break, and smoking Flax will be not quench.* Item, *Matth. xi. Come to me, all ye that are saddened in Spirit, and I will refresh you.* Now, his Yoke is this: That what in the Course of Nature, or by special Providence, befalls the Soul, be it Temptation, Persecution, Weakness of Body or Spirit, a Man bear it with Patience, and cast himself with a resigned Will into God's free Love and Mercy. The Affliction then cannot hurt the Soul at all, but rather much profits it. For while she sits contentedly in the House of Mourning, she is not in the House of Sin, *viz.* the World's Pride and Voluptuousness. For God holds her hereby fast chained from ranging abroad to immerse herself in the Delights of Sin.

She must be content to remain in Sorrow for a little while, but, alas! what is it! how soon will she be at liberty from her sorrowful Prison, and have the victorious Crown of everlasting Joy set upon her Head. O Eternity, thy Duration is of a vast Extent! What is it for a Soul to be a small Moment of Time in Sadness, and after that to rejoice everlastingly? For God will *wipe all Tears from their Eyes.*

As long as there is in the Soul but one single Spark that breathes after God, God's Spirit is itself present in that Spark. For that a Man is desirous of God, and earnestly labours after him with a longing Thirst, comes in no wise from the now corrupted

Nature of Man, but it is the Impulse of the Father, in his Son Jesus Christ; drawing the Soul towards him. The Holy Ghost is itself the Divine Desire. No Man can desire God without God's Spirit, which is always in such Desire, and holds fast the Will of the Desire in God; whereby the poor Soul is preserved from falling away: For St. Paul saith, *We know not what we should speak before God, when we pray, but the Spirit of God intercedes for us with Groanings which cannot be uttered, according to the good Pleasure of God.*

Why should we then any longer rest in pusillanimous doubting of his Grace and Good Will towards us? He is far more willing at all Times to receive us to Mercy, than we are to come to him.

See how he dealt with the lost Son, who had wasted his Father's Inheritance among the Devil's fatted Swine, and was now become a naked and filthy Swineherd. How, as soon as he saw him returning to him, he fell upon his Neck and kissed him, saying, *This is my dear Son whom I had once lost, but is now come home again; he was dead, but is now again restored to Life!* How he stirred up himself with his whole House and Neighbourhood, to rejoice over his once prodigal Son returned again into his Bosom! According to what Christ in another Place testifies more explicitly, *That there is Joy in Heaven among the Angels of God over one Sinner that repenteth, more than over ninety-nine just Persons that need no Repentance.*

This lost Son is no other than the wretched sinful Man, when he begins to be sensible how great a Sinner he hath been, and thinks of betaking himself to God's Mercy. Then doth our most gracious Father in Christ Jesus go out to meet him; embraces him with the deepest Joy, and both the Angels and holy Souls in Heaven rejoice exceedingly, that a beloved Soul, a dear Brother, is come up to them from out of the House of Sin and Death.

The sorrowful Soul troubles and torments herself, because she cannot presently in the Point of her Desire exultate, or dig up in herself the Fountain of the greatest Joy. She sighs and bewailes her sad Condition, thinks God will have none of her, when she cannot palpably feel his Presence. She sees other Men, who walk along with her in the Way of God's Fear, that yet are chearful enough; and supposing this Chearfulness of their's proceeds only from a Divine Fountain of Love and Light in their Souls, is conceited, that she is not accepted with God, but rather rejected by him; because she does not presently upon her Conversion, which she expected, feel in her Heart the like comfortable Effects of the refreshing Presence of God.

Before the Time of my Enlightening, it went even thus with me. I stood out a hard Conflict before I obtained my precious Crown of Victory, and then did I first learn out this experimental Knowledge, that God dwells not in the outward fleshy Heart, but in the Soul's Centre in himself. Then was I also first aware of it, that it was God which had laid hold on me, and drawn me to him in my first Desire, which before I was ignorant of, thinking the good Desire had been my own Property, and that God was indeed far from me. But afterwards I saw him, and rejoiced at the unspeakable Grace and Love of God, and now write the same for a Caveat; that they by no Means faint or despair, when the Comforter delays his coming, but rather think of that of *David, Heaviness may endure for a Night, but Joy cometh in the Morning.*

Thus hath it fared with many of the chiefest Saints of God. They were forced to strive a long Time for their Crown of Victory. Nor, indeed, is any Man crowned therewith, till he hath passed as a Conqueror through the Combat. It is, indeed, deposited near the Soul; but in the second Principle the Soul stands fixed upon the first Principle, and therefore, if she will have the Crown set upon her Head in the Time of this Life, she must earnestly fight and contend for it. And then if she go not so far as to obtain it in this World, yet she obtains it after this Life, in the laying down of

this earthly Tabernacle. For Christ saith, *Be of a good Comfort, I have overcome the World, and in the World you have Sorrow, but in me Peace.*

The precious Pearl lies in many an assaulted and troubled Spirit, much nearer than in them that think they have already comprehended it. But it hides itself, for where it lies richest and most noble, there will it not easily discover itself, but rather wrap itself close up, as if it would never be communicated. Therefore, let no Soul be hereby terrified or amazed. She therefore hides herself, that the Desire of the Soul, being the more earnestly inflamed after her, may, in the Comprehension, drink deep to assuage her Thirst, and meanwhile knock unweariedly at her Gate, until it be opened unto him. For, says Christ, *Seek, and ye shall find, knock, and it shall be opened unto you; And, My Father will give the Holy Spirit to them that pray to him for it.*

Have a certain assured Confidence upon God's Promise; and however thy misgiving Heart say no, yet let not this affright thee. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, that the fleshly Mind and Spirit be so jocund, that the very Heart and Reins leap for Joy. This is not Faith, but these are only some Love Emanations from the Holy Ghost within, a divine Lightening, which hath no Stability, but, after a short Resplendence, disappears. For God dwells not in the outward Heart or Complexion, but in himself, in the second Centre, in the Jewel of the noble Image of God's Likeness which is hidden in this outward World. But the true Faith is, that the Spirit of the Soul with its Will and Desire goes into, and thirsts after that it neither sees nor feels. Here understand that of the Soul in itself precisely considered, stands not in this Time, yet she sends in the subtle Spirit of the Will which hath its Original from her Fire-Life; and in this Spirit of the Will is the precious Pearl received; so that the Soul's Fire now remains in the Desire. For so as the Pearl remains in the Spirit of the Will, so long does the Desire remain in the Soul. For this Pearl is a Spark of the Divine Love; it is the Engine with which the Father draws the Soul unto him in his Love. The Soul must therefore stand fast in her Desire, even when the outward Reason out of the dark Complexion speaks a flat Contradiction, and denies God's Presence there. Were not God present, there could be no Desire or Will after him in the estranged Soul. For, where God is not in the Spirit of the Will, the Soul is as wholly blind and dead as to God, desires not God at all, nor hath any Want or Breathing after him, but lives and disports himself in the Heaven of his own natural Light, and self-pleasing Imaginations; only is a more subtle piercing Understanding than the other Beast of the Field, his Soul's natural Essence being of a higher Gradation than their's. Therefore, by no Means let any troubled Soul suffer the Complexion to fasten such an Imagination as this upon his Heart, that God is not present with her, will have none of her, otherwise the Soul, feeding upon such Imagination, becomes exceeding heavy. It is a very great Sin for the Mind to shape out such a Fancy in the Heart: For by this Means the Soul, which is a noble Creature, out of God's Nature, falls into great Anxiety, and the Phantasy kindles the Soul's Fire with this Jewel, and causes it to burn in the painful Principle.

Dear Soul, think no other, when the anxious Property of thy Complexion, thus kindled by the Stars, begins to move, but that thou then standest as a Labourer in God's Vineyard; thou must not stand idle, but be working; thou dost God herein a great and very considerable Piece of Service. And thy Labour is this, that thou overcome the Temptation by an immoveable Faith, however no Comfort in the outward Heart appear to support it. Be not deceived; it is not Faith to give Assent to what I see and feel; but this is Faith, to trust the hidden Spirit, and believe the Truth of its Words, maugre all the Contradiction of blind Nature; and this so firmly, that I choose sooner to lose my natural Life than distrust his Promise. This is a Faith which wrestles rightly with God, as old *Jacob* did the whole Night, which

though it neither sees nor feels the least Atom of the Thing hoped for, yet rests firm upon the Word of Promise. This Faith does, indeed, overcome God, as it was said to *Jacob*, thou hast wrestled with God and Man, and hast got the upper Hand. If thou ask what Word of Promise I mean, I answer it is this: *My Father will give the holy Spirit to them that humbly and fervently beg it of him.* And this is that which the Mouth of Christ itself hath further delivered, *When he cometh he will lead you into all Truth, for he will take of mine, and will make it known to you.*

Now that thou mayest undoubtedly know that this Temptation and Terrour comes from the Complexion, I will lay before thee an Example of that which happens, especially to the *choleric*, or *fiery* and *melancholy Complexions.*

When thou wakest by Night in a dark Room, thou art seized on with a strange Kind of Amazement and Terrour of Mind, and art subject to imagine, that there is somewhat in the Dark that affrights thee. Whence now proceeds this Fear? Is the Flesh afraid of any Danger to itself? No; sure it would not without the Force of Blows be made to enter as an Ox to the Slaughter-House into that Place of Terrour. But it is the poor Soul, a Prisoner in the Flesh, that is afraid in this Darkness, is ever solicitous and fearful, lest the Devil should lay Hold on her; for she knows that his Dwelling is in the Darkness, and therefore fears he will be catching at her: Whence it is easy to be seen the Fear proceeds from the Imagination of the Soul.

Thus goes it with a poor Soul perpetually mured up in the dark Chamber of the Complexion; she is so extremely out of Heart, that her Thoughts cannot clear up, but must grope in the Dark; ever fearing, because of the Devil and the Wrath of God.

Therefore, a Soul that is locked up in the dark Chamber of a *melancholy Complexion* should not dwell long, or scarce at all, in Speculations about the Wrath of God, nor give itself much to Solitude, but rather spend its Time in godly Conferences. For so the Matter of those, friendly and profitable, yielding sufficient Entertainment to the working Fancy, it is by this Means handsomely diverted from her torturing Cogitations. For no deep Speculation is in this State profitable for her, which seeing she cannot turn it to her Soul's Health and Comfort, it is better she let it alone.

Such a Man must also take Heed of reading such Books as teach the Doctrines of a partial and personal Election and Predestination of Men to Salvation or Damnation.

They all teach with Misunderstanding, and do not explain the Doctrine aright according to the Sense and Declaration of the mystical Language of the Holy Ghost, of which I have given a further and better Explanation in my other Writings.

Neither is it good for him to perplex his Thoughts with the reading of many Books, but rather to adhere solely to the Scriptures, in which he shall find durable and steady Comfort.

But if God hath given him naturally a deep-searching Understanding, in which the Soul cannot cease her perpetual diving to the Bottom of the deep Mystery, let him in God's Fear betake himself in continual Prayer to God, for the opening to him the Centre of Nature, in the finding whereof the Soul will be at Rest. For there she sees the Corner-Stone, on which the grand Fabrick of human Souls is bottomed, and so all Fear and Sadness quickly vanishes away; of which I am able to say by Experience, with soul-cheering and established Light, is attained by him that hath found this Centre. But no self-seeking or self-opiniated Understanding is able by his deepest Searching to find it out. Yet does not God willingly shut it up from any Man; but it must be sought and found in the Fear of God, by a constant Importunity in Prayer; for it is the greatest Treasure in this World: He that finds it hath an easy Egress out of *Babel.*

The *melancholy Complexion* should also with great Care avoid Drunkenness; that the Soul be not overladen and pressed down by the Power of the Earth. For when the Body thus loads itself with Drink, the earthly Fumes of the strong Liquor presently take Possession of the Complexion-Chamber; then does the Soul, entering therein with the Imagination to her great Hurt, feed upon the earthly Property, kindles her Fire therewith, and for a short Time rejoices in it; but the earthly floating Fumes of the Drink, which danced those merry Anticks in his Brain, must ere long vanish into Air; and he, like a Man warmed with a Whisp of Straw, returns a Prisoner to his old frozen Melancholy, which hath contracted itself in a heavy and darker Consistency by the Antiperistasis of a false Light of this momentary Refection. Then stands the poor Soul as most desolate and more than ever forsaken of God; for she loseth, in the Overflowing of the earthly Property, the divine Imagination and Desire; for the Spirit of God will not have his Dwelling in the earthly Imagination. Then ariseth in the Soul a sad despairing Repentance, as if she was accursed of God. The Wrath of God does then set itself against her, as if it would root her up from her very Centre, and throw her into the bottomless Pit of Darknes; then falls the Man into great Heaviness, and it may be for an Easement of his Grief, again associates himself with his Pot-Companions to refresh with them in their sottish Joviality. Thus do these foolish Drunkards, whose Company he is now linked in, add one Day of Sin to another, and plunge his and their own Souls almost irrecoverably into the earthly Darknes and the Wrath of God. I speak it as a most certain Truth, which I have a well-grounded Knowledge of, in the Centre of Nature and deepest Principle of Life.

Let the *melancholy Soul* beware also of inflaming itself with Anger: For Wrath is her greatest Poison, and drives her to Madness, which is clearly seen in the Centre. For the Complexion-Chamber is rude and unpolished, like the wild and uncultivated Earth, to which it is best resembled; it is also as the Earth was in the Beginning of the Creation, of itself without Form and void, and hath but a very slender Hold on the great Wheel of Nature. Whence it falls out, that upon a too vehement Excitation of the Fire of Anger, the Wheel of Nature whirls about with such a tumultuous Noise, that it makes the Body of the angry Man even visibly to tremble. Now then the Complexion-Chamber being so empty and void of Substance, the broken Wheel cannot so easily cement again, nor the Thoughts be reduced to an orderly Consistency or Composedeness; but all runs about in a Hurly-burly, fierce, fiery driving of Wrath and Fury; so that the Mind cannot fix the Thoughts in any steady Posture of Cogitation, as in mad Men is most apparently seen. Nor is he knowing of what he does, but as the disordered Wheel of the inward Nature moves, so are the tumultuous Motions of the outward Members of the Body: The Devil also slyly delights to fish in these troubled Waters, insinuates his Imagination therewith, aggravates the Madness yet more, and makes it his Instrument to work much Mischief. This Wheel well becometh the outward Spirit; but then the poor Soul also lays Hold on it, and causeth it to make Impressions of great Horrour upon her Spirit. Yet let no Man pronounce any Soul damned, during the Time of this Life, for the heavenly Sign of the Cross remains yet, upon which the Door of Grace standeth wide open. The Soul shut up in the Melancholy-Chamber must likewise carefully preserve herself clear from Covetousness, yea with the greatest Diligence; for it is a Thing no less baneful to her than Anger. For Covetousness is an earthly Desire; the Complexion is also earthly; and this Chamber being, as was said, empty and void, its Desire does naturally attract the earthly Substance into its empty Mansion, and fills it with such dark Matter, wherein the meer Wrath of God, with all Unrighteousness and Falsehood, lies enclosed, with much other Evil of the Nature of the terrene Property, which make the Complexion, being itself an earthly Desire, yet stronger and faster tied to the Earth than before.

Upon which earthly Matter, the Soul, feeding with her Imagination, feels afterwards, upon the awakening of Conscience, the fierce Judgement of God burning in her fiery Vehicle, who is inflamed and made hot by that evil Fewel of Falsehood and Unrighteousness which Covetousness had piled up in Store. Now, the poor Soul finding herself thus burning in God's Wrath, and encompassed only with that vast Congeries of that evil earthly Matter of Falsehood and Unrighteousness, when this Fire is still more and more kindled, cannot but fall into an Excess of Doubting, and despair of the Grace of God.

Know, therefore, of a Truth, that for the *melancholy Spirit*, there is nothing better than to lead a simple retired Life, in a mean Condition, where there is no Temptation to Pride, and where he may live soberly and temperately, not having his Mind charged with a Multiplicity of worldly Cares; which, if he be necessitated to sometimes, he must begin and end all in the Fear of God, and constant Exercise of Prayer, which will carry him on with Profit through all his Employments.

For the *melancholy Chamber* thus prepared is an excellent Council-House. It hath a Door open Heavenward. While it keeps itself in a watchful Posture of Sobriety, it pierces every Whit as deep as the *Sanguine*. But without God's Fear it obtains nothing beyond the shallow Comprehension of the natural Reason. If she stand open, and hath her Nativity in a Sign of which *Saturn* is Lord, she lays a Foundation of the greatest Mischief which hath plagued Mankind, almost from the Beginning of the World. She builds *Babel*, and thereby deceiveth both herself and others; by which, with her native Austerity, she gains Power and Reverence among the Sons of Men.

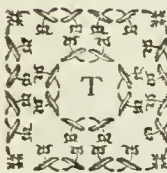
Therefore let a Man that is thus complexioned (however knowing as he thinks of that he hath in Hand) attempt nothing without Prayer. Let him always in the first Place commend his Heart, Thoughts, Mind, Will, and Actions, into the holy Hands of the highest God, to be directed by his Wisdom, to the Performance of his good Pleasure, and pray earnestly that he will be the sole Regent in all his Desires and Undertakings; so may the Complexion, freed from its Delusions by the in-dwelling Wisdom of God, be in his Hand a serviceable Instrument of much Good. Without this, none thus complexioned can in the publick Office perform ought that is good and well-pleasing to God.



The Sixth Chapter.

Of the other Three Complexions. A general Looking-Glass, wherein their several Natures and Properties are represented to the discerning Eye, very briefly described, as it were out of the Light of God's Grace set before the Eyes of my Understanding in the Spirit.

1. Of the CHOLERICK.



THE Man that hath his best Treasure, the noble Soul, inhabiting in the *Cholerick Complexion*, must above all Things exercise himself in Humility; otherwise he stands in very great Danger. He must pour this Water of Humility and Meekness into his Fire, that his noble Image be not therewith inflamed above Measure; for she is full of Pride, Severity, and sudden Anger, and is therefore of all Men feared and highly extolled, but truly loved by few, except the Divine Water from Heaven, *viz.* the noble Humility, descend down and incorporate with her Fire. Then doth her Fire break forth into a glorious,

mild, and harmless Flame, which gives Light and Warmth, and attracts to it the Affections of all Men.

For this Chamber hath a native Lustre of its own in itself, in the outward Nature, but is commonly void of Mildness and Humility, except she hath *Jupiter* or *Venus* Lord of the Ascendant of her Nativity. Yet hath she enveloped under *Venus's* soft Mantle her Devil, which tortures her Day and Night, with strong Temptations to Unchastity. And I tell it now for a Warning, that there is great Danger in this Complexion, yea, much greater than in the *melancholy*. For here comes the Devil in his Angel's Vizard of Light; which, as the natural Proceed of the Fire of the Complexion, tickles the Soul with the pleasing Sense of her native Light, whence she grows high-minded. He represents all Things to her Imaginations, as slightedly to be regarded, and so she swallows down glibly, and without Remorse of Conscience, all his poisoned Baits of Sin, as Swearing, Cursing, light and lascivious Talking, so that to despise and unhallow the holy Name of God in the Soul is a Thing usually practised in this Chamber. The wrathful fiery Essence bears up the Mind, that it can very hardly (especially in a right repentant Abstinence) sink itself down into a divine Temper of true spiritual Love and Meekness. It rather adheres rigidly to its wrathful Principle, will subdue all by Terrour, and make all stand in Awe of him. If withal its Nativity happened to be in an earthly Sign, there is then small Good that may tend to God's Honour to be naturally hoped for from this Complexion.

He, therefore, that hath his most precious Treasure locked up in this Storehouse had need be very circumspect both over his inward Life and outward Actions.

For the poor deluded Soul fixes her Imagination thereupon, and thence rejoicing in the slight Comfort of that natural Light, takes no Notice that she hath still her Residence in God's Wrath in the Hellish Fire; till either it awaken itself in her, or till she come to be bereft of her outward Fire-lustre, by the Death of this Body. Then she appeareth in her native Colours, a proud angry Devil, and must have her Abode in the Eternal Darkness.

Therefore it is good for such a Soul not to labour to purchase to itself any high Degree of worldly Power and Honour; but, if in the Way of divine Providence they fall to her Lot, then not to please her Imagination with reflecting upon the Thoughts of her Greatness: For she hath naturally a proud Fire-eye, easy to be enflamed. An earnest and humble casting down of herself in Prayer before God is her best Security.

This Kind of Soul is easily elevated by her fiery Complexion into the false Complexion of a triumphant natural Joy, which she often mistakes for the lively Emanations of God's Spirit. But it is a gross Error. The Approaches of the Spirit of God, when it reveals itself in the Soul, comes like that still small Voice of God to *Elias*, clad with the greatest Humility and meek Calmness of Spirit. O what a blessed Serenity and divine Triumph doth calm the Fire-Complexion in the Soul at its Appearance there: But it here rather remains in its own inward Centre, and hath very rarely its Outflowings into the outward Skirts of this self-admiring masterly Complexion.

Therefore take Warning, strive diligently after Meekness in Words and Works, so shall not thy Complexion be able to kindle the Fire of Hell in thee. For *God loveth an humble and contrite Spirit.*

Thou art not by thy Complexion at all debarred from Communion with God, provided thou abuse not the Good of it, and beware of the Evil. Be sure thou doest all with a sincere Desire to the sole Honour of God, and crucify thine own Will, and then thy Complexion shall do thee no Harm.

Of the SANGUINE.

THOU mayest live orderly according to this noble Complexion, but let not Hypocrisy take Place in it. By the Largeness of thy Comprehension, thou art capable of great Inventions. Take Heed thou bring not Stubble and Straw into thy sanguine Habitation, and mistake and give it forth for the Holy Ghost. For thou hast in thy Complexion a shining Light; it is but human, however defile it not, nor debase it by the letting in of earthly Vanity.

A sober temperate Life is good for thee. Keep thyself carefully from Drunkenness, lest thou castest thyself wilfully into thine Enemy's Arms. Thou art much inclined to Love; place it upon the right Object, love not Unchastity and Pride.

And though thou art naturally of a pliant, gentle, and humble Disposition, yet mayest thou be easily surprized with Pride. For thou bearest about thee (as the Air and upper Waters) a Receptacle of all the Influences of the Stars and Planets.

If thou wilt enter into the Fear of God, and behave thyself aright therein, thou mayest easily find the great Mystery; yet not of thyself, but through God's gracious Revelation, only thou hast above other Complexions a lightsome Chamber, and an open Door thereunto. Therefore, beware with what Kind of Food thou nourishest thy Soul.

For there is nothing so good by Nature, but it may be converted and abused to Evil, by the letting in that which is evil, to contaminate and commix with it. If Men despise thee, pass it over with Neglect, and trust in God. For this will often happen unto thee from the Wife of this World, by Reason of the candid Simplicity of thy Disposition. Keep well what thou hast, content thyself with the pure Simplicity of the Divine Wisdom, and have no Commerce with the subtle Inventions of the alienated Humanity, lest otherwise to thy Hurt, thou admit a Stranger into thy noble Palace. It is better to suffer here a little Shame, than everlasting Misery hereafter.

If thou shouldest addict thyself to Drunkenness, the Devil would then bring into thy tender House great Misfortune and much Evil. For thy Complexion is most hateful to him, being a Property wherein he can have no Possession, till he hath first infected it by the Introduction of false Imaginations, or some sinful Misuse of the Creature. A private quiet Life is best for thee; but thou art full of wandering Thoughts, and like the Air thou art resembled to, easily takest in all Impressions, and as easily lettest them vanish again.

Take Heed to thy going out, and coming in; mark well what thou lettest out of thy Soul, and what thou takest in, that it be not the Product of a starry Influence, but a genuine Issue of the Deity in thee. Else, if thou be not very watchful, thou mayest be easily misled to the deceiving both of thyself and others.

Of the PHLEGMATICK.

THE Truth and Righteousness were an excellent Medicine in thee, for otherwise thou art full of Lies, and little regardest what thou givest forth, or takest in.

Poor Soul, thou hast a very dangerous Way, and a vast Ocean of Sorrow to pass through. In this Complexion, thou art naturally inclined to a perpetual Defilement of thyself in Sin, both in Words and Deeds. Water hath, indeed, a bright Transplendence and Repercussion of Light; yet it is but a false Mirrour, and such is that of the poor Soul in this Complexion. For the Water receives all Things indifferently into itself, be they good or ill, which it keeps and darkens itself therewith.

In like Manner goes it with this Complexion: She receives all the poisonous Influences of the Stars into her Imagination, and presents them as a Looking-Glass to the poor captive Soul to contemplate in; which false Shadow she mistaking for a Substance, models for herself in Words and Works answerable thereunto.

O what a Treasury of smooth glozing Words hath this Complexion in Store, to sell, like the fresh springing Waters, to every one at an easy or no Cost, yet not unmixed with a concealed Bitterness from the Stars Infection. It makes no Scruple of deceiving with lying Pretences, which are the fair Tapestry its Hypocrisy lies shrowded under.

There is no Deceit seems too much to this Complexion. Lies are her Mantle of Hypocrisy. With a superficial Appearance of Religion she would fain pass for a good Christian and Servant of God, though living in *Babel*.

Thou dost not easily of thyself discover the Unrighteousness of thy own Ways; but, if a Man come before thee with a Spark of a true Light, thou mayest receive it into thy Mirror. The best Council for thee is, that thou know thyself a Man more than ordinarily addicted to Sin, yet mayest well enter into effectual Repentance, if thou wilt pray to God for the Government of thy floating Water by his Holy Spirit, wherewith the depraved Affection and Desire of thy Constellation may be restrained that it possess not the Soul, and drive it on Headlong into Folly.

A temperate Sobriety will also conduce much to thy Health both of Body and Mind; and to stand always upon thy watch, and to be frequent in Prayer, and constant in the Fear of God, will secure thee against all the Evil of thy Nature and Constellation. For he that is wholly actuated by his Constellation, lives no otherwise than a Beast. But when a Man sets up the Fear of God, as a Ruler in his Heart, the Soul then becomes Lord of her outward Inclinations, and compels them all into an Obedience to the divine Light; otherwise the Complexion becomes the Soul's Master and Instructor, which though she cannot govern in her own power, yet she presents before the Soul in her Mirror, the several Effects of the Configurations of the Stars and Elements, wherewith the Soul comes to be bewitched and led into Captivity.

Conclusio totius.

Therefore, let a Man behave himself as becomes a Man, giving the Dominion of his Life to the manly Reason and Light of God shining therein, and not suffer himself to be hurried on by the brutish Instincts of his Complexion, as a Beast to the Slaughter, so may he win the Possession of the highest and eternal Good; let his Complexion be what it will.

For there is no Complexion so noble and pure in Nature, but is capable of Infection from the malignant Impresses of the Stars, and of the Devil, and so the Man in Danger of being thereby led Captive into Sin and Death, if forsaking his true Pilot, he will suffer his Ship to be carried on by every Wind blowing from that Principle.

Therefore, is that of *St. Peter* to all Complexions a most necessary and reasonable Advice.

Be sober, and watch, for your Adversary the Devil goes about, as a roaring Lion, seeking whom he may devour.

Withstand him in the Faith and Fear of God, and be never securely careless of his Temptations.

A
T R E A T I S E
O F
CHRIST'S TESTAMENTS,
BAPTISM, AND THE SUPPER.
IN TWO BOOKS.

I. Of Holy *Baptism*, how it is to be understood in the Ground of it, and why a *Christian* should be *baptised*.

II. Of the Holy *Supper* of the Lord CHRIST, what it is, with the Benefit and *Effects* of it, and how the same may be worthily *participated* of.

And how they are to be *understood*, both according to the Old, and New Testament.

Set forth from the true Theosophical Ground, through the Three Principles of the *Divine Revelation*,

And presented to the Children of God for the Information of their *Understandings*.

By JACOB BEHMEN, the Teutonick Theosopher.

P R E F A C E

T O T H E

R E A D E R.

THESE two little Books of the *Testaments*, the one of *Baptism*, the other of the *Supper*, do the most deeply and plainly treat of those two grand Mysteries of any Book extant since the Apostles Times, and clearly satisfy the Doubts concerning them. This Treatise also shows who is a fit *Administrator* of *Baptism*. And it reconciles the Difference of Opinion about *Transubstantiation*, *Consubstantiation*, and the *Participation* of meer Bread and Wine, and shows how to understand truely the *right* Participation of the true Flesh and Blood of Christ under Bread and Wine. But we must *know* God before we can know his Institutions: And if we know not *who* he is, how can we know that we love him, and that it is not somewhat else which we love instead of him? For it is said by the Apostle *John*, ^a *He that saith he loveth God and hateth his Brother, is a Lyar and the Truth is not in him: For if a Man loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And he that loveth not, knoweth not God, for God is Love.* ^{1 John iv. 20, 8.} Further the same Apostle says, that ^b *God is Love, and he that dwelleth in Love, dwelleth in God and God in him:* ^{1 John, iv. 15.} And how can any one know this excellent Thing Love, in which ^c *whoever dwells is passed from Death to Life, if he knows not that he has it in him;* and ^e *then how can he either know God, or love him?* ^{1 John, iii. 14.} This Love must be *in us* if we be the Disciples of Christ; nay, there is not any Thing mentioned in the *whole* Bible concerning Heaven and Redemption, but we must have it *in us* while we are in this Life, or else we are not Partakers of it; yea, God has shed abroad his Love *into* our *Hearts*, which is *that Word of Truth* and Life which is *able* to save our Souls, and *does perfectly* save them that ^d *receive it, that is believe.* And it is both shed abroad and received by very many Souls, that neither know what that *Word* is, nor how they *received* it: For Example, when any Man is *troubled* at his doing of *Evil*, and is sorry for it, and wishes from his Heart he had *not* done it, endeavours to have a better *Watch* over himself, resolves never to do the same *again*, desiring Strength to be able to *resist* his doing of Evil any more, being *careful* lest evil Suggestions in his Mind should allure him, and *entice* him to any Evil again, and constantly *walks* thus circumspectly in his whole *Life* to the *End* of his Days; this Man has the Love of God *shed* abroad in his Heart, and has *received* it, else it could not bring forth such *Fruits* of the Spirit: And *he that is so led by the Spirit is the Child of God*, though it may be such a one does not know, if you ask him, what God's Love is, though he dwells in it. The Reason why there is so small a Progress in the *Knowledge* of Christianity, and the true *Institutions* of God, is

^d Yield to it
^e in Obedience
to the Dic-
tates of it.

because Men think to learn those Things by Rote, and not by Heart : And some are so far Enemies to themselves, which is deeply to be lamented, that if they read that the Scripture *says* a Thing, they care *not* what it *means*, or how to *understand* it right, by seeking and finding the Thing out which is spoken of, that they may be sure of the Meaning of what they read in that inestimable Book of God.

The Apostle has directed us to *try or examine all Things, but hold that which is good* : In *outward* Things we are easily persuaded to try before we trust in them ; but concerning *inward* Things we are for the most Part ready to take them upon Trust, and never try or examine whether those Things are so or no ; as the noble Bereans did, who were commended for *searching* or examining the Scriptures, *to see whether those Things were so or not* ; not whether those Words were written, but whether the Things mentioned were such, for they had Experience of the Things in Scripture before : But there is a Fear in some, that if we should be so inquisitive, and prying into *Mysteries*, we should run into the Extreme of being *too wise*, which cannot be, *except* in our own Conceit ; for our Saviour says, *be ye wise as Serpents, but innocent as Doves*. And indeed true Wisdom is required to be capable of apprehending the Institutions of God ; and not reading and conceiving only, but *living the Life of Christ*, whereby we shall come to the true Knowledge of Christ within us, who, though from the Beginning of our Existence he has been *knocking* and calling at the *inward Door* of our Hearts, invisibly and without a Form, before our knowing and receiving him ; yet after we have *opened to him*, and heard his Call by yielding our Hearts in Obedience thereunto, he will *get a Form in us*, and *be born in us*, and we shall be regenerated in him, and so we shall often feel him and see him within ; but then we must after that attain *the Stature of a Man in Christ*, and be his Disciples and Scholars, and be *taught* by the Holy Ghost proceeding from him in us, before we can know and understand such Mysteries as his Institutions are : But if we did seek, we *should* find God and Christ in our Hearts ; for though they be in us we find them *not*, because we examine not what, and who they are. And we are discouraged in our seeking, partly because many have sought as we have *accounted* it right, and have not found ; but the Truth is, they have not sought in the *right Place* ; they look to find God any where but in their *Hearts*, and yet he that cannot find him there, shall *never* be able to find him at all ; but *there* whoever seeks shall find him who is the Fountain, from whence all Things flow ; the Scriptures flowed from him, and whatever could possibly have been written, is *bidden in him* : The Prophets and Apostles wrote and spoke what they understood, but God was in their Hearts and Minds, and filled them with the *understanding* of the Holy Spirit : Our Saviour Jesus Christ had not the Spirit by Measure, *for in him dwelled the Fullness of the Deity corporeally* ; and he grew in Understanding till he had the Unction above his Fellows ; from which Understanding in him proceeded those Sayings, on Account of which the People confessed, that *he taught as one having Power, and not as the Scribes and Pharisees* ; who though they were learned in the Scriptures, yet Christ said to them ; *Ye err, not knowing the Scriptures* ; that is, the Meaning of the Things expressed in them, *nor the Power of God* ; and he that understands not the Thing in his Mind which he would utter, cannot rightly speak nor write of it. The Scriptures are the Writings of Men full of Divine Wisdom and Understanding ; but few other Books are written by such as so much as thought that the *Apostles* had so thorough a Knowledge of what they wrote in Divine Mysteries. Some there are that seem to think that the Writers of the Scriptures had it by such a Kind and Manner of Revelation, as if a Man or Angel should relate and dictate *Words to them*, and they themselves have no more Understanding of it, than their Reason can apprehend upon the bare *hearing of the Words* ; and that is all the Skill some of this Age account possible to be attained in the Mysteries of God : But we are directed by the Apostle

James, who well understood what he said by Experience, that *if we want Understanding we should ask it of God*: And though God be in every one, and every one lives, moves, and has his Being in him, yet unless the Spirit of God moves and *teaches us in our Understandings*, we know him not: Where the Fruits of the Spirit are, in that Man's Heart the Spirit of God *has moved and taught him in his Understanding*: But from that small Measure of Understanding, he is not able *presently* to apprehend the *Mysteries* of that Spirit, and of those Fruits, that is, from whence they spring, how they are begotten and brought forth, and how they grow; nor can they be known but by the *same* Spirit whose Fruits they are. He that has not the Fruits of this Spirit, which are *Holiness, Peace, Righteousness, Joy in the Holy Ghost*, enjoys not the Kingdom of God, nor till we have fought and *found* Peace and Holiness, shall we see God: And except we be *born again* of Water and the Holy Spirit, we cannot enter into the Kingdom of Heaven, although it be * *within us*. Now, can any teach what it is to be born again, and what this Water and Holy Spirit are, but he that *has them*, and has been born again by them? ^{21.} * Luke xvii.

I would wish that Men were diligent to desire such *spiritual Things*, and then God, who dwells in their Hearts, would feel and hear their Desires, and breathe forth his Holy Spirit in them, and *satisfy* their Desires with his Gifts and Graces: And then he would *fill* their Minds and Understandings also with the Knowledge of *all* his Mysteries, and so they would learn in the School of Christ by *Divine Experience* the true Institutions of God.

All the Arts and Trades in the World are *Mysteries*, and are not truly known, but by those that have had *Experience* in them; then how can there be a skilful Dispenser of the Mysteries of God, but by Experience in them; we are able to learn them by Experience, but without it we know no more of them than the very Beasts: The Devils, that far surpass mortal Men in Knowledge, *cannot* know the Mysteries of God, because they cannot experience them; but those of Darkness they *work*, and therefore know them: And we are placed in this World to *work* the Works of God, that we may know what the good and acceptable Will of God is, and therefore we should *work out our Salvation with Fear and trembling*, by Obedience in well-doing; and that will bring us to feel and know the good Spirit of God, which will teach us the Way and Course how to find every Thing, if we search and enquire in that Spirit; therefore let us *endeavour* after that which is holy, and we shall feel and experience what the God of Holiness is; and then we shall clearly understand the Scriptures, and the Writings of all other Men: We shall be able to *discover* what is true and what is false in all the Words and Writings of any Man, in an understanding and demonstrative Manner, to the *convincing* of all Hearers, both in Divine and Natural Things.

It were to be wished, that none were so presumptuous as to *arrogate* to themselves, that they are such as perform the true Institutions of God, unless they have the same Holy Spirit of God *filling* their Hearts, as *they* had of whom it is recorded in the Holy Scriptures, that they performed them right: When they are scarce truly Children of God, let them have a Care that they suffer not others to account of them above what they are, but rather inform them sincerely that they are not such as they take them to be: And let them not take upon them to be called God's faithful Servants, Ministers of God, Preachers of the Word, Elders, Teachers, Pastors, Overseers, Messengers, and Ambassadors of Christ, or Apostles, such as are sent from God; neither should any mention those Texts of Scripture which speak of the true Officers of Christ, as if the same were meant and applicable to themselves, and so urge them, that those Hearers who have not the Ability to discern the Truth in Things that differ, are made confident to maintain stiffly that they mean them, as well as they did the Apostles, Evangelists,

The P R E F A C E.

and other faithful Teachers in those Days. Whereas if they truly examined themselves according to the Scriptures, they should find they ought rather to be esteemed Enemies of God and of his Son Jesus Christ our Lord : But let us press forward in the Ways of Godliness, that we may be at length strong Men in Christ, and enjoy his Institutions *in the Power*, as they were, and are enjoyed in the Spirits and Souls of all the faithful holy People, who have true Understanding and Knowledge in the *Divine* Mysteries by Experience ; such were the Prophets, and Apostles, and the faithful in all Ages.

He, who considers these Books, will find that the *Author* knew and wrote experimentally ; and if we *follow* his Doctrine and Experience, we may attain to the understanding of his *Writings*, which when we have arrived at, we shall *leave* seeking after the most desirable worldly Things, which pass away in a Moment, and press after the Prize of the high *Calling* of God in Christ Jesus.


A

L E T T E R

T O

* CAROL VON ENDERN.

Our Salvation is in the Life of Jesus Christ in us.

“  OBLE Sir, beloved in Christ, with the hearty Desire of the Divine
“ Light in the working Power of the Holy *Ens* in our *Emanuel*, I send
“ over to you the little Book of Christ's *Testaments*, with the Preface to
“ it. It should have been written but *singly* in the three first Sheets, for
“ I would have written it all over again, and had begun with the first
“ Chapter: And I am purposed to bring to the Press this little Book in
“ a more *child-like* Manner, for the better understanding of the *simple*. But because
“ of the high *Sense*, I let the † one be written against the other; seeing you and others
“ exercised Lovers understand this Sense well: And so the sublime Understandings may
“ have that which is *high*, and the simple that which is *lowly* in the Sense; yet there is
“ one and the same Understanding in them both; though in the lower Sense more sim-
“ ple Words might be made use of: And so I commit you to the continual saving Love
“ of *Jesus Christ*.”

Dated at *Gerlitz*, May 7, 1624.

JACOB BEHMEN.

* *Charles of Endern.*


† One on one Side, the other on the other, Verse for Verse.

THE
A U T H O R ' S P R E F A C E .

S H E W I N G

How the *Testaments* of CHRIST must be fundamentally understood,
rightly participated of, and worthily fed upon.

A LOOKING-GLASS FOR TEACHER AND HEARER.

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

2. There needs no disputing about it, only an earnest sincere penitent Man, who hath the Faith, understandeth this Testamentary ^a Institution and Participation in the Power of ^a Covenant-Christ, but it is Foolishness to the natural Man, and cannot be apprehended, 1 Cor. ii. 14. ing.

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

4. There lyeth a fast Seal before it, which no Reason or Art can break up, but only that slain Lamb of the House of Israel, who hath the Key of David, Rev. iii. 7. Chap. iii. 5.

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

6. Which Word, in the flowing forth of his Love, is come into our Humanity, and hath assumed a human Soul, also Flesh and Blood, and hath established this Eternal Covenant with his Blood and Death: And so now he giveth his Testament to his faithful Ones for a ^c Pledge, ^c Aufibente. Talent, or Earnest Penny, or Pawn. and so maketh them Branches on the Vine of his Flesh and Blood, so that they are embodied to himself therewith, and made his right Children, in whom HE himself will dwell with his Flesh and Blood, with this Testamentary Pledge: So that thereby they may pray to the Father

with joyful Affiance in true childlike Humility, in the Name of his Son JESUS CHRIST, and so he will give them this Grace, John xvi. 23.

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

^d Or essential. 8. Secondly, Through the true ^d substantial Participation of his Flesh and Blood, by the Mouth of Faith with Bread and Wine, whereby he sealeth the Faith with his Blood and Death, and thereby openeth the Life's understanding of the inward Divine Hearing; so that the poor fallen Man, (which was dead to the Divine Hearing through Sin) attaineth again the Divine Hearing in his Understanding, and so is converted again, and so entereth into his first Inheritance, which he had in Paradise, and giveth up his Will to God, who reneweth his Heart, ^e Thoughts, and Mind, through his Inspeaking or Inspiration, and continueth and dwelleth in him with his Pledge of this Testament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature; which with its Spirit walketh in Heaven and is a right Image of God, whereby the earthly fleshy Will is daily killed, and the new born Will daily goeth to Heaven, John vi. 56. Phil. iii. 20.

^f Or Senses. 9. Which Heaven in the inward Ground of his Life, is revealed in the Spirit of Christ in him, where the good Angelical ^f Thoughts climb up upon the right Jacob's Ladder, (Gen. xxviii. 12.) and Christ his Lord sitteth above on the Top of it at the Right-hand of God, and daily presenteth them with his human and heavenly Flesh and Blood before the Wrath of God, and the severe Judgement, and is with him in all his Need: Also incloseth his Prayers in himself, and thereby presenteth them before Death, Hell, the Devil, and the Anger of God.

^g Aufbeute. ^h Impregnated, or conceived. ⁱ Darbeut. ^k Celebration. 10. This ^g Publication, both of his Word taught, as it is written in the Bible, and is ^h received in the Sacramental Participation, where he ⁱ proffereth his Word in his Flesh and Blood, a Christian Man should receive, and find himself in this ^k Custom, and unite and tie himself as a Member with the Congregation of Christ; for in Christ we are all but one, as a Tree ^l and its Branches, Gal. iii. 28.

^l Text. in. ^m Or Sacrament. 11. It is not so to be understood, that this Covenant and Testament is given only by an outward hearing of the Word preached, and Participation of Bread and Wine at the ^m Testament, as the present World so erreth in many Hearts: No. it must be a right sincere Earnest with true working Repentance, so that God with the Key of his Love unlocketh and openeth the Hearing and the right Mouth, which shall receive this Testament, so that the poor Soul have a right Hunger and Thirst after it, and bring its Desire, through Christ's Sufferings, dying, Death, and Resurrection to it.

12. Otherwise there is no true Mouth for such Participation. It must be a right, earnest, sincere Purpose, that must put off the defiled Garment, and be willing to pass into a new Life. It must be doing, or it availeth nothing.

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

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

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

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

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

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

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

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

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

22. It is not enough for a Man to know that Christ died for Sin, and assenteth to it, and holdeth it for true, and receiveth the Satisfaction as a Work done: No, no, there is no such receiving; but the whole Man must give itself thereinto, and must will to die in Christ's Death to the evil natural own Will, as also to wicked Lusts: And then Christ putteth on him his

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Victory and Satisfaction, and the true heavenly Spirit springeth forth through Christ's Death in his Resurrection, as a fair Flower out of the wild Earth, and there is a true Christian born, who is a Branch on the Vine Christ, John xv.


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

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

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

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

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

ERE the Reader that loves God is to know ; First, that these two little Books were copied from the Author's *Manuscript*, as he wrote them in 1623. And Secondly, that he afterwards in 1624, upon the Desire of some good Friends and Lovers of the Truth, designed (as may be seen in the foregoing Letter to CAROL VON ENDERN) for the better understanding of the simple, to bring them both into a more child-like Form ; but it is done only to Part of the third Chapter of the first Book, and no farther.


But more particularly, let the Reader take Notice that the Book is printed to the 17th Verse of the third Chapter in double Pages. And if it be well observed, it will *very much* help to the understanding of this, and all his other Writings, because, where the Expression is obscure in the one, it is clearer in the other : And besides, by varying the Expression, all may discern what Latitude the Author's Words may admit of in their *Meaning* in *all* his Books.

Further, it is certain that we may be led by the several Expressions to the true Knowledge of some Part of the Mystery.

But this is not to be attained by outward Hearing or Reading only, but by Experience : Teachers or Hearers that want Experience, are *ordinary* Teachers and Hearers, but not true ones ; for such are *extraordinary* in the Account of our Times : Such Hearers are all they that understand the Word in a feeling and sensible Manner, and bring forth Fruit in their Lives and Conversations, and have the Power of Godliness ; these can teach truly from what they know, though in a weak Measure ; but those that are called ordinary Teachers, that have only a Form of Godliness, and deny the Power of it, cannot teach at all, nor deserve so much as the Name of an ordinary Teacher ; such a one is not so much as a true Hearer. Our Saviour teaches us, that *whoever will do the Will of our Father which is in Heaven, shall know of his Words whether they are of God* : John vii. 17. And if he submits his Doctrine to be examined by every one by this Rule, why should not every Word of all others be examined by the same Rule : Let us thus do, and we shall ordinarily attain that which is indeed extraordinary, even the true Knowledge of spiritual Things, the Things of God, which are impossible to be perceived by the natural Man. And in this Manner you are desired to judge of the Author of this Book, and no otherwise.

The First Chapter.

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

1.  L L Strife and *Misunderstanding* concerning Christ's *Person* and his *Testaments* which he left behind him, ariseth from the defected Creaturely Reason, which will be a Mistress of all Things or Beings, and looketh only in the Multiplicity of Beings, and in the Variety and Difference of Beings, and doth but lose itself in such viewing, and breaketh itself off from its Center or Original, and disperseth the ^a Thoughts in the

^a Or, Senses.

Multiplicity of Beings, that they cannot see what their Ground is out of which they are sprung; and so in their Confusion and running out, break themselves off from their *Chaos*, viz. from the Eternal WORD of God, and from the Eternal Divine speaking. In which spoken Word, all Beings, together with *Understanding*, *Reason*, and *Thoughts* consist, and take their Ground and Beginning from it.

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

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

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

^b Or, exhaleth it.

^c Or, haling.

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

The First Chapter.

How Reason useth to view itself in a Creaturely^a Imagelikeness, when it considereth of Christ and his Testaments.

^a Imaginary Manner.

Whence the Strife about Christ's Testaments ariseth; and how the same is an empty unprofitable Thing.

ALL Strife and *Misunderstanding* concerning Christ's *Person, Office, and Being* or Substance, as also concerning his *Testaments* which he left behind him, wherein he worketh ^b *presentially*, ariseth from the defected Creaturely Reason, which runneth on only in an Imagelike Opinion, and reacheth not the Ground of this Mystery, and yet will be a Mistress of all Things or Beings, will judge all Things, and doth but lose itself in such Image-likeness, and breaketh itself off from its Center, and disperfeth the ^c Thoughts, and runneth on in the Multiplicity, whereby its Ground is confused, the Mind disquieted, and knoweth not itself.

^b At present.

^c Inward Senses or Thoughts.

No Life can stand in Certainty, except it continue in its Center, out of which it is sprung.

Seeing then the *Soul* is sprung from God's Word and Will, and yet is entered into its own Lust and Desire to will of itself: In such searching of Self-willing it cannot reach its *first Ground* from whence it sprung; and thereupon it runneth without its Ground in meer Uncertainty, till it return to its *Original* again.

Every Beginning goeth out of the Eternal ONE, *viz.* out of the *Tri-unity* of GOD, through the Exhalation, or speaking of the Unity of GOD. As a Fountain floweth from its Original. Through which flowing forth, the Unity bringeth itself into Self-viewing, Findingness, and Perceptibility, to the forming and imaging of itself. Every visible and invisible Being, both spiritual and corporeal, have taken their Original in the Exhalation of the Divine Power, and are a ^d Reflexion of the separable Will of God, and stand with their Ground therein. For the Beginning of every Being is nothing else but an *Imagination* of the *out-flown Will* of God, which hath brought itself into Separability, Formedness, and Image-likeness; wherein lyeth the whole Creation: And every *Life* doth consist in its Re-exhalation and ^d Reflexion in the same Manner.

^d Or, Resemblance or Antitype.

Seeing then that the human Life is an Out-flowing and Reflexion of the Divine Power, Understanding, and Skill, therefore the same ought to continue in its Original, or else it *loseth* the *Divine* Knowledge, Power, and Skill, and with Self-speculation bringeth itself into *Centers* of its own, and strange imaging, wherewith its *Original* becometh darkened and strange.

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

^d Compre-
hendeth.
^e Compre-
hensibility.

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

^{*} Or, after.

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

[†] *Messichkeit.*

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

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

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

['] Distinguish-
able.

12. For no *Spirit* knoweth God or his Word and Will, unless God's Word and Will be manifested and stirring in it. Natural Reason without the Light of God seeth only the natural Image-likeness, and goeth on in its own Speculation, and frameth in itself the *Divine Being* or Essence, as if that were just such a Thing. From whence is come

As is to be known by *erroneous Reason*, which ever teacheth concerning GOD, and yet hath no true Understanding: Also it never cometh to Rest whilst it runneth on in strange imaging.

Therefore say I, that this is the only *Cause* that Men dispute and strive about God, his Word, Essence, or Being and Will; that the *Understanding* of Man hath broken itself off from its *Original*, and now runneth on in meer Self-Will, Thoughts, and Images in its own Lust to Selfishness, and imagineth to itself another Ground to the Divine willing, wherein yet there is no *true Knowledge*, nor can be so long till the *Life* returneth into its *Original*, viz. into the Divine Outflowing and Will.

And if this be done, then God's Will speaketh forth the *Divine Power* and Wonders again through the *human* willing. In which Divine speaking the Life may know and comprehend God's Will, and frame itself therein. Then there is true Divine Know-^{Or Image.} ledge and Understanding in Man's *Skill*, when his Skill is continually renewed with Divine Power, and when Divine Skill presseth forth through the Life, in that Kind and Manner, as in the *Beginning* it flowed forth from the Divine Power and Skill.

As Christ hath taught us when he saith, *Unless ye be converted and become as a Child, ye shall not come into the Kingdom of God.* That is, that the Life turn itself again into God out of whom it is proceeded, and forsake all its own Imaging and *Lust*, and so it cometh to the Divine *Vision* again.

All Strife about the *Divine Will* and Being or Essence, whereby Men despise one another, cometh from Self *Image-likeness*, that one Man comprehendeth the Image of another, viz. his *Thoughts*, and yet cannot rightly apprehend them. Where one Man sets himself in the Thought and Mind of another, and bringeth that which is his own thereinto, and compelleth that which is another's into his Meaning, and forcibly sets himself aloft in the Thoughts and Mind of another, and holdeth them for his proper own, and will make a Shew therewith, and therewith domineer in and over the Thoughts and Mind of others: Men must worship and reverence his Thoughts and Mind, and hold them to be the *Word* of God, or ^{the} speaking of God.

Thus Man deludeth himself, and *robbereth God of his Honour*, *taketh his Covenant in his Mouth*, and yet *hateth the Nurture of the Spirit of God*, which therefore reproveth him in his Conscience, that he is but an apostate *Lucifer*, and will compel others into his Image, that they shall hold it for the Word of God.

the Strife amongst the Learned in Reason, so that Men strive and dispute about God, and about his Being or Essence and Will, where each of them holdeth his Imagination for *Divine* and will have his own *Image* which he hath framed in the Imagination of his Reason to be honoured for God; whereas yet it is only a natural Image of Reason: And thus Men strive all the World over about these *Images* of Reason.

13. But a true Man, who standeth rightly in the Image of God, hath no Strife in *Religion*: For he liveth in his first Mother, who hath formed him with Soul, Spirit, and Body, and his whole Substance, into an Image: He co-willeth and acteth with her: He is resigned into her, and yieldeth his Will to her, and she feedeth and *nourisheth* him: Every Property of the true resigned Man is nourished with its Like. As first, the Body out of the *Limus* of the Earth, is nourished from the Earth: Secondly, the Body of the
 * Thoughts. * Senses and Reason, which is a spiritual Body, is nourished from its *Astrum* or Constellation and Stars, out of which it hath its Original. Thirdly, But the Soul is nourished in its Principle from the *Word* and Being or *Essence of God*: For it is out of God's Word brought and come into a Body.

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

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

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

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

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

But a true Man inclineth himself to his Original, and forsaketh all Images, and desireth no Self-Imagibility of his *Understanding*, except what God will frame and speak with and through him; and despiseth *none*, but only distinguisheth the true from the false, the good from the evil, and teacheth the Truth with Divine powerful Outflowing and Will.

All Disputation concerning God's Being, or Essence and Will, is performed in the Images of the Senses or *Thoughts* without God: For if any liveth in God, and willeth with God, what *needeth* he dispute about GOD, who, or what GOD is?

But that he disputeth about it, is a Sign that he hath never *felt* it at all in his Mind or Senses, and it is not given to him that God is in him, and willeth what he will. It is a *certain* Sign that he will exalt his own Meaning and Image above others, and that he *desireth* the Dominion.

Men should friendly *confer* together, and offer one another their Gifts and Knowledge in *Love*, and try *Things* one with another, and hold that *which is best*, 1 Thes. v. 21. And friendly *instruct* one another, and not so *stand* in their own Opinion, as if they could not err: Seeing we have a mighty Enemy against us, who suddenly bringeth strange Images into Man's Thoughts, and maketh Men *insult*; whence Sects and Schisms exist.

It lyeth in no Man's Person, that Men should suppose that the Divine Understanding must come *only from such* and such: For the Scripture saith, *Try all Things, and hold that which is good*, 1 Thes. v. 21.

The Touchstone to this Knowledge, is, First, The *Corner Stone* Christ: That Men should see whether a Thing enter out of Love into Love; or whether alone purely the Love of God be sought and desired; whether it be done out of Humility or Pride: Secondly, Whether it be according to the *Holy Scripture* of the Bible: Thirdly, Is it according to the human *Heart* and Soul, wherein the *Book of the Life* of God is incorporated, and may very well be *read* by the Children of God: Where then the true Mind hath its *Touchstone* in itself, and can distinguish all Things: If it be so that the Holy Ghost dwell in the Ground of the Mind, that Man hath Touchstone enough; *that will lead him into all Truth*.

then also such a threefold *Essence* or Substance, wherein his Spirit worketh, where every Operation longeth after its first Mother, and receiveth its Nutriment from her.

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

20. When the Soul brought its Imagination from that [Divine *Essence* or Substance] out of, and into the *earthly* and Astral Property, then also its Body, wherein the threefold Spirit worketh, became wholly earthly, gross and *bestial*; for into whatsoever the Imagination of the Spirit bringeth itself, such a *Body* also is, through the Impression of the spiritual Desire. As we see in Man, that he hath gotten a gross earthly Body, wherein the Principles now stand in meer Strife, Contrariety, and *Enmity*; from which Pain,¹ Corruptibility, and Death exist: Which yet God did forbid him in Paradise, while he yet stood therein, *that he should not eat of the Knowledge of Evil and Good*, with the Imagination, *else he should fall into such Necessity, Misery, and Death, and die to the Kingdom of Heaven*, as it is also come to pass, *Gen. ii. 17.*

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

^k Adverse. 22. Which great Divine Love would be a *Death* to the ^k contrary Will, as also to the Serpent's and Devil's Poison, and slay the monstrous Image and *false* Imagination, and bring the first Image again into a new Life, which new Life in this introduced Love, should again eat of the essential Wisdom of God, and with its Desire image itself therein, that the true *Divine* Science may be manifested therein again, and might work in a creaturely Life, and so bring itself ¹ together into a creaturely *Imagibility*.

¹ In the Midst. 23. To which *End* also God created Angels and Men, because he would image his Eternal Knowledge with the essential Wisdom in ^m *Forms*, in and with which the Eternal Spirit playeth, and hath thereby erected a *Harmony* of Divine Fullness of Joy, to the endless Solace of such Images, viz. of the Angels and Men, and those who have their *Rise* out of God's Word and Power.

24. And even therefore it is that the Eternal Word of the Divine Exhalation, with the Manifestation of so great Love and *Grace* (which inspired or spake itself again in Paradise

Christ's Testaments are a secret Myſtery, and are proffered to the *Minds* and *Thoughts* that are departed from, and come again to God, where the *Life* bringeth itſelf to God again, and ſo will the *Thoughts* that return to God be firſt fed with *Divine Power* and *Underſtanding*: The ſame afterwards *kindle* the *Life*, that it hungereth after God; to which afterwards is given *Chriſt's Fleſh* and *Blood* for a ^b *Pledge* and *Seal*, and the *Divine* ^h *Or Pawn*; *Effence* or *Subſtance* will be imprinted therein; whence the *Life* is brought again into its ^{or} *Earneſt*. Original, *viz.* into *God's Power* and *Word*.

A *false Thought* or *Mind* of *Man* is nourished again by its *Likeneſs*, *viz.* from its own *Conjecture*, or from *Highneſs* of *Mind*, or from the *Subtilty* of the *Serpent*: And theſe it deſireth to exalt, and put into an *Image*; and that *Image* is a *Branch* on the *Tree* of *Satan*.

Now that *Man* which is *fed* from the *Divine Power* and *Spirit* in his *Mind* and *Thoughts*, he is *divinely minded*, and *bringeth forth good Things* out of his *good Heart*.

But that *Man* who is fed in his *Thoughts* from the *Power* and *Will* of the *Fleſh*, he is *fleſhly minded* only.

When *Reason* conſidereth of *Chriſt's Testaments*, and thinketh and conſidereth how yet *Chriſt* can be *preſent* in his *Testaments*, then it thinketh it is done after an ⁱ *image-like* ⁱ *Imaginary* Manner.

And when it knoweth that it is not done in an *image-like* Manner, then it falleth quite from that, and thinketh *HE* is *preſent* only in *Remembrance*: As when his *Word* is *preached*, then he worketh thus only in the *ſame* powerfully; and ſo it thinketh alſo concerning his *Testaments*, that *Chriſt* worketh only ſpiritually *in the Faith*; and that the *Testaments* are *only Signs* or *Symbols*, whereby we ſhould inſtruct ourſelves what he hath done for us, and therewith *only* declare his *Death*, and the *ſhedding* of his *Blood*, and ſhould keep it in *lively Remembrance*, to our *Comfort*.

Thus *Reason* underſtandeth nothing at all of the *Kingdom* of *Chriſt*, much leſs of his *Perſon* or of his *Office*; and in that *Reſpect* *Men* diſpute and ſtrive about it, and will needs attain it with the ſearching of *Reason*; all this attaineth not the true *Underſtanding*: For *Chriſt's Testaments* are *heavenly*, and *Reason* is *earthly* and *worldly*: It ſeeketh *Chriſt* in the *Time* [or that which is *temporary*] and if it find him not therein according to their *Power*, then it ſuppoſeth *HE* is *preſent* only to the ^k *Thoughts*, which ^k *Or Senſes*. caſt themſelves up to *Heaven*: But this will *not* renew the *Life*, and bring it into *God* again: It will *not make* the *New Birth*.

All *Strife* cometh from hence, that *Men* do not underſtand that *Heaven* wherein *Chriſt ſitteth at the Right Hand* of *God*; that he is in this *World*, and that the

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

^a Fragility.

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

^o Triumph, or Show.

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

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

^p Show, or Triumph.

World standeth in Heaven, and Heaven in the *World*, and are in one another, as Day and Night.

The inward Ground of the Word, out of which the *four Elements* are sprung, is the Heaven, *viz.* a spiritual World: In that inward Power Christ ruleth, true God and Man, through the outward World: For where Christ saith, *Matt. xxviii. 18, 20. All Power is given to me in Heaven and on Earth: Also, I am with you always till the End of the World: Also, He shall rule over all his Enemies, till all his Enemies are laid under him as a Footstool,* 1 Cor. xv. 25. Psal. cx. 1. This is to be understood of his inward Kingdom, where, in the *inward* Power he ruleth over the outward earthly, and also the hellish.

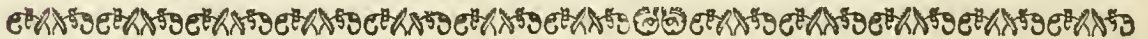
For the outward World is sprung out of the inward spiritual World, *viz.* out of Light and Darknes; which *Fabrick*, before the Office of Christ stood in the Eternal Creator's Office, who from Eternity hath wrought [or effected] Light and Darknes, *viz.* the spiritual World; which *Fabrick* is flown forth and become visible, and brought by God into a Creation, wherein Light and Darknes, *viz.* Good and Evil, rule one with another: Where is understood *Hell* and Pain in the flowing forth of the Eternal Darknes, and the *Light* of Nature, in the flowing forth of the Light; and in that where Evil and Good ruleth alike, is understood the Kingdom of *Nature*, with hot and cold, and all other Properties.

This Dominion hath God given to the *Office* of Christ, that he being both true God and Man, should rule over all the Propriety, and Self-willing of this Kingdom, where Evil and Good rule one in another. As the *Sun* in the visible World ruleth over Evil and Good, and with its Light and Power, and all whatsoever itself is, is present *every where*, and penetrates into every Being, and yet in its image-like Form doth not pluck away to itself with its Efflux, but wholly *giveth* itself into every Being, and yet ever remaineth whole, and nothing of its Being goeth away therewith: Thus also it is to be understood concerning Christ's Person and Office, which ruleth in the inward spiritual World visibly, and in the outward World invisibly, and thoroughly penetrateth into the *faithful Man's Soul, Spirit, and Heart*. As the Fire gloweth through the Iron, and as the Sun worketh through an Herb, so that the Herb becometh solar, [or filled with the Virtue of the Sun, and as it were so converted by the Sun that it becometh wholly of the Nature of the Sun;] so Christ ruleth in the resigned Will, in Soul and Body over all evil Inclinations, over Satan's introduced Lust, and generateth the Man to be a new heavenly Creature, and wholly floweth with itself into him, both as to Divine and human Power, so that the faithful Man becometh a right *Branch on his Vine*, in which, God and Man (as to that same inward New Birth) dwelleth.

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

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


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



The Second Chapter.

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

^a Or Baptism of Water.

I.  **W**HEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Water*, or it burneth not. For if they cast a *Stone*, or the like into the Fire, it will not so burn as to come to a ^r shining Light; so also it is to be understood concerning the Soul, when it brake its Desire off from God's Essence of Love and Meekness; which Divine Meekness in it was a

^r Blazing.

^s Assuaged, or spiritual Oil and Fountain of Water, wherein it ^o allayed its fiery Source, and therein its refreshed.

^t Text. Fire had a shining Light: Then its own *Separator*, viz. the natural *Fiat*, ^u compressed it-

^v Impressed. self, so that by such ^v Compression its Properties became as a hard Stone, or as a *hungry*

^w Impression. Source of Fire, wherein there is indeed great Heat, and yet cannot come to any kind-

^x Or is not of ling [of Light] as a hard Stone which lyeth in the Fire, and yet ^x is not properly the

^a Light Fire. same with Fire, because of the *hard* ^v Compression of the Stone.

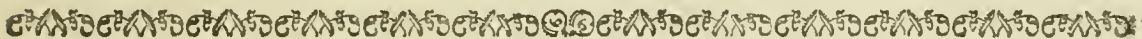
Now herein consist the Testaments of Christ, that he offereth himself to the ¹ Faith, that he will give it his Flesh and Blood, and all Grace, and spiritually *dwell* in Man, as the Sun dwelleth in the Plant, and maketh the Fruit ripe and ^m tender.

¹Text, *Glauben.*
Vide Chap. ii.
Ver. 1. on the
second Side.
^m Or supple.

So in like Manner is the poor fallen earthly Man, who perished in Soul and Body, again renewed, and wrought out to be a heavenly *Fruit*; where in the End *only* the Grossness of the Flesh falleth from him, and the Spirit together with the Soul remaineth in Christ, and also here in this Life, according to this indwelling Power, *dwelleth in Heaven*; concerning which St. Paul saith, *Our Conversation is in Heaven*, Phil. iii. 20. But the Body is in the World, and of the World's Essence: And now as the Heaven penetrateth the World, and giveth it Virtue and Power; so also Christ throughly penetrateth the outward Man with his inward ruling Power, and *resisteth* the vain Lust of the earthly Nature.

Therefore say I; *none* understand any Thing of God, except God work it in his Mind and ⁿ *Thoughts*; for all natural Knowledge is outward in the World, and ariseth from its ⁿ *Astrum*, and runneth on in Surmisings, *doubting* whether a Thing be so or no: But the Spirit of Christ *assureth* in the Soul and Spirit of his faithful, and *witneseth in them that they are God's Children*, Rom. viii. 16.

Now how this present essential Participation is effected, and what the Covenant of Grace between God and Man is, both of the *Old* and *New* Testament; what *Baptism* and the *Supper* of Christ are, shall be declared in the following Chapters.



The Second Chapter.

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

WHEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Brimstone*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not *so* burn as to come to a shining Light; so also it is to be understood concerning the poor Soul when it brake its Desire off from God's Essence of Love and Meekness; which Essence in the Beginning was in it, as a spiritual Oil and Water, and it was as a spiritual Brimstone, wherein the Light of God did burn; then it brought itself into its own Desire, whereby it was shut up as a *hard Stone*, and lost all its Love and Meekness, and was as a burning Brimstone Spirit, which could not be remedied, unless the Oil of Divine Meekness and Love flowed into it again.

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

^z Or Opposition.

^y Text. Impression.

3. And this is now that which God said to *Adam*: *The Day when thou shalt eat of the Tree (or Fruit) of the Knowledge of Good and Evil, thou shalt die the Death.*

^e Text. Impression.

4. Thus the poor Soul is *poisoned* through false Imagination, and through its own ^z Compression of its Desire is come to be such a hungry Fire-source, which is only a *shutting in* of the true Life, and a Ground of Darknes, a Source of Enmity and Contrariety, wherein there is no more any true *Ens*, wherein the Life might bring itself into Light.

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

^a Text. Impression.

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

To this flowing into the human Property there must be a Subject, as a *Medium*, or Means, or ° Antitype, whereby it may be done; whereinto also the human *Faith* entered, and received the Virtue or Power through a *Medium* or Mean.

° Resemblance, or Thing of the like Nature.

This *Medium* in the Old Testament is the *Circumcision*, together with the *Sacrifices*; and in the New Testament it is the Holy *Baptism*, and *Supper* of Christ, together with the *Word taught*, whereby the Divine Love and Meekness, as the right ^p anointing Oil of Divine Power is again flown into * *Faith*; and so the shut Mouth of the Soul is received into, and comprehended in the Covenant of God, and opened again by the sweet *Grace*, so that it can again eat of the heavenly *Manna*.

^p Balsam, or Unction. *Glauben.* See Chap. i. Ver. 28, on the second Side.

What signifieth now this anointing?

Answer. Nothing else, but that as Man is *tinflured* again in Soul and Body, and so thoroughly penetrated and healed, that he is *capable* of the Divine Power again, *viz.* of the Divine Fire of Love; so must his Brimstone Spirit of the wrathful fiery Soul, perished as to God, be remedied again by the Covenant of God, by such an *anointing Oil*; as with the Baptism there is poured into it the *Water* of the Eternal Life of Divine Meekness, and in the Supper is poured into it the *Fire-burning Love* in the Life of our Lord Jesus Christ.

Reason saith: *Cannot God forgive Man his Sin without a Medium?*

Answer. The Matter was not about Forgiveness: The Soul wanted not *only* Forgiveness but a *new Birth*. It had brought itself into Own-will, and quite broken itself off from God's Will, whence the Eternal Darkness existed in it: For the Source of its Life, *viz.* its own *Separator* (understand the *Cause* of its creaturely moving and Life) had lifted up itself, and the Properties of Life were quite gone forth from their *Temperature*, and had brought themselves into a strange burning Fire, *viz.* into an anguishing Heat and Cold, into Eternal Hunger and Thirst, into Horror and *Despair*; where, in the Life of the Body and of the Soul, all Properties were *against* one another, and Man stood in an Eternal *dying* Source: He was become quite blind and dead as to God; and the more he moved himself in his own Ability to apprehend God, the greater was his anxious Source: For the poor Soul was by *Lust* gone into Earthliness, wherein Satan and the Spirit of Error had captivated it, and made it wholly *monstrous*; and now the more it sought Rest therein, the greater was its Pain.

And this now is that which God said to *Adam*: *The Day when thou shalt eat of the Tree of the Knowledge of Good and Evil, thou shalt die the Death*, Gen. ii. 17.

Thus the poor Soul is *poisoned* through false Imagination, and through its own ^q *Com-*pression of its Desire, is come to be such a hungry Fire-source, which is only a *shutting* in of the true Life, and a Ground of Darkness, a Source of Enmity and Contrariety, wherein there is no more any true *Divine Ens*, wherein the Life might bring itself into Light.

^q Impression.

As a hard Stone is shut up, so also the Soul was shut up, and out of its good Life there became an evil Life; as out of *Angels* there became *Devils*, which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and *cannot* attain the kindling of the Light, and are an Enemy of all Love and Truth.

This compressed blind Soul-substance, and *perished* as to God, the great Love of God came again to help instantly after that Fall, and spake itself in again into the *Center* of the Life, as a new Covenant, *viz.* into the Source of Meekness which it had, which Love-source in it was no more moveable.

7. Into this [Soul] the moveable Power spake in itself again to be a new *Center* and *Covenant*, that God would in the Fullness of Time in this inspoken Voice of *Grace*, and in Man's vanished heavenly *Ens* introduce and manifest his living *Ens*, viz. the essential Word of his Power and Wisdom, with the most high Love, viz. the Name JESUS out of JEHOVAH, and therewith make the vanished Essence or Substance of the heavenly Part living and growing again, whereof the Soul should eat, and thereby its anxious Fire-source would be transmuted and changed into a Love Fire.

8. This *inspoken* Grace-Word of the Serpent-Destroyer, that is it now, which the Souls of the holy Children of God *before* the Incarnation of Christ, have kindled, that they believed God and his *Promise* of the fulfilling that was to come: And in *this Faith* have they sacrificed.

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

^b Or God's
Wrath Fire.

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

^c Or Imagin.

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

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

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

13. *This* holy Fire consumed their Sacrifice through God's Imagination and kindling; to signify how ^d the bestial Image of Man should be *preserved* in the Fire of God, and the *Grossness* of the Element be consumed; and out of the Fire's Consuming should go

^d Or Animal
Image.

And did set into the human perished heavenly *Ens*, his new Grace-Covenant, viz. the Destroyer of the Serpent; that God would in the Fullness of Time, in this inspoken Voice of *Grace* introduce thereinto, and manifest therein his living *Ens*, viz. the living Word of his Power and Wisdom, with the most high Love, viz. the Name JESUS, and therewith make the vanished Essence or Substance living and growing again; from whence the Soul should again eat of the heavenly Substance, whereby its anxious Fire-Source would again be changed into a Love-Fire: Of which *the dry Rod of Aaron*, [mentioned] by *Moses*, which grew again and bare *Almonds*, was a Figure.

Text, Bild.
Image, or
Type.

This inspoken Grace-Word of the Serpent-Destroyer, is it now, which the Souls of the holy Children of God, before the Incarnation of Christ have kindled, that they believed God and his *Promise* of the fulfilling that was to come: And in *this Faith* have they sacrificed.

For their Sacrifices, especially of the first *Fathers* after Adam, were only that they represented an Image or Figure, how the Soul should be sacrificed in the Fire of God's Wrath; and how the Soul should through this inspoken *Ground* of Grace and Covenant, in the Fire of God's Wrath be changed into a Love-Fire: How it should enter into Death and a dying to its Self-Will of false Desire: How the false Will should be burned off from it, and in the Power of this inspoken Grace of the Love and Meekness of God, spring up or go forth through the *Fire* into a clear *Light*, and so become a new-born Child, which is no more dark but light; also did live no more in its own Will, but in God's Will: And how the introduced Serpent's Poison in this Transmutation doth sever itself therefrom, in that Manner as the *Smoke* severeth itself from the Fire and Light; whereas then the Fire and Light becometh a clearer Glance, and is no more shut up, as it lyeth in the Essence of the *Wood* shut up: Even as the (Holy) Divine Fire of the Soul was through Sin thus also shut up, which *none* could unshut and kindle, but only the Love of God in this incorporated Grace-Covenant.

This Image, Type, or Figure, they set before them with the Sacrifices [looking] upon the future fulfilling, and introduced their Faith, with the inspoken Grace of *the Woman's Seed* and Serpent-Destroyer; that so their *Faith* might thus form or mould itself in the Figure of Christ, that the Spirit of their Will might stand in the Figure and Image of Christ, that their Faith might work in that incorporated Grace.

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

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

And it was not a common Fire that they had in their Sacrifices, though they used Wood and Sacrifices thereto: Yet their Fire was not from a Stone and a Steel, but from the highest Tincture of the Paradisical Ground, from whence the Fire of Life is sprung: If Man could understand it, and did not so run on in Blindness, it were well for him, and he were delivered from *Babel* and Fables.

This holy Fire consumed their Sacrifices through God's Imagination and kindling; and there the human introduced Will, which hangeth to Earthliness, is cleansed, and in the holy Fire purged and ransomed from Sin, upon the future fulfilling. For the

forth the right, true, created, pure, bright spiritual Image in *Adam*, which through this great Love shall be preserved and brought through into *Clarity* by the Fire; in which new Image, the Love itself would be the Fire of Life, that it might *no more* imagine and imprint Falschood.

Note.

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

Note.

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

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

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

• With.

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

Ground out of which this holy Fire came, manifested itself *afterwards* in Man's Life, in the Person of Christ.

Thus stood the Figure in their Sacrifices [to shew] how the earthly Image of Man should be preserved in the Fire of God, and how the *Grossness* of the Elements should be consumed, and out of the consuming of the Fire should go forth the right, true, created, pure, bright, spiritual Image in *Adam*, which in the Fire of God's Wrath, through this holy Fire of the great Love should be brought into *Clarity*: In which new Image the great fiery Love would itself be the Fire of Life, that it might *no more* imagine Falsehood.

With this Faith the first Men *before* Christ's Time, (before Christ manifested himself in this incorporated Grace Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into the Grace, wherein their Soul came into Divine Rest; *Note*, till Christ *fulfilled* this Type, and arose from Death; and then he also with his Life and Substance in them, *viz.* on their inward Ground of the heavenly Part which vanished in *Adam*, arose, and was manifested, and they put on Christ in Soul and Spirit, and so now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle of the visible World's Property, *viz.* the formed, outspoken, substantial Word of the Resurrection at the last Day: As also it is thus to be understood concerning Christians.

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

Cain stood in the Figure of the *perished Adam* after the Fall, and *Abel* stood in the Figure of the New Regeneration; [signifying] how *Christ* would with his Sacrifice go into Death, and die for Man: And so the Image of *Cain* stood *near* [signifying] how *Christ* was come to seek the poor fallen Man, and with his Sacrifice generate him anew.

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

Now when the Time came that *God* renewed his Covenant with *Abraham*, which he had established in Paradise, HE gave him the Figure of *Christ* again ^s in the *Circumcision* ^{With.} and the holy Fire; as is to be seen by the Sacrifices of *Abraham*, Gen. xv. *how the Fire came forth between the Parts, and how at the same Time in a Vision Terror and great Anguish fell upon him*; all which signify the Death of *Christ*, and the Transmutation of Souls.

The Circumcision of the Member of the human Propagation was a Figure [signifying] how the fleshy Man of masculine and feminine *Seed*, should be cut off from the Image created in *Adam* through the Death of *Christ*, with the Anger of *God*; and through the Bloodshed of *Christ* be again brought into the *Eternal* Virginity: Therefore must the *masculine* Persons be circumcised on that same Member, to signify the unclean Birth after a bestial Manner, which is a ^u Vanity in the Presence of *God*; therefore *God* set his ^u Abomination. Grace-Covenant in the Figure of *Christ* on this Member, and so set *Christ* before him, whom he had set up for a Throne of Grace, *that they might walk before him, and that his Anger might not eat them up*, Gen. xvii.

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

^f Reconciliation.

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

^g Fire-Noise.

^b Or into.

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

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

^h Atoned.

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

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

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

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

And he sets the Figure of Christ forth with his Process near upon *Isaac* [signifying] how the Redemption of Mankind should be effected. How God's Love-Fire should swallow up into itself God's Wrath-Fire in Man, and turn it into Love; and thereupon gave him the Promise, that *this incorporated Seed*, which would through the Transmutation in the Fire, through the dying of Vanity, grow forth in the Love-Fire, *would be so great as the Stars in Heaven.*

But when the Time drew near that GOD would manifest his Love-Fire through his Covenant in the Humanity, that the same Fire should be kindled in the human Life, then he brought his Covenant [typified] with Circumcision, into Water-Baptism, and with St. *John* began the *Water-Baptism*.

But faith Reason: *What is, or signifieth the Water-Baptism? What doth God work thereby?*

* Text. Im-
pressed.

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

¹ *Eintauchen,*
Soaking, or
steeping.
ⁿ Instituted.

27. Now if this Inspeaking should take Effect in Man, and become *substantial*, then must the Divine ¹ Infusion go before: For as the Word in the Covenant manifested itself in the Humanity, then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love was the Covenant set ⁿ and placed in the Water-Baptism: For seeing Man was earthly and elementary, there must also be an elementary *Medium* or Means for that Purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a human natural Substance might be in the Middle, whereinto the *Divine* and also the *human* Imagination might enter, and infuse itself in the Humanity for a new *Ens* or Kindler, wherein the holy Fire might kindle itself in the dry Soul's-Fire.

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

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

30. This Love-Fire, that stood opposite to the Wrath in the Sacrifice, which also the Wrath-Fire kindled, so that it *devoured* the Sacrifice, that is it, which in the Limit of the Covenant in the Seed of the Woman, *awakened* itself with the heavenly Substantiality, *viz.* with the essential Wisdom, and gave itself up into *our* Substance, vanished as to God, yet *heavenly*.

ⁿ Or Sub-
stance.

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

^o By OTHER
may be
meant other
Men than the
Man Christ
himself.

32. But seeing in ^o OTHER Men there should not be effected *such* a supernatural kindling through the *special* moving of God; [but] that other Men should *all be kindled* through *this* holy Fire out of Christ; therefore went the Covenant through the Water-

Answer. As it is mentioned above: The Soul had so much enraged itself with Wrath in its Properties, that *thereby* it stood in Eternal Death: In it was God's *Love-Essence* no more manifest, wherein it might be able to kindle the holy Fire of God, *viz.* the holy Life; therefore God sent the holy Baptism *before*, and set it in the Covenant. For when the Word, *viz.* the Power of the holy Fire, became Man, and revealed itself in Christ, then Christ with the holy Fire, through the assumed Humanity, *inspake* himself into his Fellow-Members, according to the Humanity.

Now if this Inspeaking should take Effect, and become *substantial*, then must the Divine * Infusion go before: For as soon as the Word manifested itself in the Humanity, * *Eintauchen.* then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love in the Covenant, was the Covenant set in the Water-Baptism: Seeing Man was of an elementary earthly Kind, there must also be an elementary *Medium* or Means for that Purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold; that a human natural Substance might be in the Middle, whereinto the *Divine* and *human* Imagination might enter, and ^v infuse itself in the Humanity ^v *Eintauchen.* for an *Ens* or Kindler, wherein the holy Fire might kindle itself in the dry Soul's-Fire.

As was done by the Circumcision and in the Sacrifice, where the beastial *Fat* was a Medium, wherein the human Desire in such kindling with the Covenant went to meet God; and God's Imagination went thus to meet the Covenant in Man. Thus stood the holy Fire opposite to the Wrath, and consumed the Uncleanliness in the human *Will*, that it might pierce to God.

By *Moses* on Mount *Sinai*, we see this Image also, where first the Father's Property in the Fire manifested itself, and required Man's full Obedience to live before God in Holiness, and draw near to him in *Purity* through the Sacrifice; if not, then would he devour them in the Curse through this Fire, which also was an Image, Type, or Shadow, [signifying] how the human Vanity should and must be *purged* through God's Wrath-Fire: But *Israel* could not through the Fire come to Salvation and the Love of God, and through *Moses* go into the promised Land, but through *Jeshua* and *Christ*.

Therefore God brought his heavenly Substance with his Covenant into the Water-Baptism, that there might be a tolerable *Medium*, whereby he might introduce his Love-Essence into our vanished, also heavenly Substance, wherein the holy Fire might *kindle* itself again.

Baptism, with the out-flown Grace *first* into the heavenly *Ens* of Man, *viz.* into the vanished Substance, wherein the incorporated Paradisical Covenant of the Serpent-Destroyer stood, and pierced into the same Covenant.

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

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

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

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

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

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

Even therefore, because the human Essence was become *earthly*, that Man might bear or endure it; for there must be such a *Medium*, wherein the human Essence *can* take hold: For in God's Holiness without a *Medium*, it cannot take hold; the Will was rent off from it.

Therefore *God became Man*, that he might [cause to] flow in us his Deity with the Humanity, that we might comprehend or take hold of him: Also, that the Divine Imagination *might* introduce and awaken itself in Man, and *co-work* with the human [Imagination]; and therefore he assumed the Humanity, that he might work in us with the Deity through the Humanity.

Thus with the Water-Baptism was a glimmering Mother-holy Fire *imprinted in God's Love for a Subject* or Object of Divine Imagination or working, whereby Death, according to the *Inwardness* of Man, would be broken to Pieces, and a New Life spring forth: As Fire in Wood beginneth to glimmer, so was this *Infusion* or baptising, an ² anointing ² OrUnction. of the Holy Spirit for a new Life's *Oil*, wherein the Divine Light *might* kindle itself.


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

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

As a *Tincture* tinctureth the *Metal*, or as Fire gloweth through the Iron; so here also it is to be understood concerning those that are *capable* of this Infusion, as it followeth further.

The Third Chapter.

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

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

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

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

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

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

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

The Third Chapter.

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



WHEN God would introduce his Covenant with the *Water-Baptism* into the Humanity, then was the inspoken Grace-Word of the holy Fire of God, *viz.* the fiery Love, first *beforehand* become Man, and took first *beforehand* the Woman's Seed on him, *viz.* *our Soul*, Spirit, and whole Humanity, that he *might* baptise us with the living Covenant, which was God and Man.

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

For it was not to be done *alone* for the heavenly Substance which vanished in Paradise; in which Substance, as in the most inward Ground of the Humanity, the Covenant in Paradise incorporated itself, that the *same* Ground *alone* should be baptised: No; but also for the Soul and for the Body, out of the *Limus* of the Earth.

The *whole* Man *needeth* the Baptism: All the three Principles, *viz.* all the *three* World's Properties in Man must be baptised: The *first* Principle is the Eternal Nature, the *Mysterium Magnum*, the Great Mystery, out of which the visible World is sprung forth; a Ground of the true Eternal Soul, which through God's Inbreathing came into the Body: The *second* Principle is the true Eternal Spirit, *viz.* the holy Light's-Power, (which Power I call in this little Book the heavenly *Ens* or Substance vanished in *Adam*) which vanished in *Adam* with the Fall, as the Soul's-Will departed out therefrom into Earthliness, and brake its Will off therefrom: The *third* Principle is the Man from the outward World's Substance, *viz.* the Astral Soul with its Body, out of the *Limus* of the Earth, *which standeth in the four Elements.*

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

How is this Baptism of the Holy Ghost effected?

Answer. God's holy Fire of the Divine Love-Power in Christ Jesus baptiseth his Temple *in us*, which the holy Fire-Life, God's Spirit, will possess, *viz.* the vanished *Ens* of the heavenly World's Substance, the Spirit of Power and *Understanding*, the second Principle or Angelical Ground; to which Ground Christ *afterwards* giveth his holy spiritual Flesh for Food, wherein the true ^b express Image of God doth consist: The Divine Love ^b Own *very* and Sweetness in the holy Fire baptiseth this Spirit, for it is an *Ens* of the holy Fire ^b reflect *Image.* wherein it burneth or liveth: And the first Principle, *viz.* the fiery Soul, out of the Divine Science of the separable Eternal-speaking Word, out of the Father's fiery Substance, is baptised with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

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

8. Thus now the Divine Light of the great Love is in the opened Name JESUS, out of JEHOVAH, in the *Center* of the Father's Fire: When the Father's Fire unlocketh the fiery Soul, then the Light of the Divine Love *can* shine into it, and introduce the Love *Éus* into it; for so soon as the Wrath-Fire unlocketh the Soul, *instantly* it receiveth the Love-Fire of the Son, and goeth into it; as Fire gloweth through Iron, or as a *Tincture* penetrateth Metal.

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

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

11. For *the Son is in the Father, and the Father in the Son*, and they baptise with Fire: The Father with Fire, and the Son with ^b Light, after that Manner as Fire is struck; so that the meek Light-Glance is manifested out of the Fire; and so the Fire Burning is *wholly turned*, and grows into a Light Glance: The Father's Fire with its *Terror* consumeth the Vanity in the Soul, and the Son's *Love* healeth it again.

Thus is the *Baptism* according to the *inward* Ground of Man's Soul and Spirit, to be *understood*.

Understand this thus: The Soul is of the Father's Property, according to the fiery Omnipotency; and in this Baptism, in which the Father co-baptiseth, *he giveth it to the Son* in his Love-Fire: Understand, the Soul is of the Father's Fire become a Wrath-Fire; this Wrath-Fire with his Infusion, he giveth to his Fire-burning-Love: The Father's Property in the Fire taketh hold on the Soul, first with *the Law of Nature*, as with his strict Righteousness of the Eternal Birth of the Fire-Ground, whereby the hard ^c compressed dead Soul, in that same ^d Infusion of the Fire of the Divine Life, is moveable, and its hard ^c Compression of the *false magnetick Desire* is broken in sunder ^d and opened, in that Manner as a Man strikes up Fire: Thus a new Fire of God is kindled, which ^e Commotion or shrill Sounding is also the Ground of Repentance.

Now when the Father's Fire is stirred and kindled, then shineth the Divine Light of the great sweet Love in the opened Name JESUS, out of the holy Name JEHOVAH, in the *Center* of the Father's Fire, out of the Unity of God, as the Beams of Divine Grace in the Soul: For the Soul is with this Glimpse unlocked; and then *suddenly* the Light of Love taketh in the unlocked Ground, and filleth it with the Substance of Love.

And thus the Son, *viz.* the Love of the Father, receiveth the Soul, and sanctifieth it, and thoroughly penetrateth it, as Fire thoroughly penetrateth the Iron. And that is it which Christ saith: *Father, the Men were thine, and thou hast given them unto me; and I give them the Eternal Life.* Also: *This is the Eternal Life, that they rightly know thee, Father, that thou art the true God, and whom thou hast sent, Jesus Christ,* John xvii. 3, 6.

And in this in-shining and in-dwelling Light is the New Birth, and God is comprehended and known in the Spirit; whereupon followeth instantly *the true Faith*, which willeth nothing but what God will; for thus is Christ *the Light of the Little World*, *viz.* of *Man*, and giveth the Eternal Light-Life of God to the Soul.

And thus the Soul liveth in the Father, and yet with the Son's Office is governed and sanctified, and its anxious Fire-Life is a meer Love-burning: But the Father's *Concussion* or shrill Sounding is necessary, that the Soul's Fire-Source may be touched, that the Soul may find what it is; for it is thereby brought into continual *Repentance* and Humility, when the Beam of God's Wrath often toucheth it, that it consider its Fall, and is at *no Time secure*; (for it hath a great Enemy *near it* in its Flesh and Blood, *viz.* Satan's Poison) that it may no more run on in its own Will, as formerly: For the Soul in this Beam of Wrath trembleth before *Sin*; and so *Sin* is manifested in the Light; and then comes Sorrow and Lamentation over *Sin* in a Heap. And thus standeth this precious Figure in the inward Ground; for where the own Will of *Sin* is *shaken* through Repentance, there the holy-anointing Oil of Love penetrateth instantly, and healeth these Wounds. Thus the Father baptiseth with Fire to Repentance, and the Son with Love, to *Sanctification*; and the Holy Ghost manageth the Office, who baptiseth with a New Life; for the whole Holy *Trinity* baptiseth according to the Divine Manifestation; for without and beyond the Manifestation there is only one triune God, in one only good ^f Being and Will, whereof a Man *cannot* say, the Father is Wrath, this or that, but is the triune good Being: But according to his Manifestation, out of which the Souls and Angels, together with every heavenly and hellish Being is sprung (*viz.* after the Manner of the *Mysterium magnum*, the Great Mystery); from hence ariseth his Wrath or Fire-Source, and that from Eternity in Eternity.

Note: Thus now a Man may understand the Baptism according to the *inward* Ground, according to Soul and Spirit, *viz.* the Father baptiseth with the Concussion or shrill Sounding to Repentance with Fire; in which Fire, the bitter suffering and dying of Jesus Christ is impressed into the poor Soul; for the Wrath-Fire, which holdeth the Soul captive, is overcome and softened with *Love*; and this is impressed in the Soul as a

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

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

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

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

* Or, breatheth forth that outspoken Spirit.

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

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

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

* *Text. By.* ' In the Temporary Creatures with a Temporary Property, and in ' the Eternal with an Eternal Property.

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

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

* Or, fiery Tryal.

Victory: And the Son baptifeth with the holy anointing Oil of God's Love, and healeth the poor shaken Soul again: And the true Comforter, the Holy Ghost, which goeth forth through Christ's Death, through Christ's Refurrection, through the Father in the Son, he baptifeth with a *new Life*, and *giveth* true Faith and Understanding, that we receive and know this.

The Third Property of the Third Principle, with the Water-Baptifm, wherewith the *Body* of the *outward* World's Substance, as also the outward Life is baptifed, that is considered as followeth: *viz.* by the Element of the Body of Christ, the right Adamical Man, *out of the Elements* which was created in *Adam*, understand the outward World's Substance, is *baptifed*: For here the Holy Ghost baptifeth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outfpoken formed Word, and *the Spirit of God* it is, that formed *that outfpoken Word*.

He is to be understood in all *three* Principles or Worlds, in each World according to their Property. As First, in the Father's Wrath according to the Darknefs, He is the Flame of *Painfulness*: And Secondly, in the Eternal Light, he is the *Love-Flame* of God: And Thirdly, in this World, in *Spiritu Mundi*, in the Spirit of this World, he is the *Former* and Workmaster of every Thing, in every Thing according to its Property: As the *Separator* or *Archæus* of the Thing is, from whence it arifeth, fo also is the outflown Spirit out of the outfpoken Word, in every Thing.

And it is *not* to be understood that the Spirit of the outward Substance is called *God*, but it is the outflown Spirit in the outfpoken Word of God, which with its *Ground* standeth in the Word of God.

The *outflown* Spirit of the outward-natural and creaturely Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darknefs*, *viz.* out of the first and second Principle, out of the Eternal Nature, out of the fpeaking of the Word; for the Eternal Word hath *breathed* itfelf with that Spirit into a creaturely, image-like Life.

It is the Soul of the *outward* World; a Life of the four Elements. Its Power is as a fiery and lightifh *Constellation*: What the whole outward Constellation is in itfelf in its Power, the fame is that [Spirit] every where alone in itfelf; yet as a shut up Constellation that lyeth in the *Temperament*, and yet unfoldeth itfelf in every Life, and maketh itfelf feparable, according to every Life's Property.

Note.

Courteous Reader, this is what our Author, blessed in the Spirit of the high Knowledge, indeed readily began, to bring to the eafier understanding for the fimple, but hath not finished it; for * A. † O. 1624, in his Jubilee-Year, or 50th Year of his Age, he went, * *Ann.* according to the *Mystery* again, into his Grave, or magick and mental Principle.

17. Understand us now here rightly thus, concerning the Baptism of *this outward Spirit*: The inward holy Spirit of Divine Love kindleth the outflowm Spirit, and anointeth it with Divine *Power*: For the Humanity of Christ, according to our outward Spirit, was anointed of the Holy Ghost; and that same outward Spirit of Christ, which in Christ's Person, in the Elements of the Body ruled after a *human* Manner, that in the Covenant of his Testament in the Water-Baptism, anointeth the inward Ground of the *Water*; and the anointed Power in the Water, in the Word of the Covenant, anointeth *the true Man*, which in *Adam* was created out of the *Limus* of the Earth; and so also it anointeth the *Spiritus Mundi*, the Spirit of the World, *viz.* the right ² *Astral Soul*, which at the last Day shall come again and be *tryed*.

² Note.

18. Now understand us dearly and well; it availeth us much: This anointing of Water-Baptism, is *anointed* with Christ's Suffering, Death, and Resurrection; it is anointed with Christ's shedding of his Blood, with which heavenly Blood, he changed God's Wrath into Love, and *besprinkled* Death in the human Property, wherewith he anointed the Earth, when he *shed forth this his Blood* upon, and into it. Note also: It was anointed therewith, when Christ *yielded* his anointed Life of the outward Humanity received from us, in his Death, into this *Spiritus Mundi*, this Spirit of the World *again*, and anointed that also with his anointing in his Death, *viz.* where his outward mortal Soul, received from us (which died on the Cross, and yielded itself into *the Hand of God*, as into his outspoken Word) went out of the Body into the Elements. Also: It is anointed therewith, where this his ³ outward Soul with the Eternal Soul, *wherein* the Holy Ghost was, *penetrated* through Death and Hell. And also therewith, where the Holy Ghost in the Word, received this his dead Astral Soul out of Death, and *brought it* through Death, with his Resurrection, into Eternal Life; where God's Love anointed it with the Eternal Life.

³ Outward and inward Soul.

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

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

21. This is done through Christ's Suffering, Death, and Resurrection in his bloody ² *Conflict*, *viz.* the *Victory* of his Death is the Hand that baptiseth. Note: The right Man is baptised unto *Life*, and the Serpent-gross earthly Man is baptised with Christ's *Death* and dying; so that he shall die, and leave all his evil Lusts and Desires to the Death of Christ, that it may kill it, and bring a New Will out of the Death of Christ, out of Soul and Body.

² Or, Fight, or-Combat.

22. *The evil Man*, *viz.* that Serpent-Monster, is taken with this Baptism (*viz.* where the Hand of God, *viz.* his speaking Word itself, taketh and baptiseth) and is *buried* with Christ in his Death, and in that *Hell*, into which Christ in his dying entered: Understand, into the Darkness of God's Wrath, *viz.* into the *Abyss* of the *Humanity*: And this anointing in the Baptism bindeth and uniteth itself with the true Adamical first

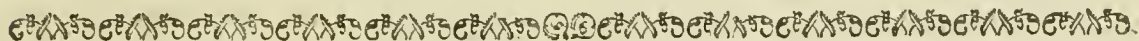
Body, which was before the Fall of *Adam*, and generateth, through Christ's Victory a new Will in Soul and body, which *obeyeth* God.

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

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

* *Viz. Shell.*


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



The Fourth Chapter.

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

In this Time highly necessary to be considered.

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

2. His Incarnation, or becoming Man, came not from the Will of the Flesh; for his Father *Zachary*, and Mother *Elisabeth*, which were ancient People full of Days, who-

were clearly dead in the fleshly Sperm or Seed; where the Ability of Man was clearly gone: The Seed of *Zachary* and *Elisabeth* was raised up through the *moving* of the Holy Ghost, out of the Paradisical Grace-Covenant, in their now quite vanished spermatick Property.

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

^a The Seed.

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

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

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

7. Moreover, we see by *John*, that he did not yet baptise with the Forgiveness of Sins, but with *Repentance*, viz. with the Spirit of the anointing to Repentance, which foundeth through the Hearts of Men, and *prepareth the Way* for the Spirit of *Christ*, which *unlocketh the Doors* of Mens Hearts and Souls, *that* after ^b him, *the King of Glory* might enter in at those opened Gates; concerning which *David* saith, *Open the Gates wide for the King of Glory; that the King of Glory, viz. Christ, may enter in*, Psal. xxiv. 7, 9. And as *John* witnesseth, *He baptised with Water to Repentance and Forgiveness of Sins, yet he is not Christ, but after him cometh he that hath the Fan in his Hand, who will baptise with the Fire of the Spirit*, Luke iii. 16, 17.

^b Viz. *John* the Baptist.

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

^c The Absolution from Sins.

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

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

^d Or, Power.
Note.

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

12. An unfaithful, or unbelieving Baptiser, doth no more in this high Work of the Baptism, than the Font-Stone [or *Basin*] doth, which holdeth the Water; for though he sprinkle or pour Water, and useth the Words of Christ, yet he effecteth nothing therewith, but is dumb [or *dead*] in the working, except the Covenant of Christ worketh and baptiseth: He is but meerly a *Medium* or Means, like a workless [*inanimate*] ^e Substance, that doth not itself work together in this Covenant, but only doth the Work; in which Work God worketh in respect of his Covenant.

^e Or, Thing.

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

^f Or, ineffectual.
^g Absenteth, or withdraweth.

^{*} Therefore all baptized Infants ought to be communicants.

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

15. Not to understand that a Child of honest anointed Parents, which hath attained Life, though it die *before* the Baptism, that it is *not* in the anointing of Christ: It hath indeed put on the anointing of its Parents, for it is existed out of their Substance, out of their *baptised* Soul's and Body's Substance, and only needeth, if it liveth, to enter into the Image of the *visible* Covenant, as a Life of its own; and with its Will give itself up into that which it inheriteth from its Parents: But seeing a Child *understandeth not* this, therefore the Parents do it with *their* Faith; and every one of those that are called to that Work, *viz.* the ^h *Witnesses*, or God-fathers and God-mothers, who in their Faith's-Desire with their Prayer, ⁱ recommend the Child to the Covenant of Christ, and *present* it in the Covenant of Christ to the Holy Trinity, and desire the Covenant to be ^j upon this Child.

^h *Patren.*
Gossips.
ⁱ Transfer, or deliver over.

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

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

^k Hatcher, Breeder, or Ember.

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

Note.

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

^l Text. *Auff*, upon.

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

^m In or into.

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

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

^a Or Ignorance.

^o Thus.

†

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

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

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

25. For where God's *Love* is present, there his *Wrath* is also present: Where Light is, there is also Fire: The *Ens* of Faith presseth only through the Fire forth into Light: The Covenant standeth firm; the Child is baptised with the Covenant, the Covenant receiveth it, although there were *only* a wicked Baptiser, and also such Witnesses without Faith: But as the Mouth is, such is also the Food in the Mouth, as the Lord saith by the Prophet; *Wherefore doth the Wicked take my Covenant into his Mouth, and bateth ^p to ^p Nurture, be reformed?* Psal. l. 16, 17. *Men should not misuse the Name of God; for the Lord will ^{or} Chastise ^{ment.}*

not leave him unpunished that misuseth it, Deut. v. 5. He will not cast the Pearl before Swine, Matth. vii. 6. The wicked Man that draweth near to his Covenant, is to God in his Covenant a good Savour to the Condemnation of Death, and the holy is a good Savour to Life, 1 Cor. ii. 15, 16.

26. What else can be, if there are evil Parents without Faith, but that they also beget wicked Children; for as the Stock is, so also is the Fruit: And now if they convert not, and through true earnest Repentance and Prayer, incorporate their Fruit to Christ, and send them with Faith to this Covenant, but indeed invite such wicked Witnesses or Gossips, without Faith thereunto, and there be also a wicked Baptiser, who shall baptise here? Shall the Love of God in the Covenant of Grace baptise? May it not be, as St. Paul saith of the Supper, *That the Wicked receive it unto Judgement?* Now if a Man make a Mock of the Covenant, how will God's Glory appear among the Scorners? There it is rightly said, *With the holy thou art holy, and with the perverse thou art perverse*: If the Seed be ^a bad, though a Man cast it into good Ground, yet there groweth bad Fruit from it, for it draweth from the good Ground, an *Ens* of its own *Likeness* to itself.

^a Or false.

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

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

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

Answer. Yes, indeed; what is it to God, who willeth not the Death of a Sinner, that wicked Parents beget wicked Children, and that a Man doth but scorn his Covenant of Grace; shall he therefore cast the Pearl before Swine? The Parents indeed, know very well, that God saith, *He will punish the Sin of the Parents on the Children unto the third and fourth Generation*, Deut. v. 9. Shall he then pour his Love into their wicked Wills, when as indeed they do not desire the Love, nor is there any Earnestness there, but merely the Performance of a Custom, and they do it only with an hypocritical Show without Earnestness, and withal make use of such People about it, which do but scorn the Simplicity of Christ with their Pride.

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

31. For the Baptism consisteth not alone in Water, but in the Word of God, and in the Faith: The Water is but a Medium, wherein the Word of God and the Faith, taketh hold and worketh, and without the Word of God and Faith there is no Baptism; the Faith of Man must take hold on the promised Word, and in the Water these two, viz. the Faith and the Word of God bring themselves into one Substance, and that spiritual Substance is the Baptism, which is understood under Water. Now if there be no Faith

^a Or Essence.

at this Work, then is the Word without *human* Substance, only in itself according to, and in the Covenant, and that baptiseth Man according to the Man's Property, but Faith in the Grace apprehendeth the Grace in the Covenant and Word, and *bringeth itself* with the Covenant *into* the Water; and so then the Word of God and the Faith and the Water *baptise* alike.

32. For the outward elementary Water is *not* the Ground of the Baptism; but the spiritual Water, which is united and tyed with the Word in the Covenant, and with the Faith: For *the Word* poureth itself forth in a Water-Source of Life in ^{great} Meekness and Love, and the *Faith* taketh hold of this promised Word of Grace in the Covenant: This Grace in the spiritual Water, comprehendeth itself with the elementary Water, after the Manner as the invisible World hath made itself visible with this World's Substance, *viz.* with the Elements: And as the *invisible* Word of God worketh by the *visible*, and as the visible Substance of the Elements shall again go into the invisible: Thus also in the Baptism Covenant, the invisible Element, *viz.* the *heavenly* Substance, uniteth itself with the visible Elements of *Man's* Body, *viz.* the Substance of Eternity with the Substance of Time; the Eternal speaking Word of Divine Love with the outspoken ^{imaged} Word of the Humanity. * Text. Eine.

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

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

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

36. Those that are *present* should with great Humility and ^{*} Inversion to God, with ^{*} Turning earnest Prayer, apply themselves to this Covenant, and well consider what they there into God.

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

^y Or, Fur-
therance.

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

^z Or, Signi-
fication.

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

Note.

* Text. *Ist.*

Note.

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

Note.

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

THE SECOND BOOK

CONCERNING

The Holy Supper of our Lord Jesus Christ.

WHAT KIND OF PARTICIPATION IT IS,

AND

HOW THAT IS TO BE UNDERSTOOD.

Also concerning the Contention of the Learned about Christ's Cup:
What they do about it; also what is to be held concerning it.

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

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

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

1 Cor. ii. 28.

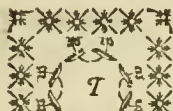
Let a Man examine himself; and so let him eat of this Bread, and drink of this Cup.

A N

INTIMATION

O R

INSTRUCTION TO THE READER.

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

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

JACOB BEHMEN, of Old Seidenberg.

THE
C O N T E N T S
OF THE
CHAPTERS of the SECOND BOOK,
CONCERNING THE
HOLY SUPPER of JESUS CHRIST.

C H A P. I.

*O*F the Ground of the Old Testament; how this Testament was clearly in the Type among the Jews.

C H A P. II.

*O*f the Supper of the New Testament; how the Type is come into Essence [or Substance].

C H A P. III.

*H*ow the Disciples did eat and drink the Flesh and Blood of Christ.

C H A P. IV.

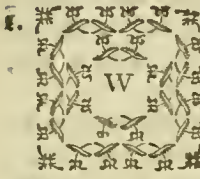
*O*f the Difference in the Participation of it; what the Wicked receive with this Testament; and how a Man should so prepare himself, that he may be truly worthy.

C H A P. V.

*O*f the Contention and Strife in the high Schools or Universities, about Christ's Testaments; how that Strife that hath filled the Face of the Earth, is a vain and very hurtful Thing and ariseth in the Anger of God, from the Devil's Desire and Will, whereby all brotherly Love and Unity is destroyed, the highly precious Name of GOD blasphemed, and the HOLY GHOST in his Divine Wonders is judged and despised by Reason.

The First Chapter.

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

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

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

3. Also we have an *Image* or *Similitude* thereof in the *unleavened Cakes*, which they must *bake and eat*, [shewing] that they should through this *Paschal Lamb's Figure*, which signified *Christ*, be a *new and sweet* ^c *Lump*, when they should eat the right *Paschal* ^c *Dough*. *Lamb, Christ*, in his *Testament*; all which was a *Figure* of the *New Regeneration*; [signifying] how the same should be borne through the *right Paschal Lamb, Christ*, *1 Cor. v. 7.* and how the same (*New Birth*) would eat the *sweet Food* of the *Divine Grace*.

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

5. Also we see this *Image* very clearly in the *Sacrifices* of *Israel*; how they must slay and sacrifice *Beasts*, and burn the *Fat*: For when *God* gave the *Law* to *Moses*, that *Israel* should live in full *Obedience* in the *Covenant* of this *Law*, then he gave him also the *Figure*, [shewing] how this *Law* should be fulfilled, and how *Man* should be ^e *atoned* ^e *Released, or reconciled*. from *Sin*, and from the *Anger* of *God*; as we may clearly see this in the ** third Book* of *Moses*, in the eighth *Chapter*, where the *Image* of the *Reconciliation* or *Atonement* ^f *standeth*. ^f *Levit. viii. 14, to 21.*

Where it standeth thus:

^g *And Moses caused an Heifer to be brought for a Sin-Offering, and Aaron with his Sons* ^g *Sacrifice, laid their Hands upon his Head: There it was slain; and Moses took the Blood, and with his*

3 Cleanfed it from Sin. *Finger put it round about upon the Horns of the Altar, and 2 cleansed the Altar, and poured out the Blood at the Foot of the Altar, and sanctified it, so that he made an Atonement on it : And took all the Fat upon the Inwards, and the Caul upon the Liver, and the two Kidneys with the Fat on them, and burned it upon the Altar : But the Heifer, with his Hide, Flesh, and Dung, he burned with Fire without the Host, as the Lord had commanded him : And brought a Weather or a Ram for a Burnt-Sacrifice; and Aaron with his Sons laid their Hands upon his Head, and it was slain there : And Moses sprinkled the Blood round about upon the Altar, and cleve the Ram in Pieces, and burned the Head, the Pieces, and the Rump; and washed the Inwards and the Legs with Water, and so burned the whole Ram upon the Altar; this was a Burnt-Sacrifice for a sweet Savour, a Fire to the Lord, as the Lord had commanded him, Levit. viii. 14, 15, 16, 17, 18, 19, 20, 21.*

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

7. The Figure of Christ standeth thus :

• Levit. viii. 10, 11, 12. *When Moses should make this Sacrifice, he took first the anointing Oil, and anointed the Dwelling-place, and all that was therein, and sanctified it, and sprinkled therewith seven Times upon the Altar, and anointed the Altar, and all its Implements, the Laver with its Foot, so that it was sanctified; and poured the anointing Oil upon Aaron's Head, and anointed him, so that he was sanctified.*

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

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

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

10. But that *Moses* did burn the Fat of the Liver and Kidneys upon the Altar, signifieth, that our true *Adamical Man* out of the *Limus* of the Earth, according to its right inward Ground, should not be cast away, or thrust out from *God*, but be kindled in the

Fire of God's Anger with the Fire of Love, and be offered to God. As this then was done in the Humanity of Christ, when he sacrificed our Humanity to the Anger of God, but yet did introduce it with his *Love* through Death into *Life*, as out of the Fire there springeth up a clear Light, as out of the Fire dying a new Life, which consisteth in Power and Love.

11. But that *Moses* did burn with Fire the Heifer, with his Hide, Flesh, and Dung, without the Host, and only sprinkled the Blood of the Heifer upon the Horns of the Altar, and kindled the Fat, it signifieth, that the gross *beastial* Body of our Flesh, with Skin and Bones, shall not come upon God's Altar, and inherit the Kingdom of God; but it shall be consumed with the essential Fire of the Earth, without the holy Fire of God: As *Moses* must burn the Heifer without the Host, so also should and must, the gross *beastial* Man be burned up without the City of God, viz. in its own Principle, by that same Nature-Fire, as it is done before our Eyes: But this earthly Man's Blood, wherein the Astral Soul liveth, should be sprinkled upon the Horns of the Altar; which signifieth the right Man created in *Adam* out of the *Limus* of the Earth with the right *Astrum*, whose Blood or Power shall come again at the last Day: That same Blood was in Christ's Humanity, with the Inclusion of the heavenly Blood, sprinkled upon the Horns of the Altar in his suffering and dying on the Tree of the Cross; for a Sign, that our Blood, after a right human Manner, is with Christ come upon God's Altar; and that God in Christ hath therewith marked us in the Eternal heavenly Altar.

1 Note.

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

13. For this Cause must *Moses* and *Aaron* in the Figure, pour out the Heifer's Blood at the Foot of the Altar: For God had not to do about the Blood of Beasts; but he set forth the Figure of Man's Restoration, and signifieth under it, that we Men, according to the outward gross earthly Man, were but such Beasts, which gross *beastial* Property had swallowed up the true Man into itself: Thus he signifieth, how he would with his Power bring again and new generate that same inward devoured Ground: And as the Power and Virtue of our *Munna*, of the oily Property shall be kindled again through the Fire of God, as *Moses* kindled the Fat, so shall the Power of the inward Ground, here even in the Time of this Life, be kindled with the Divine Fire, and burn upon God's Altar, which through the *Unction* or anointing of the Spirit of God, should be done in us: Even as *Moses* kindled the Fat, so should also the Spirit of Christ kindle our inward Ground, even in this [Life's] Time; and when this comes to be done, then should the Heifer, viz. the Beast-Man be slain; that is, he should be daily mortified, and with his Will and *beastial* Desire be cast forth without the Host of God; for he is but Earth and a Beast, and not fit for the Kingdom of Heaven, John vi.

14. But the Ram now signifieth the right anointed Man in the Humanity of Christ, as also our inward Ground, which, with Christ's anointing in us, becometh living again. As God through *Aaron's* Sons, viz. through the High-Priest, would lay the Hand of his Anger upon it, and slay it, that our human Will might be slain; so shall in this slaying the Blood of this Ram, viz. the right Humanity, be sprinkled every where upon the Altar of God, and the human Will shall be split in Pieces, and quite forsake the

own Will, and the *Head*, viz. the human Senses or *Thoughts*, be kindled with God's Fire: Even as *Moses* kindled the Head of the Ram, as also the Pieces and the Rump, so must also our Humanity in Christ, be washed with the Water of Love, and afterwards be sacrificed upon the Altar of God, viz. on the Tree of the Cross.

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

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

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

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

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

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

21. Thus was the elementary Fire of Man reconciled in the holy Fire, and yet must a bestial Medium, viz. Beasts Flesh, come into the holy Fire of *Moses*, seeing Man was

become bestial: That the bestial Kind be burned away in the holy Fire through the Father's Anger Fire; and that God's Love-Fire might kindle the human Soul-Fire in its introduced Desire in the Sacrifice: And so God's Desire in the Word *smelled* Man's Desire through the Fire; for in the Fire the bestial Vanity of Man's Will burned away in the Anger-Fire: And so then the clear human Will pressed into God's Love Fire as a *sweet Savour*; for the incorporated Paradisical inspoken Grace, pressed with the clear Will of Man, into God.

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


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

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

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

The Second Chapter.

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

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

^a Or, immo-
delled.

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

3. Thus the Father now *smelled this pleasant Savour* in the Humanity in the Soul's Fire, which Savour he *formerly* smelled in the Sacrifice in the *Type* ; for Christ was now the right High-Priest, which offered to God his Father the acceptable Sacrifice of the sweet Savour in the Humanity, and reconciled the Anger in the Humanity : The *Altar* of God, upon which *Moses* sacrificed, was now in the Humanity of Christ, who offered up to God the sweet Humanity out of the heavenly *Ens*, with the Adamic Humanity into his Anger-Fire, which burned in the Adamic Humanity : Sin in the Adamic Flesh was destroyed through the sweet heavenly Flesh, viz. through the substantial Word of Love, through JESUS, viz. God's greatest *Sweetness*.

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

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

6. So now in the *Type* of the Paschal Lamb he began the New Testament, viz. the *fulfilling* of these *Types*, and led his Disciples to the Sacrifice of the New Testament, viz. to the Altar of God, in his Flesh and Blood, that they should eat the fulfilling of the Old Testament in the Sacrifice of the New Testament ; for he brought the Old

Testament, *viz.* the *Figure*, into the New, *viz.* into his Flesh and Blood, which was *the Sacrifice of Reconciliation for the Sins of the World*; and gave them the ^b Atonement in his ^b Or, Reconciliation. Flesh to eat, and in his Blood to drink.

7. For the Reconciliation should be no more done in Fire, where the Father's Anger burned away the Vanity in Man's Faith; but it should be done in the Love-Fire, in *the Flesh of Christ*: They should now with their Faith's Desire, *viz.* with the fiery Life's Mouth of the Soul, eat and drink the Reconciliation with Christ's Flesh and Blood: *No more* with Faith in the Type, but in Substance; no more in Power without Substance, but with substantial Divine and human Power, wherein the *Humanity of Christ himself* should be the Paschal Lamb: Not Deity without Humanity, but Deity and Humanity alike.

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

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

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

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

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

13. Thus we see first this Figure in *Moses's* Sacrifice of Reconciliation, that the Soul, *viz.* the Faith's Desire of the Soul brought itself into the Sacrifice, as into a *Substance*, and with the Substance went into the Fire, where the Reconciliation through Fire, was

made in the introduced *Covenant* of the Love-Fire, in that Manner and Way, as the substantial Love of Christ should give itself up into the Soul's-Fire, wherein God's Anger did burn, for Food and Reconciliation. Secondly, We see also by *Moses*, not only how the Soul is ransomed from Sin through Fire, and with the Love in the Covenant, became fed with the holy Fire of Grace, but they *blessed also the Bread and Flesh* through the Reconciliation of the Grace-Covenant, and did eat the same, *viz.* the holy Bread and Flesh, as God also commanded them.

14. Which signifieth the oral eating and drinking of the substantial Grace; where not only the Soul is fed, but (note) also the right Adamical Man, *which shall arise* from Death again: For the Earth was cursed through Man's Sin, and Man must from the Curse of God's Anger eat of the earthly Fruit: But with this Sacrifice and Blessing of the Covenant, God erecteth now a *new Blessing*, so that *Israel* did eat of the blessed Fruit again, where the Grace pressed through the Curse again, as the Sun presseth and penetrateth through Water.

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

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

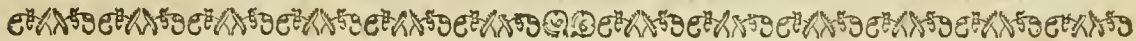
17. This we see clearly by the Last Supper of Christ, that Christ, with the Institution of the New Testament, would *not* ordain any strange or *new Thing*, but only fulfil the Old Testament; and with the substantial Grace, which in his Soul and Flesh was become MAN, give himself up into the Covenant of the Old Testament; and himself be the *fulfilling*, *viz.* the Paschal Lamb, and the holy Bread and Flesh, where-through our right Adamical Man is to be blessed: *For he first eat the Paschal Lamb with his Disciples*, and incorporated himself with them in the Covenant of the Old Testament, *and washed their Feet for them*: Afterwards *he took the Bread, gave Thanks, and brake it, and gave to them*, and said, *Take and eat; that is my Body, which is given for you*: In like Manner also *he took the Cup after the Supper and gave Thanks, gave to them, and said, Drink ye all thereof; that is my Blood of the New Testament, which is shed for many for the Forgiveness of Sins: I say unto you, I will now henceforth drink no more of this Fruit of the Vine, till at the Day that I will drink it new with you in my Father's Kingdom*, Matth. xxvi. Mark xiv. 1 Cor. xi. 23.

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

in the Sacrifice, in a spiritual Way *in Power*, through a *Medium*, so now they should participate of him also in a corporeal and spiritual Way, through the *Medium* of Bread and Wine, and substantially participate of that same incorporated Grace in the Covenant.

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

20. Therefore there must be a *Medium*, that (first) God's Imagination of his Love, and (secondly) Man's Faith's Desire might come together, and take hold one of another by a *Medium*; for as the Participation of the Old Testament was done in a spiritual Way, so now it should be both in a substantial and spiritual Way *alike*: For the Deity hath now presented the Paschal Lamb in the Humanity of Christ; and God's Imagination (which went formerly into the Sacrifice) went now into the Humanity of Christ; and the Imagination of the Humanity of Christ went with Divine Power into the *Medium* of Bread and Wine, and through the same, in the Participation thereof, *into the human Life*.



The Third Chapter.

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

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

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

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

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

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

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

7. *Note*: Now we see in Herbs and all Things that grow out of the Earth, when they take hold of and *eat* this Power and Virtue of the Sun and Stars in them, that they do not rend themselves, and make or use a severed Mouth to do it withal; but the Essence of their *Desire* (viz. even the natural Brimstone, Salt, and Oil in the Herb) is the *Mouth* which taketh hold and eateth in itself the Influence of the upper Elements of the Sun and Stars: Thus also in like Manner it is to be understood concerning Christ's

Disciples and *all other Men*: They *have* eaten and drunk Christ's Flesh and Blood, under Bread and Wine, as through a *Medium*, with the essential desirous Faith's Mouth; not with a circumscribed creaturely Comprehension, but with the Faith's *Desire*.

8. *Note*: Yet that a Man may rightly understand it [he is to know] (1) the *outward* Mouth with its Comprehension, apprehendeth the outward elementary Substance, Bread and Wine: The mortal transitory Substance of Man, *viz.* the gross *Flesh* (which shall not, nor *cannot inherit the Kingdom of Heaven*, John vi. 63. 1 Cor. xv. 50.) that apprehendeth and eateth Bread and Wine, for Bread and Wine is also an earthly *transitory* Substance, *which goeth into the Belly, and out from thence again*, as all natural Food, *Matth.* xv. 17. And (2) the *right true Man*, which was created in *Adam*, which before the bestial Grossness was a right Man, and Image of the visible World, according to its *inward* spiritual Ground; the same eateth Christ's Flesh, which is even such spiritual substantial Flesh, with the essential *Desire*: *Note*, Understand the Flesh that he took on him in *Mary*, *viz.* *our human*, but *not* the outward Ground of the corporal four Elements, but the inward holy Element, *viz.* the Ground out of which the four Elements proceed: Not Fire, Air, Water, and Earth, but the Eternal pure Element, which is a *Substance* of Paradise, which is hidden in the four Elements, understand, the Substance of Eternity, out of which Time is gone forth into a visible Substance; that same Flesh, as a spiritual *Mumia*, out of which, Man, as to the visible Body, hath taken its Original *in Verbo Fiat*, in the Word *Fiat*, which in *Adam* became blind as to the Kingdom of Heaven, when he went with the *Desire* into the four elementary Grossness; which fleshy Substance in Christ's becoming Man, was *filled* with heavenly living Substance, and made living again: *Note*, That is it which the right Adamical Man eateth, which sticketh hidden in the gross Shell of the four Elements; and in that Substance, the right Man *eateth* Christ's Passion, Dying, and Death; which Death of Christ is in his Victory become an Eternal Life; which Life, so risen out of the Death of Christ, breaketh our earthly evil Will, and is become a *Death to our Death*, which the outward Nature *boldeth* for a Life.

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

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

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

12. *Note*: Understand it aright thus: Man standeth in three Principles, *viz.* in three Beginnings: (1) The *visible Man* is the visible World, which is outward and inward, *viz.* a transitory and an untransitory, *viz.* the pure Element, and the Efflux, *viz.* the four Elements. (2) The *gross Man*, with outward Flesh and Blood, is the four-ele-

mentary Body, and the spiritual Body in the *Quintessence*, or fifth Essence, is the holy Element which is hidden in the four, which is neither hot nor cold, neither dry nor moist: But the *soulish Ground* is not the Element; it is grounded in the Eternal Word, where the fiery Word of the Father's Property hath inbreathed itself into the created Body, as another Principle of an Eternal Nature.

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

^d Dale, or Valley.

14. And when this holy Ground of the Soul and Body was hidden, then was Soul and Body in a dark ^d *Dungeon*, full of Pain and Torment: For God was hidden to it, and instantly the Principles, according to their Properties, began to qualify and operate; as (1) The *Soul* according to the Anger Property of God the Father, which as to the Light shining in it, was hidden: And (2) The *outward Body* began to qualify in the four Elements, *viz.* in hot and cold, and in all other Properties of the Stars Power and Virtue, and every awakened Property impressed itself into a Substance, whence the Body became gross, hard, and bestial, and the true Image of God a *Wizard* and Monster: And that is the Sin, for the Sake of which God's Power and Virtue went *again* into the Humanity, and received the Humanity, and overflowed into us again his Divine Power and Virtue, through, and in a right Humanity.

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

16. Christ said, *John vi.* *My Flesh is the right Food, and my Blood is the right Drink: Also, I am the Bread that is come from Heaven, that giveth Life to the World: He that eateth my Flesh, and drinketh my Blood, he continueth in me, and I in him; but he that eateth not the Flesh of the Son of Man, he hath no Life in him: Then the Jews contended one among another, and said, How can this Man give us his Flesh to eat? and were offended at this Saying: But he said, My Words are Spirit and Life.* Note: To signify that we should believe his Words; and he that comprehendeth and receiveth his Word in himself, he comprehendeth in himself *that Word* which is become Flesh and Blood; which Word is become a true human Substance, and that the Faith's Mouth comprehendeth in itself, *viz.* the right Hunger or *Desire* of the right true Humanity, after a spiritual Way and Manner. Note: As the Word of the Divine Power is become Man, so is it also comprehended by the Faith, and is Man *in his Members* also.

17. That same spiritual substantial Word taketh on it our Humanity, understand the spiritual Humanity, and giveth itself *into* the same, and worketh and dwelleth therein

substantially after a spiritual Manner, as he *dwelled* and wrought in the Body which he received from *Mary*; where Men saw on him outwardly our Flesh and Blood, *viz.* the spiritual World's Substance, and yet in the visible was the invisible Substance; of which he said, *John* iii. 13. *He was therewith come from Heaven.*

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

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

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

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

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

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

24. The elementary Food ^e produceth only mortal Flesh, and giveth a Source or ^f Worketh, Moving of the mortal Life; but the spiritual Man taketh his *Nutrimēt* from the ^d or effecteth. Tincture, for itself is a Tincture, *viz.* a spiritual Fire: Therefore Christ *poureth* or overfloweth his heavenly Flesh and Blood, *viz.* the holy anointing Oil, into the Life of

Man, through and with the Nutriment of the true Life, *viz.* through the *Tincture* of Bread and Wine: Not to understand that the Tincture of Bread and Wine is able to apprehend such a Thing, but it is only a *permissive Medium* thereunto, as the outward Mouth of a Man is but a *Medium*, where-through the Power and Virtue of the Tincture in the Food is overflowed into the spiritual Man: And, because in Bread and Wine there lyeth the *highest* Tincture, which is nearest to the Life of Man, which most of all sustaineth the Life of Man, *therefore also* hath Christ ordained this Testament under it.

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

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

27. Note, note: (2) We should not *depend* on this Means or Medium *alone*, and think that Christ's Flesh and Blood is only and alone participated in this Use of Bread and Wine, as Reason in this present Time miserably erreth therein: No, that is not so; Faith, when it hungereth after God's Love and Grace, always eateth and drinketh of Christ's Flesh and Blood, through the *Medium* or Means of the blessed Food, and without the *Medium* or Means of the Food: Christ hath not *bound* himself to Bread and Wine *alone*, but hath bound himself to the *Faith*, that he will be in Man; he will continue in him, and Man shall continue in Christ: His powerful living Word would continue substantially in the Faith, of which Substance the Faith may always (as also it *ever* might) eat; for it is the Faith's Nutriment, wherein the Faith doth subsist, and is a Substance: Note, The Faith in *such* Participation becometh a Substance, *viz.* a spiritual Flesh and Blood of Christ, in which the Living GOD in Trinity, dwelleth, worketh, and willeth.

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

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

30. We are Members of Christ according to his Humanity, and are therefore called *Christians*, because Christ dwelleth and worketh in us, in that we are in our Life his Twigs and Branches, in those in whom he bringeth forth Fruit through his Power and Virtue: O little Children, it is a great Mystery! Note, note: The *Use* of this Testament, where we especially under Bread and Wine should partake of Christ's Flesh and Blood, is *therefore* ordained, that so we should come together, and at of one Bread, drink of one Cup, and thereunder receive Christ; that we should *instruct* one another, what he hath done for us, and declare his suffering Death and Blood shedding one *among* another, and *teach it to our Children*, and should *bind* ourselves therewith in Love, and exhort one another, that we in Christ are Members of one Body; that we in Christ are all but One.


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

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

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

The Fourth Chapter.

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

1. S is above-mentioned, it lyeth not in the Conceit or Supposition that one need only draw near with the *Body* to such *Communion*, and think, when I have participated of Bread and Wine with others, then I have received the true Testament of Christ, whereby my Sins are forgiven me: No; St. Paul saith, *He that distinguisheth not the Body of the LORD from Bread and Wine, he receiveth it to his own Judgement.* 1 Cor. xi. 29. Bread and Wine cannot apprehend this Testament, much less the faithless, who come to it only out of Custom, and that he will have the *Name* of a Christian.

2. So also it standeth *not* in the Priest's Power, with his Blessing to bring the Body and Blood of Christ into Bread and Wine; but it standeth in the Divine Institution, which Institution is *hidden* from the wicked Mouth, and it is done to him as to *Judas*, who, though indeed he also eat and drank of the Bread and Wine of the Supper, and was invited to the Testament, yet he did *not* receive Christ's Flesh and Blood, *viz.* the Love of God, *for after the Supper Satan went into him*; which is as much as to say, the Power and Virtue of the Testament touched him, so that his inward false Faith's Mouth was thus stirred and opened; but as his Faith's Mouth, so was also the Testament in his Participation, as the Scripture saith, *With the holy thou art holy, and with the perverse thou art perverse,* Psal. xviii. 26, 27.

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

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

5. Understand: He desireth to poison and *infect* that Ground in Man, where Christ's Blood and Death, with his Resurrection, should be possessed, and stirreth itself so much the more in the false Soul, *as* he did in *Judas*; when he received this Testament, then he was stirring in *Judas*, and took his Life in: Therefore, saith the Scripture, *After the Sop, Satan entered into him,* John xiii. 27. For his false Heart had stirred the Judgement

of God, therefore it came also into him, for it was *within* him aforehand, but not manifest, till he touched the Covenant in the Testament; so it went with him as with *Uzza*, who unworthily touched the Ark of God, 2 Sam. vi. 6, 7. 1 Chron. xiv. 9, 10. which a wicked Man ought to observe, that he do not *without* Repentance for his Sins touch this Testament, else he layeth his Hand of false Property on Christ's Wounds, Agony, and Death, and will in the End receive *Judas's Wages* therefrom.

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

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

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

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

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

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

its Sins, *runneth* to the Testament, and supposeth that its Sins are forgiven through the *laying on* of the Priest's Hand, and Participation of the Testaments.

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

12. The *Minister* of Christ taketh the faithful penitent Man, through an outward-
 f Church. Absolution, in Christ's Stead, into the f Communion or *Congregation* of Christ: He is
 e Workingly. with his Absolution a *Medium* or Means, of that which Christ himself through his Ab-
 solution doth e effectually in the inward Ground; and so Man is through such a *Medium*
 outwardly confirmed: But if there be no Faith and Conversion there, but *only* a Custom,
 then there is also no Absolution; for the Priest's Absolution without Christ's co-working,
 is powerless and dead; for the Power sticketh *not* barely in the outward Ordinance and
 in the Priest, but in the Communion of the Saints in Christ, viz. in the *Bride of Christ*,
 the same taketh the repenting Man into their member-like Fraternity, in the *Faith* of
 that which is to come, the Spirit of Christ in his Members receiveth him.

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

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

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

b Note:

Of true Christianity. What a right Christian is.

16. CHRISTIANITY is not a *bare Conceit* that a Man need only to acknowledge with the Mouth, and believe that Christ died for us, and hath satisfi'd for Sin; that a Man need only to give Assent to the Gospel, and hold the History of what was done by Christ to be true; and that a Man need *only and barely* to go to his Testament, and there receive the Grace which he left behind him, and comfort himself therewith, and account it as a Merit and *imputed Grace*: It is not *enough* for a Man to hear Sermons preached, and to be baptis'd to Christ, and go to the Supper, so that a Man do but keep the Custom: This by far maketh *no* Christian; it must be Earnestness; none is a Christian, unless Christ *live* and work in him; as Christ himself saith, *Without me ye can do nothing*, John xv. 5. Also, *He that gathereth not with me, scattereth*, Matth. xii. 30.

17. A Christian must be one Spirit *in* and with Christ, and will and work in the Power of Christ: It is a living active working Grace in a Christian; a continual burning Fire, a *feeling Power* and Virtue, which though it be often covered with the Lust of the Flesh, and the *Vanity* of the World, yet it ¹ glimmereth and burneth in the Heart, as a Fire, ¹ Gloweth, and reproveth the Flesh, and the vain Lust of Untruth, rejecteth the false Way, and willeth it not: That same *inward Fire is the Spirit of Christ*, which without ceasing breaketh the Head of the Serpent, *viz.* the Lust of the Flesh: The Flesh hath the Will of this World; but that same kindled Ground hath *the Will of God*: If any be a Christian, then he will hate and be angry at the Will of the Flesh; he will be an Enemy to his evil fleshly Lust, and constantly complain and hold himself to be *unworthy*, and continually with his inward Will of the Soul, sink himself into the ^k meetest Grace, into God's ^k Purest. Note Mercy, and *not* say of himself, *I am a right Christian*; but will continually press with his Desire into God's Mercy, and fly to Grace, that he might be but a right Christian, and will account himself in all his Conversation always *too unworthy* of such Grace, and in continual resigned Humility with Weeping and Prayer, only press into Grace; his whole Life will be a *continual* Repentance, and [he will] evermore desire to apprehend Grace, as it hath apprehended him.

18. A right Christian is *affrighted* at Sin, when the Lust of the Flesh would work Sin: Also, when he seeth others work Sin, then he *groaneth* in himself at it, and wisheth that such Evil were not committed: It is an Abomination to him in his Eyes; he loveth *Truth* and *Righteousness*, and hateth the false Way: And although the earthly Flesh often unawares without any Purpose of Will, falleth upon him with a sudden false Lust, and *many Times* bringeth him to fall, as hath been with *David* and *Solomon*, and *many Saints*, and *is still* done, yet such a Man, in whom the Spirit of Christ is, doth not *lye in Sin*; but the inward Ground, *viz.* the incorporated Grace in the the Spirit of Christ, cometh *quickly* with God's ¹ severe Righteousness, in the Anger, and entereth into him in the ¹ Strict. Conscience; as the Prophet *Nathan* entered into *David's* Conscience, and touched his Conscience, and awakened the fire of Anger: When *David* suddenly began with great Sorrow to repent and acknowledge his Sin, and entered into such earnest Repentance, that *he would receive no Comfort from all his Friends*, and would not suffer his Ears to be filled with Comfort, and the Tickling of Grace, till he felt the Grace of the Lord *in his Conscience*; no Flattery would *set his Heart at Peace*, till the Lord spake unto him with his Grace, 2 Sam. xii. 7.

Of the worthy Preparation to the Holy Testament of Christ.

19. IF any will call himself a Christian, and comfort himself with the Merits of Christ, and approach to his Testament, and worthily receive the same, let him consider his *Ways* well, and look to his *Heart*, and see how it is framed. 1. Whether he standeth in such a Desire as to be *willing to die* wholly from Vanity. 2. Whether it be in his Purpose to *go out* from all Falseness, Unrighteousness, Lying, and Deceit; and that he be resolved never to enter into them again. 3. Whether he desire the Grace of God in Christ, with a clean *pure* Will. 4. Also, whether he is *sorry* for his Sin. 5. Whether he find and feel such a Will in himself, that from henceforth he will *wholly* go forth from his former Sins and Blasphemies. 6. And also, whether he be so minded, that he will yield up his *whole Heart* and Will to God's Mercy. 7. Also, whether he findeth, feeleth, and knoweth a *Place* in himself where he will lay up this high Testament, *viz.* the Flesh and Blood of Christ, with his Grace. 8. Also, whether or no he hath made *Room* in his Heart and whole Soul for the Spirit of Christ, that he may there enter in as a living Conqueror over Death and Hell, and may erect his kingly *Palace* in his Heart and Soul. 9. And whether he be *capable* of this, where Christ saith, *We will come unto you, and make our Dwelling in you*, John xiv. 23. 10. Also, whether the Temple of the Holy Ghost in him be swept and *purged* with right Repentance. 11. Also, whether there be a right *Mouth* in him, that can rightly receive Christ's holy Flesh. 12. Also, whether the *Essence* of his Life be so framed, that Christ with his Substance and with his Love may *continue* therein? For Christ saith, *He that eateth my Flesh and drinketh my Blood, continueth in Me, and I in him*, John vi. 56. 13. Also, whether he find in his Mind that the Stream of the Living Waters of *Divine Love* flow from him; that he love his God, and his Brother and Neighbour, as himself. 14. Also, whether he wisheth and desireth to do *Good to his Enemies*. 15. Whether he accounteth any Thing in this World as *his own*, of which he saith, *This is mine own only*. 16. Or whether in that which he hath and possesseth, he accounteth himself but a *Servant* of God, and a *Steward* to him and his Brother therein; and consider that he is but an *Officer* and *Servant* of God in his State and Condition, and in his temporal Goods; that *none* of it is his own, but God's and his Brother's? 17. Also, whether he trusteth God in his Conversation, and keep and esteem his *Life* as his Lord Christ did; who was but a *Pilgrim* in this World, and had nothing for his own; and also willingly left his *Life* for his Brethren? 18. Also, whether he findeth a *Sparkle* of such a Will in himself?

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

21. His going to the Communion of Saints should be in *Humility*; with a right Reconciliation with all those whom he hath wronged, or who have wronged him, and should forgive *all his Enemies*, and wish the same to them which he desireth for himself: With

the Fear of God, and a penitent Heart, in a right earnest Purpose, he may approach thereto, and bring no *own* Desire to the Testament of Christ, nor Willing to apprehend and comprehend such Grace by his own Ability, but only sink himself down, and wholly give himself up into the Grace as unworthy; and cast himself upon the Grace, to do with him what it will; and not at all *will* to desire the Spirit of *Divine* Joy; understand, as a Propriety; but give himself up to it, and sink down in the Grace, that the same (Spirit of Grace) may be in him *how* and when it will.

22. *The Heart and Mind should say in itself before the Testament of God, thus:*

O thou great Grace of God, I, unworthy sinful Man, come to thee upon thy Call, whereas thou hast bidden us poor Men to come and thou wilt refresh us, Matth. xi. 28. Be it done unto me according as thou sayest, how thou wilt; I give up myself herewith wholly and altogether, do thou with me, poor unworthy Man, according to thy Grace, how thou wilt; I will eternally be thy own: Break now my Will, and govern it with thy Will; I can and am able to do nothing, but sink now wholly and altogether into thy Grace.


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

24. And *then* he is a Christian, when Christ's Love-Fire striveth with God's Anger in the Conscience, and it will be set before that Man in Christ's Process in this World, that he must *follow* after *Christ* in his Suffering, Anguish, Pain, Scorn, and Persecution, and must take the *Cross* of Christ upon him, and be *conformable to Christ's Image*; where there is inwardly Strife against Sin, and fleshly Lusts that are in him, so that he despiseth himself and hateth the evil Lust; and outwardly he hath Contempt, Scorn, Trouble, and Misery: Whereas the World accounteth him for a Stranger and a *Fool*, where Reason looketh upon itself as foolish, and he himself, as to the Matters and Conversation of this World will be a Fool, and hateth *every Thing which his Flesh loveth*: Where there is none that flattereth him, but all his good Friends shun him and withdraw themselves, except only a *few* of the Children of God, who take Notice of it, and whom God *sendeth* him for his Comfort: Then he may think that he at that Time with Christ hangeth to the Cross, and he so behaveth himself, that he would willingly *even die* with Christ, for the Profession Sake of the Truth, in *Hope* that he also in Christ's Victory and Overcoming, shall *arise* with Christ, and live eternally in Christ.

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

The Fifth Chapter.

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

1.  OT out of an Affection to meddle with any one in his good Conscience, will I add this Chapter, but for the Comfort of the *simple* Children of Christ, which Men so lead into Error, and shut them up in Opinions, and seduce them from the true Understanding in Contention, and make of Christ's Testaments a meer *Den of Murther*, and bind and shut up the Conscience in Snares and Bands, to whom I will signify what they should hold concerning the contentious Disputation of the *Learned* in Reason, and what they set-up thereby.

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

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

^a Matters.

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

5. And that is, because they give out themselves to be *Teachers* of the Kingdom of Christ, and yet are *not sent* or known of God; they take their Matter from all others, and exchange Words and Letters, and contend and dispute about the Art, how Men may artificially set Letters together, and make Opinions, which Composure is most artificial, and compel the *Consciences* into that Art; but they themselves *understand not* what they do: Their Knowledge sticketh barely in the *Letters*, and yet have not the *living* Word CHRIST in them, who giveth *Testimony* to the literal Word: Had they Christ in Love in them, then they would impart that same Love, and would show Men Christ in themselves, and would so walk that *Men might see* they were Christ's Children: But while they only contend and dispute, and will not so love and live themselves, it is false, and but an hypocritical Show.

6. But that this is true, let Men look upon their Supposition about which they contend: One Heap of them saith, *Christ is substantially under Bread and Wine*. Also, *Bread and Wine is changed into the Testament of Christ, and there is a Change of the Bread and*

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

^b Text. In the Holiness.
^c All-present, presential.

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

^e Or, Masters and Dispensers.
^f Venerated.

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

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

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

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

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

12. Loving Brethren, contend not about Opinions ; all contentious Disputation is an Image of an Idol : Christ hath, concerning his Omnipresence, told us of no Opinion, where he saith, *He will be with us every Day to the End of the World*, Matth. xxviii. 20. He saith not, *in such or such an Opinion*, but where he signifieth his Presence, he saith thus : *As the Lightning goeth forth and shineth to the going down thereof, so shall also the ever enduring coming of the Son of Man be*, Matth. xxiv. 27. And saith, *The Kingdom of God is inwardly within you*, Luke xvii. 21.

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

¶ Or, Child-like.

14. The outwardly imputed Grace, without the innate [¶] filial Grace, is all false ; when Christ worketh in a Man. then he is a Christian, and then the Sufferings, Merits, and Satisfaction of Christ avail him : When he hath him in himself for an Advocate, who hath done it, that he do it also in him, and attracteth his Merits in him, then is the Kingdom of God in that Merit, otherwise all imagelike Opinions are false : No Work pleaseth God but what he himself worketh in Man through his Spirit ; therefore let us be the Children of Christ, and not the Children of Images.

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

THE END OF THE SECOND LITTLE BOOK CONCERNING THE HOLY SUPPER.

A N

ALPHABETICAL TABLE

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F I N I S:

THE

WAY TO CHRIST

DISCOVERED AND DESCRIBED

IN THE FOLLOWING TREATISES.

- | | | |
|--------------------------|--|-------------------------------|
| I. Of TRUE REPENTANCE. | | III. Of REGENERATION. |
| II. Of TRUE RESIGNATION. | | IV. Of the SUPERSENSUAL LIFE. |

Written in the *German* Language, *Anno*. 1622;

By JACOB BEHMEN, the Teutonic Theosopher.

Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes.

Even so, Father, for so it seemed good in thy Sight. Matt. xi. 25, 26.

Ye see then your Calling, Brethren; how that not many wise Men after the Flesh, not many mighty, not many noble are called.


But God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World to confound the Things which are Mighty.

And base Things of the World, and Things which are despised hath God chosen, yea, and Things which are not, to bring to nought Things that are.

That no Flesh should glory in his Presence. 1 Cor. i. 26, 27, 28, 29.

THE
AUTHOR'S PREFACE

TO THE
READER.

 *EAR* Reader, if thou wilt use this Book aright, and art in good Earnest, thou shalt certainly find the Benefit thereof. But I desire thou mayest be warned, if thou art not in Earnest, not to meddle with the dear Names of God, in and by which the most High Holiness is invoked, moved, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God. This little Book is only for those that would fain repent, and are in a Desire to begin. Such will find what Manner of Words are therein, and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.

AUTHORS' PREFACE

TO THE

READER

The authors of this work have the honor to acknowledge the assistance of several gentlemen who have been consulted in the preparation of it, and to whom they are indebted for many valuable suggestions and corrections. They are particularly obliged to Mr. [Name], who has been so good as to read the whole of the manuscript, and to point out many errors and omissions. They are also indebted to Mr. [Name] for his assistance in the translation of the Latin text. The authors are sensible that no work of this kind can be perfect, and they are therefore desirous to receive from the public any corrections or suggestions that may be made. They are particularly obliged to the public for their candid and generous criticisms, which will be the means of improving the work in future editions.

THE FIRST BOOK.

OF

TRUE REPENTANCE:

SHEWING

HOW MAN SHOULD STIR UP HIMSELF

IN

MIND AND WILL,

AND

WHAT HIS EARNEST CONSIDERATION AND PURPOSE SHOULD BE.

JOHN iii. 3, 4, 5, 6, 7, 8.

Jesus said unto Nicodemus, *Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.*

Nicodemus saith unto him, *How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb and be born?*

Jesus answered, *Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.

Marvel not that I said unto thee, Ye must be born again.


The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

MATT. xxvi. 26.

What is a Man profited, if he should gain the whole World, and lose his own Soul? or, What shall a Man give in Exchange for his Soul?

TRUE REPENTANCE.

How Man must stir up himself in Mind and Will; and what his Consideration and earnest Purpose must be, when he will perform powerful and effectual Repentance: And with what Mind he must appear before God, when he would ask, so as to obtain, Remission of Sins.

1. HEN Man will enter upon *Repentance*, and with his Prayers turn to God, he should, before he beginneth to pray, seriously consider the State of his own *Soul*. How it is wholly and altogether turned away from God, become *faithless* to Him, and only bent upon *this temporal, frail, and earthly Life*; bearing no sincere Love towards God and its Neighbour, but wholly lusting and walking contrary to the Commandments of God, and seeking *itself* only, in the temporal and transitory *Lusts of the Flesh*.

2. In the next Place, he should consider that all this is an *utter Enmity* against God, which Satan hath raised and wrought in him, by his *Deceit* in our first Parents; for which Abomination's Sake we must suffer Death, and undergo Corruption with our Bodies.

3. He should consider the *three horrible Chains* wherewith our Souls are fast bound during the Time of this earthly Life.—The *first* is the severe *Anger of God*, the *Abyss* and *dark World*, which is the *Centre, Root, or constitutive Principle* of the Soul's *Life*. The *second* is the *Desire of the Devil* against the *Soul*, whereby he continually sitteth and tempteth it, and without Intermision striveth to throw it from the Truth of God into his own *evil Nature and Element*, viz. into *Pride, Covetousness, Envy, and Anger*; and with his *Desire*, bloweth up and kindleth those *evil Properties* in the *Soul*; whereby its *Will* turneth away from God, and entereth into *Self*. The *third* and *most hurtful Chain* of all, wherewith the poor *Soul* is tyed, is the corrupt and altogether vain, earthly, and mortal *Flesh and Blood*, full of evil *Desires and Inclinations*.

Here he must consider that he lies *close Prisoner* with *Soul and Body* in the *Mire of Sins*, in the *Anger of God*, in the *Jaws of Hell*; that the *Anger of God* burneth in him in *Soul and Body*, and that he is that very loathsome *Keeper of Swine*, who hath spent and consumed his *Father's Inheritance*, namely, the precious *Love and Mercy of God*, with the fatted *Swine of the Devil* in earthly Pleasures, and hath not kept the dear *Covenant and Atonement of the innocent Death and Passion of Jesus Christ*; which *Covenant* God of mere *Grace* hath given or put into our *Humanity*, and reconciled us in *him*. He must also consider that he hath totally forgotten the *Covenant of holy Baptism*, in which he had promised to be faithful and true to his *Saviour*, and so wholly defiled and obscured his *Righteousness* with *Sin*, (which *Righteousness* God had freely bestowed upon him in *Christ*), that he now stands before the *Face of God*, with the fair Garment of *Christ's Innocency* which he hath defiled, as a *dirty, ragged, and patched Keeper of Swine*, that hath

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continually eaten the *Husks* of *Vanity* with the *Devil's Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Christ*.

4. He should earnestly consider that *wrathful Death* awaiteth him every Hour and Moment, and will lay hold on him in his *Sins*, in his *Garment* of a *Swine-herd*, and throw him into the Pit of *Hell* as a *forsworn Person* and *breaker of Faith*, who ought to be reserved in the dark *Dungeon* of *Death* to the *Judgement* of *God*.

5. He should consider the earnest and severe *Day* of *God's final Judgement*, when he shall be presented living *with his Abominations* before *God's Tribunal*. That all those whom he hath here offended or injured by *Words* and *Works*, and caused to do *Evil*, (so that by his *Instigation* or *Compulsion* they also have committed *Evil*), shall come in against him, cursing him before the *Eyes* of *Christ* and of all holy *Angels* and *Men*. That there he shall stand in great *Shame* and *Ignominy*, and also in great *Terror* and *Desperation*, and that it shall for ever grieve him to reflect that he hath fooled away so *glorious* and *eternal* a *State* of *Salvation* and *Happiness*, for the *Pleasure* of so *short* a *Time*; and that he had not taken *Care* in that *short Time* to secure to himself a *Share* in the *Communion of the Saints*, and so to have enjoyed with them *Eternal Light*, and *Divine Glory*.

6. He must consider that the ungodly Man loseth his *noble Image*. *God* having created him in and for His *Image* or creaturely *Representation*, and gets instead thereof a *deformed* or *monstrous Shape*, like a *hellish Worm* or *ugly Beast*. Wherein he is an *Enemy* to *God*, *Heaven*, and all holy *Angels* and *Men*, and that his *Communion* is, and will be for ever, with the *Devils* and *hellish Worms* in horrible *Darkness*.

7. He must earnestly consider the eternal *Punishment* and *Torture* of the *damned*; how that in eternal *Horror* they shall suffer *Torments* in their *Abominations* which they had committed here, and may never see the *Land* of the *Saints* to all *Eternity*, nor get any *Ease* or *Refreshment*, as appears by the Example of *Dives* the *rich Man*.

All this a *Man* must earnestly and seriously consider, and remember also that *God* had originally created him in such a fair and glorious *Image*, even in *his own Likeness*, in which *he himself* would dwell. That he created him out of his *Goodness*, for *Man's* own eternal *Bliss* and *Glory*, to the End that he might dwell with the holy *Angels* and *Children* of *God* in great *Happiness*, *Power* and *Glory*; in the *Eternal Light*; in the *praiseful* and *melodious Harmony* of the *Angelical* and *Divine Kingdom of Joy*. Where he should rejoice continually with the *Children* of *God*, without *Fear* of any End. Where no *evil Thoughts* could touch him, neither *Care* nor *Trouble*; neither *Heat* nor *Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlasting Blessedness*, wherein *Soul* and *Body* tremble for *Joy*. And where he himself should rejoice at the infinite *Wonders* and *Virtues* appearing in the *Brightness* of *Colours*, and the *Variety* of *Splendor* opened and displayed by the *Omnipotent Powers* and *Glories* of *God*, upon the new *crystalline Earth*, which shall be as *transparent Glass*. And that he doth so wilfully lose all this *Eternal Glory* and *Happiness* for the *Sake* of so *short* and *poor* a *Time*, which even in this *State* of *Vanity* and *Corruption*, in the *evil Life* of the *voluptuous Flesh*, is full of *Misery*, *Fear*, and utter *Vexation*; and wherein it goeth with the *Wicked* as with the *Righteous*, as the one must die, so must the other; only the *Death* of the *Saints* is an *Entrance* into the *Eternal Rest*, while the *Death* of the *Wicked* is an *Introduction* into the *Eternal Anguish*.

8. He must consider the *Course* of *this World*, that all *Things* in it are but a *Play*, wherewith he spends his *Time* in such *Unquietness*; and that it goes with the *Rich* and *Mighty* as with the *Poor* and the *Beggar*. That all of us equally live and move in the *four Elements*; and that the *hard-earned Morsel* of the *Poor* is as *relishing* and *favoury* to him in his *Labour*, as the *Dainties* of the *Rich* are to him in his *Cares*. Also, that all of us subsist by one *Breath*, and that the *rich Man* hath nothing but the *Pleasures of the*

Palate and the *Lust of the Eye*, for a little while more than his poor Neighbour, for the End of both is the same. Yet for this short-lived *Lust's* Sake, many foolishly forego so inconceivable a Happiness, and bring themselves into so extreme and eternal Misery.

In the deep Consideration of these weighty Truths, Man shall come to *feel* in his *Heart* and *Mind*, especially if he at the same Time represent and set before his Eyes *his own End*, a hearty *sighing* and *longing* after the *Mercy* of God, and will begin to bewail his committed Sins; and to be sorry he has spent his Days so ill, and not observed or considered that he stands in this World as in a *Field*, in the growing to be a *Fruit* either in the *Love* or in the *Anger* of God. He will then first begin to find in himself that he has not yet laboured at all in the *Vineyard* of Christ, but that he is a *dry fruitless Branch of the Vine*. And thus in many a one, whom the *Spirit* of Christ touches in such a Consideration, there arises abundant *Sorrow*, *Grief of Heart*, and *inward Lamentation* over the Days of his Wickedness which he hath spent in Vanity, without any working in the *Vineyard* of Christ.

Such a Man, whom the *Spirit* of Christ thus brings into *Sorrow* and *Repentance*, so that his *Heart* is opened both to know and bewail his Sins, is very easily to be helped. He needs but to draw to himself the *Promise* of Christ, *viz. That God willeth not the Death of a Sinner*, but that he wisheth them *all to come unto him, and he will refresh them*; and, that *there is great Joy in Heaven for one Sinner that repenteth*. Let such a one but lay hold on the *Words* of Christ, and wrap himself up into his *meritorious Passion and Death*.

But I will now speak to those who feel indeed in themselves a *Desire to repent*, and yet cannot come to *acknowledge* and *bewail* their committed Sins. The *Flesh* saying continually to the Soul, *Stay a while, it is well enough*; or *it is Time enough To-morrow*; and when *To-morrow* is come, then the *Flesh* says again, *To-morrow*; the Soul in the mean while, sighing and fainting, conceiveth neither any true *Sorrow* for the Sins it hath committed, nor any *Comfort*. Unto such a one, I say, I will write a *Process* or *Way*, which I myself have gone, that he may know what he must do, and how it went with me, if peradventure he be inclined to enter into and pursue the same; and then he will come to understand what he shall find here afterwards written.

A Process of Repentance; or Way to Conversion.

WHEN any Man findeth in himself by the former or any other Considerations, pressed home upon his Mind and Conscience, a *Hunger*, or *Desire to repent*, and yet feeleth no true *Sorrow* in himself for his *Sins* which he hath committed, but only an *Hunger*, or *Desire* of such *Sorrow*; so that the poor captive Soul continually *sighs*, *fears*, and must needs *acknowledge itself guilty* of Sins before the *Judgement* of God. Such a one, I say, can take no better Course than this, namely, to wrap up his *Senses*, *Mind*, and *Reason* together, and make to himself instantly, as soon as ever he perceiveth in himself the *Desire to repent*, a mighty strong *Purpose* and *Resolution* that he will *that very Hour*, nay, *that Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and disesteem all Things for true *Repentance* Sake; and never depart from that *Resolution* again, though he should be made the Fool and Scorn of all the World for it. But that with the full Bent and Strength of his Mind, he will go forth from the Beauty and Pleasure of the World, and patiently enter into the *Passion and Death* of Christ in and under the *Cross*, and set all his Hope and Confidence upon the Life to come. That even *now* in Righteousness and Truth he will enter into the *Vineyard* of Christ, and do the Will of God. That in the *Spirit* and *Will* of Christ he will begin and finish all

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his Actions in this World; and for the Sake of Christ's Word and Promise, which holds forth to us an *heavenly Reward*, willingly take up and bear every Adversity and Cross, so that he may but be admitted into the *Communion* or *Fellowship* of the Children of Christ, and in the *Blood* of the *Lamb* Jesus Christ, be incorporated and united unto his *Humanity*.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in such his Purpose he *shall* obtain the *Love* of God in Christ Jesus, and that God will give unto him, according to his faithful Promise, that noble Pledge, the *Holy Ghost*, for an *Earnest*; that, in the *Humanity* of Christ, as to the *heavenly Substance*, he shall be born again in himself, and that the *Spirit* of Christ will renew his Mind with his *Love* and *Power*, and strengthen his weak Faith. Also that in his *divine Hunger* he *shall* get the *Flesh* and *Blood* of Christ for *Food* and *Drink*, in the Desire of his Soul, which hungereth and thirsteth after it *as its proper Nutriment*; and with the *Thirst* of the Soul drink the *Water of Eternal Life* out of the sweet *Fountain* of Jesus Christ, as Christ's most true and stedfast Promise is.

He must also wholly and firmly imagine to himself, and set before him, the great *Love* of God. That *God willeth not the Death of a Sinner*, but that *he repent and believe*; that Christ calleth poor Sinners very kindly and graciously to himself, and will *refresh* them; that *God hath sent his Son into the World, to seek and save that which is lost*, viz. the poor repentant and returning Sinner; and that for the poor Sinner's Sake *he hath given his Life unto Death*, and died for him in our *Humanity* which he took upon him.

Furthermore, he must firmly persuade himself that God in Christ Jesus will much more readily hear him and receive him to Grace, than he come; and that God in the Love of Christ, in the most dear and precious Name JESUS, *cannot will any Evil*. That there is no *angry Countenance* at all in *this Name*, but that it is the *highest and deepest Love* and *Faithfulness*, the *greatest Sweetness* of the Deity, in the great Name JEHOVAH, which he has manifested in our *Humanity*, corrupted as it is, and perished as to the *heavenly Part*, which in *Paradise* disappeared through Sin. And he was therefore moved in his *Heart* to flow into us with his *sweet Love*, that the *Anger* of his Father, which was kindled in us, might be quenched and turned into *Love* by it. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he standeth before the Face of the *holy Trinity*, and that God is really present within and without him, as the holy Scripture witnesseth, saying, *Am not I he that filleth all Things?* And in another Place, *The Word is near thee, in thy Mouth, and in thy Heart.*— Also, *We will come unto you, and make our Abode with you.* And, *Behold, I am with you always, even to the End of the World.* And again, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with, and in his *Interior* he standeth really before the Face of Jesus Christ, even before the *holy Deity*, on whom his Soul hath turned its Back; and must resolve that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, *lost*, and *returning Son*, come to the *Father*. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to *confess his Sins* and Unworthiness before the Face of God in Manner following:

A short Form of Confession before the Face of God.

Every one, as his Case and Necessity requires, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unsearchable God, LORD of all Things; Thou, who in Christ Jesus, of great Love towards us, hath manifested thyself with thy *holy Substance* in our Humanity: I, poor unworthy sinful Wretch, come before thy Presence, which thou hast manifested in the *Humanity* of Jesus Christ, though I am not worthy to lift up mine Eyes to thee, acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great Love and Grace, which thou hast freely bestowed upon us. I have left the *Covenant*, which of mere Grace thou hast made with me in *Baptism*, in which thou didst receive me to be a Child and Heir of Eternal Life, and have brought my *Desire* into the Vanity of this World, and defiled my Soul therewith, and made it altogether *bestial* and *earthly*. So that my Soul knoweth not itself, because of the *Mire* of *Sin*; but accounteth itself a strange Child before thy Face, not worthy to desire thy Grace. I lye in the *Guilt* and *Filth* of Sin, and the Vanity of my corrupt Flesh, up to the very Lips of my Soul, and have but a *small Spark* of the *living Breath* left in me, which desireth thy Grace. I am dead in Sin and Corruption, so that in this woeful Condition I dare not lift up mine Eyes to thee.

O God in Christ Jesus, thou who for poor Sinners Sakes *didst become Man* to help them, to thee I complain; to thee I have yet a *Spark of Refuge* in my Soul. I have not regarded thy purchased *Inheritance*, which thou hast purchased for us poor Men, by thy bitter *Death*, but have made myself Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curse of the Earth, and am ensnared in Sin, and half dead as to thy Kingdom. I lye in Feebleness as to thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poisoned me, so that I know not my Saviour: I am become a *wild Branch* on thy *Tree*, and have consumed mine *Inheritance* which is in thee, with the *Devil's Swine*. What shall I say before thee, who am not worthy of thy Grace? I lye in the *Sleep of Death* which hath captivated me, and am fast bound with *three strong Chains*. O thou *Breaker-through-Death*, assist me, I beseech thee; I cannot, I am able to do nothing! I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up mine Eyes unto thee. For I am the defiled *Keeper* of *Swine*, and have spent mine *Inheritance* with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have fought *myself* in my own Lust, and not *thee*. Now in myself I am become a Fool; I am *naked* and *bare*; my *Shame* stands before mine Eyes; I cannot hide it; thy Judgment waiteth for me. What shall I say before thee, who art the Judge of all the World? I have nothing to bring before thee.—Here I stand *naked* and *bare* in thy Presence, and fall down before thy Face bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it; yet receive me but in *thy Death*, and let me but die from my *Death* in *thine*. Cast me down, I pray thee, to the Ground in my innate *Self*, and kill this *Self* of mine through *thy Death*, that I may live no more to *myself*, seeing I in *myself* work nothing but *Sin*. Therefore, I pray thee, cast down to the Ground this wicked *Beast*, which is full of *false Deceit* and *Self-desire*, and deliver this poor Soul of mine from its heavy Bonds.

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O merciful God, it is owing to thy Love and Long-suffering that I lye not already in Hell. I yield myself, with my whole *Will, Senses, and Mind*, unto thy Grace, and fly to thy Mercy. I call upon thee through *thy Death*, from that small *Spark of Life* in me encompassed with *Death and Hell*, which open their Throat against me, and would wholly swallow me up in *Death*; upon thee I call, who hast promised that *thou wilt not quench the smoking Flax*. I have no other Way to thee but by *thy own bitter Death and Passion*, because thou hast made our Death Life by thy *Humanity*, and broken the Chains of *Death*, and therefore I sink the Desire of my Soul down into *thy Death*, into the Gate of *thy Death*, which thou hast broke open.

O thou great *Fountain* of the *Love* of God, I beseech thee, help me, that I may die from my Vanity and Sin in the *Death of my Redeemer*, Jesus Christ.

O thou *Breath* of the great *Love* of God, quicken, I beseech thee, my weak *Breath* in me, that it may begin to *hunger and thirst* after thee. O Lord Jesus, thou *sweet Strength*, I beseech thee give my Soul to *drink* of thy *Fountain of Grace*, thy *sweet Water* of *Eternal Life*, that it may awake from *Death* and *thirst* after thee. O how extreme fainting I am for Want of thy *Strength*! O merciful God, do thou turn me, I beseech thee; I cannot turn myself. O thou *Vanquisher of Death*, help me, I pray thee, to wrestle. How fast doth the Enemy hold me with his *three Chains*, and will not suffer the *Desire* of my Soul to come before thee! I beseech thee come and take the *Desire* of my Soul into thyself. Be thou my drawing to the Father, and deliver me from the Devil's Bonds! Look not upon my *Deformity* in standing *naked* before thee, having lost thy Garment! I pray thee, do but thou clothe that *Breath* which yet liveth in me and panteth after thy Grace; and so shall I yet see *thy Salvation*.

O thou *deep Love*, I pray thee take the *Desire* of my Soul into thee; bring it forth out of the Bonds of *Death* through *thy Death*, in thy Resurrection, in thee. O quicken me in thy *Strength*, that my *Desire* and *Will* may begin to spring up and flourish anew. O thou *Vanquisher of Death* and of the *Wrath* of God, do thou overcome in me *Self*; break its *Will* and bruise my Soul, that it may fear before thee, and be ashamed of *its own Will* before thy *Judgement*, and that it may be ever obedient to thee as an *Instrument* of thine. Subdue it in the Bonds of *Death*; take away its *Power*, that it may will nothing without thee.

O God the Holy Ghost in Christ my Saviour, teach me, I pray thee, what I shall do, that I may turn to thee. O draw me in Christ to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in thy Bonds. and let me not loose from thee, lest the Devil sift me in my wicked *Flesh and Blood*, and bring me again into the *Death of Death*. O enlighten thou my Spirit, that I may see the *divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from thee; and give me *that* which always turneth me to thee; take me wholly from *myself*, and give me wholly to thyself. O let me begin nothing, let me will, think, and do nothing without thee. O Lord, how long! Indeed I am not worthy of that which I desire of thee, I pray thee let the *Desire* of my Soul dwell but in the Gates of thy Courts; make it but a *Servant* of thy Servants. O preserve it from that horrible Pit, wherein there is no Comfort or Refreshment.

O God in Christ Jesus! I am blind in myself, and know not myself for Vanity. Thou art hidden from me in my *Blindness*, and yet thou art near unto me; but thy *Wrath* which my *Desire* hath awakened in me, hath made me dark. O take but the *Desire* of my Soul to thee; prove it, O Lord, and bruise it, that my Soul may obtain a *Ray* of thy sweet Grace.

I lye before thee as a dying Man, whose Life is passing from his Lips, as a *small Spark* going out; kindle it, O Lord, and raise up the *Breath* of my Soul before thee. Lord,

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I wait for thy Promise, which thou hast made, saying, *As I live, I will not the Death of a Sinner, but that he shall turn and live.* I sink myself down into the *Death* of my Redeemer Jesus Christ, and wait for thee, whose Word is Truth and Life. *Amen.*

In this, or the like Manner, every one may *confess his Sins*, as he himself findeth on examining his Conscience, what Sins he hath brought his Soul into. Yet if his *Purpose* be truly earnest, to use a Form is needless, for the *Spirit of God*, which at that Instant is in the *Will of the Mind*, will itself make the Prayer for him, in his *Interior*. For it is the *Spirit of God* which in a true earnest *Desire* worketh *Repentance*, and *intercedeth* for the Soul before God, through the *Death* of Christ.

But I will not hide from the beloved Reader, who hath a *Christian Intent*, how it commonly useth to go with those who are in such a firm *Purpose* and *Resolution*; though, indeed, it goeth otherwise with one than with another, according as his *Purpose* is more or less earnest and strong. For the *Spirit of God* is not bound, but useth divers Ways or Processes accordingly as he knoweth to be fittest for every one. Yet a Soldier who hath been in the Wars can tell how to fight and instruct another that may happen to be in the like Condition.

Now when such a Heart with *strong Resolution* and *Purpose* doth thus come before God, and enter into *Repentance*, it happeneth to it as to the *Canaanitish Woman*; that is, it seems as if God would not hear. *The Heart remaineth without Comfort*; its Sins, Follies, and Neglects, also present themselves before it, and make it feel itself *unworthy* of any. The Mind is as it were *speechless*; the Soul *groaneth* in the Deep; the Heart receiveth nothing, nor can so much as pour forth its *Confession* before God; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards God, but the Flesh keepeth it captive: The Devil too shuteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lusts of the Flesh, and saith inwardly to it, *Stay awhile; do this or that first; get a Sufficiency of Money or Goods beforehand, that thou mayest not stand in Need of the World, and afterwards enter into Repentance and an holy Life; it will be Time enough then.*

O how many hundreds perish in such a Beginning, if they go back again into Vanity; and become as young *Grafts* broken off with the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour Christ against Death and Hell, and wouldst have thy *young Graft* grow, and become a *Tree* in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest *Purpose*. It is as much as thy paternal Inheritance is worth, and thy Body and Soul too, whether thou becomest an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight; thou must overcome in Christ, and not yield to the Devil. Thy *Purpose* must stand firm, thou must not prefer temporal Honour and Goods before it. When the Spirit of the Flesh says, *Stay awhile, it is not convenient yet*; then the Soul must say, *Now is the Time for me to go back again into my native Country, out of which my Father Adam hath brought me. No Creature shall keep me back, and though thou earthly Body shouldst thereby decay and perish; yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer Jesus Christ, through his Suffering and Death into him, and in the Death of Christ subdue thee, thou earthly Body, that hast swallowed up my Pearl from me, which God gave to my Father Adam in Paradise. I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though hereby thou shouldst become a Fool in the Account of all Men, yet thou must and shalt obey the firm Resolve of my Soul. Nothing shall unloose thee from this Chain, but the temporal Death. Whereunto God and his Strength help me.*

A short Direction how the poor Soul must come before God again, and how it must fight for the noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, against the Influence of the Stars and Elements, and all its other Enemies.

BELOVED Soul, there is *Earnestness* required to do this, and not a bare Recital of Words only! No, the *earnest resolved Will* must drive on this Work, else nothing will be effected. For if the Soul will obtain the *triumphal Garland* of Christ from the *noble Sophia*, or *Divine Wisdom*, it must wooe her for it in great Desire of Love. It must intreat her in her most *holy Name* for it, and come before her in most *modest Humility*, and not like a *lustful Bull* or a *wanton Venus*. For so long as any are such, they must not seek these Things; for they shall not obtain them, and though something should be obtained by those who are in such an *impure State*, it would be no more than a *Glimpse* of the *true Glory*. But a *chaste and modest Mind* may prevail so far as to have the Soul in its noble Image, which died in *Adam*, quickened in the *heavenly Corporality* as to the *inward Ground*, and the precious *Garland* set upon it. Yet if this should come to pass, it is taken off again from the Soul, and laid by, as a *Crown* useth to be, after a King is once crowned with it; it is then laid by and kept. So it cometh to pass also with the *heavenly Garland* or *Gift*. It is taken from the Soul again, because the Soul is yet encompassed with the *House of Sin*; so that if it should unhappily fall again, its *Crown* might not be defiled. This is spoken plainly enough for the Children that know and have tried these Things: None of the Wicked are worthy to know more about them.

The Proceſs, or Way.

A MAN must bring a *serious Mind* to this Work. He must come before God with *sincere Earnestness*, *deep Humility*, and *heartly Sorrow* for his Sins, and with a *deliberate and firm Resolution*, not to enter any more into the old *broad Way* of *Vanity*. And though the whole World should account him a Fool, and he should lose both Honour and Goods, nay, and the temporal Life also, for the Sake of his *new Choice*, yet he must resolve firmly to abide by it.

If ever he will obtain the *Love* and *Marriage* of the *noble Sophia*, he must make such a *Vow* as this in his *Purpose* and *Mind*. For Christ himself saith, *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that he hath, and even his earthly Life also, to follow me, is not worthy of me*. Here Christ meaneth the *Mind* of the *Soul*; so that if there were any Thing that would keep the *Mind* back from it, though it should have never so fair and glorious a Pretence or Shew in this World, the *Mind* must not regard it at all, but rather part with it than with the *Love* of the *noble Virgin Sophia*, in the *Bud* and *Blossom* of Christ, in his tender *Humanity* in us as to the *heavenly Corporality*. For this is the *Flower* in *S Sharon*, the *Rose* in the *Valley* of *Jericho*, wherewith *Solomon* delighted himself, and termed it his *dear Love*, his *chaste Virgin* which he loved; as indeed all other Saints before and after him did; whosoever obtained her, called her his *Pearl*.

After what Manner to pray for it, you may see by this short Direction following: The Work itself must be committed to the *Holy Ghost*, he formeth and frameth the Prayer for the Soul, in every Heart wherein he is sought.

The P R A Y E R.

I, a poor unworthy Creature, come before thee, O *great* and *holy* God, and lift up mine Eyes to thee. Though I am not worthy, yet thy great Mercy, and thy faithful Promise in thy Word, have *now* encouraged me to lift the Eyes of the *Desire* of my Soul up to thee. For my Soul hath *now* laid hold on the Word of thy Promise, and received it into itself, and therewith cometh to thee. And though it is but a *strange Child* which *was* disobedient unto thee, yet *now* it desireth to be obedient; and doth *now* infold itself with its *Desire* into that *Word* which became *Man*, which became *Flesh and Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of God into *Love* into the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O *great* and most *holy* God, I have brought the *Hunger* and *Desire* of my Soul into this most *holy Word*, and now I come before thee, and in my *Hunger* call unto thee, thou *living Fountain*, through thy *Word* which became *Flesh and Blood*. Thy *Word* being made the Life in our *Flesh*, I receive it firmly into the *Desire* of my Soul as my own Life; and I pierce into thee with the *Desire* of my Soul through the *Word* in the *Flesh* of Christ; through his holy Conception in the *Virgin Mary*, his Incarnation, his holy Nativity, his Baptism in *Jordan*, his Temptation in the *Wilderness*, where he overcame the Kingdom of the Devil and this World in the *Humanity*. Through all his Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent *Death* and *Passion*, the shedding of his Blood, wherein God's *Anger* in Soul and *Flesh* was drowned. Through his Rest in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through his *Love*, which pierced through the *Anger* and destroyed *Hell* in the Soul. Through his Resurrection from the Dead, his Ascension, the sending of the *Holy Spirit* into our Soul and Spirit, and through all his Promises; one of which is, *that thou, O God the Father, wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man.*

O thou Life of my *Flesh* and of my *Soul* in Christ my Brother, I beseech thee in the *Hunger* of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour *Jesus Christ*, his *Flesh* for *Food*, and his *Blood* for *Drink*, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the *Word* which became *Man*, by which it may long and hunger after thee aright.

O thou deepest *Love* in the most sweet Name *JESUS*; give thyself into the *Desire* of my Soul. For therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself in the human Nature, and called us to thee, us *that hunger and thirst after thee*, and hast promised us *that thou wilt refresh us*. I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter *Passion* and *Death*; thou having sprinkled my Uncleaness with thy *Blood*, and sanctified me in thy *Humanity*, and made an open Gate for me through *thy Death*, to thy sweet *Love* in thy *Blood*. Through thy five holy Wounds, from which thou didst shed thy *Blood*, I bring the *Desire* of my Soul into thy *Love*.

O *Jesus Christ*, thou Son of God and *Man*, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me, that I may enter through thy holy *Blood* and *Death* into thee. Open thyself in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy

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Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy *Blood* to drink in my Thirst. That my Death in me which holdeth me captive, may be drowned in the *Blood* of thy Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin, may be made alive through thy powerful *Blood*, and my Soul clothed with it again as with the new Body which dwelleth in Heaven. In which Image thy holy Power and *Word* that became Man dwelleth, which is the *Temple of the holy Spirit*, who dwelleth in us according to thy Promise, saying, *we will come to you, and make our Abode with you.*

O thou great Love of Jesus Christ, I can do no more than sink my *Desire* into thee; thy *Word* which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BELOVED Reader, out of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the *Vanity* of the *Flesh* still, and art not in an earnest Purpose on the Way to the *new Birth* or *Regeneration*, intending to become a *new Man*, then leave the above-written Words in these Prayers un-named; else they will turn to a *Judgement* of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned: They belong to the *thirsty* Soul. But if thy Soul be in earnest, it shall find by Experience what Words they are.

A Direction how the Soul must meet its Beloved, when she knocketh in its Center, or Shut-Inner-Chamber.

BELOVED Soul, if thou wilt be earnest without Intermission, thou shalt certainly obtain the Favour of a *Kiss* from the *noble Sophia* (or *divine Wisdom*) in the holy Name JESUS; for she standeth ever before the Door of the Soul, *knocking*, and warning the Sinner of his wicked Way. Now if he once thus desireth her Love, she is ready for him, and *kisseth* him with the Beams of her sweet Love, from whence the Heart receiveth Joy. But she doth not presently lay herself in the *Marriage-Bed* with the Soul, that is, she doth not presently awaken the *extinguished heavenly Image* in herself, which disappeared in *Adam* in *Paradise*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell, having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in *Vanity*.

The Bond of thy Promise must be firm and stedfast. Before she will *crown* thee, thou must be tempted and tryed: She taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand as it were aloof, and answereth thee not so much as with one Look of her Love. For before she will *crown* thee thou must be *judged*, that thou mayest taste the bitter *Potion of Dregs*, which thou hast filled for thyself in thine Abominations. Thou must come before the Gates of *Hell* first, and there shew forth thy Victory for her in her Love, in that Strength wherewith she upheld thee in Opposition to the Devil's malign Influence.

Christ was tempted in the Wilderness; and if thou wilt put on him, thou must *go through* his whole Progress or Journey, even from his Incarnation to his Ascension. And though thou art not able, nor required to do that which he hath done; yet thou must enter wholly into his *Process*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* espouseth not herself to the Soul, except in this Property, which springeth up in the Soul through the *Death* of Christ, as a new Plant standing in Heaven.

The *earthly Body* cannot comprehend her in his Life-time, for it must first die from the corruptible Vanity; but the *heavenly Image* which disappeared in *Adam*, viz. the true *Seed of the Woman*, wherein God became Man, and into which he brought his living Seed, the *heavenly Substantiality*, is capable of the *Pearl*, after the Manner wherein it came to pass in *Mary*, in the *End or Fulfilling* of the Covenant.

Therefore take heed what thou doest: When thou hast made thy Promise, keep it; and then she will *crow*n thee more readily than thou wouldst be *crow*ned. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that thy Mind reject it, and say, *I must be a Servant and not a Master in the Vineyard of Christ; I am but a Steward of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be always humble.* Whatsoever State and Condition thou art in, *Humility* must be in the Front, or else thou wilt not obtain the *noble Virgin* in *Marriage*. The Free Will of thy Soul must stand the Brunt as a Champion; for if the Devil cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthiness* and *Catalogue of Sins*. And there thou must fight hard, and the *Merits* of Christ must be set in the Front, or else the Creature cannot prevail against the Devil. For in this Conflict it goeth so terribly with many a poor Sinner, that *outward Reason* thinketh him to be distracted, or possessed by an *evil Spirit*. The Devil defendeth himself so horribly in some, especially if he hath had a great *Fort of Prey* in them, that he must be stoutly assaulted before he will depart and leave his *Castle*. In this Kind of Combat *Heaven* and *Hell* are fighting one against the other.

Now if the Soul continue constant, and getteth the Victory over the Devil in *all* his Assaults, disesteeming all temporal Things for the Love of its *noble Sophia*, then the *precious Garland* will be set upon it for a Token or Ensign of Victory.

Here the *Virgin*, (which manifesteth herself in the dear Name of JESUS CHRIST, the *Treader upon the Serpent, God's Anointed*) cometh to the Soul, and kisseth it with her sweetest *Love* in the *Essence* most inwardly, and impresseth her *Love* into its *Desire* for a Token of Victory. And here *Adam* in his *heavenly Part* riseth again from *Death* in Christ. Of which I cannot write; for there is no Pen in this World that can express it: It is the *Wedding of the Lamb*, where the noble *Pearl* is sown with very great Triumph; though in the *Beginning* it be *small as a Grain of Mustard-Seed*, as Christ saith.

Now when the *Wedding* is over, the Soul must take heed that this *Pearl-Tree*, or *Tree of Faith* spring and grow, as it hath promised the *Virgin*; for then the Devil will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this Way for *Madness*; and then a Man must enter into the Process of Christ, under his *Cross*. Here it will appear indeed and in Truth, what Sort of a *Christian* he is. For he must suffer himself to be proclaimed a *Fool* and ungodly *Wretch*; nay, his greatest *Friends*, who favoured him, or flattered him in the Lusts of the Flesh, will now be his *Enemies*, and though they know not why, will *bate* him. Thus it is that Christ hideth his *Bride* wholly under the *Cross*, that she may not be known in this World: The Devil also striveth that these Children may be *bidden* from the *World*, lest haply many such *Branches* should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he may know what to do, if the same should befall him.

A very earnest Prayer in Temptation,
Against God's Anger in the Conscience; and also against Flesh and
Blood, when the Temptation cometh to the Soul, and wrestleth with it.

MOST deep Love of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my *Mind* and *Conscience*; and if thou forsake me, I must perish. But hast thou not promised me in thy Word, saying, *If a Mother could forget her Child*, which can hardly be, yet thou wilt not forget me? Thou hast set me as a *Sign* in thine Hands, which were pierced through with sharp Nails, and in thy open Side whence *Blood* and *Water* gushed out. Poor Wretch that I am! I am caught in thy *Anger*, and can in my *Ability* do nothing before thee; I sink myself down into thy *Wounds* and *Death*.

O great Mercy of God, I beseech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy *holy Wounds* and *Death*! Into thee I sink down in the *Anguish* of my *Conscience*, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in thy *Death*; do but bury me into thy *Death*, that the *Anguish* of *Hell* may not touch me. How can I excuse myself before thee, that knowest my *Heart* and *Reins*, and settest my Sins before mine Eyes? I am guilty of them, and yield myself unto thy *Judgement*; accomplish thy *Judgement* upon me, through the *Death* of my Redeemer Jesus Christ.

I fly unto thee, thou righteous Judge, through the *Anguish* of my Redeemer Jesus Christ, when he did sweat the bloody Sweat on the *Mount of Olives* for my Sake, and was scourged by *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed upon his Head, so that his *Blood* came forth.

O righteous God, hast thou not set him in my Stead? He was innocent, but I guilty, for whom he suffered, wherefore should I *despair* under thy *Wrath*? O blot out thy *Anger* in me through *his Anguish*, *Passion* and *Death*; I give myself wholly into *his Anguish*, *Passion* and *Death*; I will stand still in *his Anguish* and *Passion* before thee; do with me what thou pleasest, only let me not depart from *his Anguish*. Thou hast freely given me *his Anguish*, and drowned thy *Wrath* in him: And though I have not accepted it, but am departed from him and become faithless, yet thou hast given me this precious Pledge in my *Flesh* and *Blood*. For he hath taken my *Flesh* and *Soul* upon *his heavenly Flesh* and *Blood*, and hath satisfied the *Anger* in my *Flesh* and *Soul* in him, with *his heavenly Blood*. Therefore receive me now in *his Satisfaction*, and put *his Anguish*, *Passion* and *Death* in thy *Wrath*, which is kindled in me, and break thy *Judgement* in me in the *Blood* of *his Love*.

O great Love! in the *Blood* and *Death* of Jesus Christ, I beseech thee break the strong *Fort of Prey* which the Devil hath made and built up in me, where he resisteth me in the Way of thy *Grace*. Drive him out of me, that he may not overcome me; for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come, thou *Breaker-through* the *Anger* of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and *Flesh*. O mortify the Desire of my Vanity in *Flesh* and *Blood*, which the Devil hath now kindled by his false Desire, by *hellish Anguish* and *Desperation*. O quench it with thy *Water* of *Eternal Life*, and bring my *Anguish* forth through thy *Death*, I wholly sink myself down into thee; and though Soul and Body should this Hour faint and perish in thy *Wrath*, yet I will not let thee go. Though my Heart saith utterly, *No, no*, yet the Desire of my Soul

shall hold fast on thy Truth, which neither Death nor the Devil shall take away from me; for the *Blood of Jesus Christ the Son of God cleanseth us from all our Sins*. This I lay hold on, and let the *Anger of God* do what it will with my Sin, and let the Devil roar over my Soul in his *Fort of Prey*, which he hath made, as much as he will: Neither the Devil, Death, nor *Hell* shall pull me out of my *Saviour's Wounds*. Thou must at length be confounded in me, thou malicious Devil, and thy *Fort of Prey* must be forsaken, for I will drown it in the *Love of Jesus Christ*, and then dwell in it if thou canst. *Amen*.

An Information in Temptation.

BELOVED Reader, this is no *jesting Matter*; he that accounteth it so, hath not tried it, neither hath he yet passed the *Judgement*; but his *Conscience* is still *asleep*; and though it should be deferred to his latter Days, which is very *dangerous*, yet he must pass through this *Judgement*, or *fiery Tryal*. Happy is he that passeth through it in the Time of his *Youth*, before the Devil buildeth his *Fort of Prey* strong; he may afterwards prove a *Labourer* in the *heavenly Vineyard*, and sow his *Seed* in the *Garden of Christ*; where he shall reap the *Fruit* in due Time. This *Judgement* continueth a long while upon many a poor Soul; several Years, if he doth not *earnestly* and *early* put on the *Armour of Christ*, but stayeth till the *Judgement of Tribulation* first drive him to *Repentance*. But to him that cometh of himself, of his own *earnest Purpose*, and endeavoureth to depart from his evil Ways, the *Temptation* or *Tryal* will not be so *hard*, neither will it continue so *long*. Yet he must stand out *valiantly*, till *Victory* be gotten over the Devil; for he shall be *mightily* assisted, and all shall end in the *best* for him; so that afterwards when the *Day breaketh* in his Soul, he turneth it to the great *Praise and Glory of God*, that his grand Enemy and Persecutor was overcome in the *Conflict*.

S H O R T P R A Y E R S.

When the noble Sophia (or Eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O MOST *gracious* and *deep Love* of God in Christ Jesus! I beseech thee grant me thy *Pearl*, impreis it into my Soul, and take my Soul into thy Arms.

O thou sweet *Love*! I confess I am *unclean* before thee. Take away my *Uncleanness* through thy *Death*, and carry the *Hunger* and *Thirst* of my Soul through thy *Death* in thy *Resurrection*, in thy *Triumph*! Cast my whole *Self-hood* down to the *Ground* in thy *Death*; take it captive, and carry my *Hunger* through in thy *Hunger*.

O highest *Love*! hast thou not appeared in me? Stay in me, and inclose me in thee. Keep me in thee, so that I may not be able to depart from thee. Fill my *Hunger* with thy *Love*; feed my Soul with thy *heavenly Substance*; give it thy *Blood* to drink, and water it with thy *Fountain*.

O great *Love*! awaken my *disappeared Image* in me, which, as to the *Kingdom of Heaven* *disappeared* in my Father *Adam*. By that *Word* which awakened the same *Image* in the *Seed of the Woman* in *Mary*; quicken it, I beseech thee.

O thou *Life* and *Power* of the Deity, who hast promised us, saying, *We will come to you, and make our Abode in you*. O sweet *Love*! I bring my *Desire* into this *Word* of thy *Promise*. Thou hast promised also, that *thy Father will give the Holy Spirit to those that ask him for it*; therefore I now bring the *Desire* of my Soul into *that* thy *Promise*, and I

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receive thy Word into my *Hunger*. Increase thou in me my *Hunger* after thee. Strengthen me, O sweet *Love*, in thy Strength : Quicken me in thee, that my Spirit may taste thy Sweetness. O do thou believe by thy Power in me, for *without thee I can do nothing*.

O sweet *Love* ! I beseech thee through that *Love* wherewith thou didst overcome the *Anger* of God, and didst change it into *Love* and *Divine Joy* ; I pray thee also change the *Anger* in my Soul by the same great *Love*, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will ; bring thy Obedience into my Disobedience, that I may become obedient unto thee.

O great *Love* of Jesus Christ, I humbly fly to thee ; bring the *Hunger* of my Soul into thy *Wounds*, from whence thou didst shed thy Holy *Blood*, and didst quench the *Anger* with *Love*. I bring my *Hunger* into thy open Side, from whence came forth *Water* and *Blood*, and throw myself wholly into it ; be thou mine, and quicken me in thy *Life*, and let me not depart from thee.

O my noble *Vine*, I beseech thee give *Sap* to me thy *Branch* ; that I may *bud* and *grow* in thy Strength and *Sap*, in thy *Essence* ; beget in me *true* Strength by thy Strength.

O sweet *Love*, art thou not my *Light* ? Enlighten thou my poor Soul in its close Prison, in *Flesh* and *Blood*. Bring it into the right Way. Destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death, into thy Death and Rest ; that at the last Day it may arise in thee from thy Death, and live in thee for ever. O teach me what I must do in thee : I beseech thee be thou my *willing, knowing, and doing* ; and let me go no whither without thee. I yield myself wholly up to thee. *Amen.*

A P R A Y E R

*For obtaining the Divine Working, Protection, and Government ;
shewing also how the Mind should work with and in God, in Christ
the Tree of Life.*

O THOU *living Fountain*, in thee I lift up the Desire of my Soul, and cry with my Desire to enter through the *Life* of my Saviour Jesus Christ into thee.

O thou *Life* and *Power* of God, awaken thyself in the *Hunger* of my Soul with thy Desire of *Love*, through the *Thirst* which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by thy mighty Hand in *thy Spirit* ; be thou the *Working* and *Will* in me with thine own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto thee, the true Fruit of thy Kingdom : O let my Heart and Desire never depart from thee more.

But I swim in Vanity in this Valley of Misery, in this outward earthly *Flesh* and *Blood* ; and my Soul and *noble Image*, which is according to thy Similitude, is encompassed with Enemies on every Side ; with the Desire of the Devil against me, with the Desire of Vanity in *Flesh* and *Blood* ; also with all the Opposition of *wicked Men* who know not thy Name. And I swim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my Enemies lying in wait for me every where, *inwardly* and *outwardly*, together with Death the Destroyer of this vain Life. I fly therefore to thee, O holy *Strength* of God, seeing thou hast manifested thyself with thy *loving Mercy* in our Humanity, through thy holy Name JESUS, and hast also given it to be a Companion and Guide in us. I beseech thee let his Angels that minister to him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the *fiery Darts* of the Desire of that *wicked One*, which he shooteth into us daily by the *Curse* of the *Anger*

of God which is awakened in our earthly Flesh. Keep back by thy Divine Strength the malignant Influence of the *Stars* in their Opposition, wherein the wicked Enemy of Mankind mingleth himself with his Desire and Imagination, in order to poison us in Soul and Flesh, and to bring us into *false* and *evil* Desires, as also into *Infirmity* and *Misery*. Turn away these evil Influences by thy holy Power Jesus, from our Souls and Spirits, that they may not touch us; and let thy good and holy Angel stand by us to turn away their noxious Effects from our *Bodies*.

O great *Love* and sweet *Strength* JESU, thou Fountain of *divine Sweetness*, flowing out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul to come into thee. My Soul cryeth to come into that Spirit, from which it was *breathed* into the Body, and which hath formed it in the *Likeness* of God. It desireth in its *Thirst* to get the sweet *Fountain* which springeth from JEHOVAH into itself, to *refresh* God's *Breath of Fire*, which itself is, that so the sweet *Love* of JESUS may rise in its *Breath of Fire*, through the *Fountain* JESUS springing out of JEHOVAH; that CHRIST the *Holy One* may be manifested, and become *Man* in my *disappeared Image* of *heavenly spiritual Corporality*, and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou *Wedding-Chamber*, God and Man, I yield myself up into the Arms of thy Desire towards us, *in us*; it is *thyself* whom I desire. O blot out the *Anger* of thy Father with thy *Love* in me, and manifest thy *Strength* in my *Weakness*, that I may overcome and tame the *Evil* of *Flesh and Blood*, and serve thee in *Holiness* and *Righteousness*.

O thou great and most holy Name and Majesty of God, JEHOVAH, which hast stirred thyself with thy most *sweet Power* JESUS, in the *Limit* of the *covenanted Promise* to our Father *Adam*, in the *Woman's Seed*; in the *Virgin Mary*, in our *disappeared heavenly Humanity*, and brought the *living Essentiality* of thy Holy Power in the *Virgin Wisdom* of God into our Humanity, which was *extinguished* as to thee; and hast given it to us, to be our *Life*, *Regeneration*, and *Victory*; I intreat thee with all my Strength, beget a *new* holy Life in me, by thy *sweet Power* JESUS, that I may be in thee and thou in me; that so thy Kingdom may be made manifest in me, and the *Will* and *Conversation* of my Soul may be in Heaven.

O great and incomprehensible God, thou who fillest all Things, be thou my Heaven in which my *new Birth* in CHRIST JESUS may dwell: Let my *Spirit* be the stringed Instrument, Harmony, Sound, and Joy of *thy Holy Spirit*. Strike the Strings in me in thy *regenerate Image*, and carry through my Harmony into thy Divine Kingdom of *Joy*, in the great *Love* of God, in the *Wonders* of thy Glory and Majesty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as Children of Christ we all live together in *one City*, which is Christ in us. Into thee I wholly plunge myself, do with me what thou pleasest. *Amen*.

A P R A Y E R

To be used by a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies, who persecute and hate it for being in the Spirit of Christ, and slander and reproach it as an Evil-Doer.

POOR MAN that I am! I walk full of Anguish and Trouble in my Return towards my native Country, from whence I wandered in *Adam*, and am going back again through the *Thistles* and *Thorns* of this troublesome *World*. O God my Father, the

Of True Repentance.

Briars tear me on every Side, and I am afflicted and despised by my Enemies. They scorn my Soul, and revile it as an *Evil-Doer*, who hath broken Faith with them; they deride my walking towards thee, and account it *foolish*. They think I am *senseless*, because I walk in this *straight and thorny Path*, and go not along with them in their *hypocritical broad Way*.

O Lord JESUS CHRIST I fly to thee under the *Cross*; O dear *Immanuel* receive me, and carry me into *thyself* through the Path of thy Pilgrimage, in which thou didst walk in *this World*; namely, through thy *Incarnation, Poverty, Reproach, and Scorn*; also through thy *Anguish, Passion, and Death*. Make me conformable unto *thy Example*; send thy good Angel along with me, to shew me the Way through the horrible thorny Wilderness of *this World*. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat great Drops of Blood. Support me in my Anguish and Persecution, under the Reproach of the Devils, and all wicked Men, who know not thee, and refuse to walk in thy Paths. O great *Love* of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of their *Darkness* into thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth and Mire* of the Devil, in a *dark Dungeon* fast bound with *three Chains*. O great God have Mercy upon *Adam* and his Children, redeem them in Christ *the new Adam*.

I fly to thee, O Christ, God and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O Lord, it is thy *Judgement* upon me, that my *Sins* and *inbred Corruption* may be judged in this earthly Pilgrimage before thee; and I, as a *Curse*, be made an open Spectacle on which thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of thy *Love*, by which thou bringest me into the *Reproach, Anguish, Suffering, and Death* of my Saviour Jesus Christ, that so I may die from *Vanity* and spring up in *his Spirit* with a *new Life*, through his *Reproach, Ignominy, and Death*.

I beseech thee, O Christ, thou *patient Lamb* of God, grant me *Patience* in this my *Way* of the *Cross*, through all thy *Anguish and Reproach, thy Death and Passion, thy Scorn and Contempt* upon the *Cross*, where thou was despised in my Stead; and bring me therein, as a *patient Lamb* to thee, into thy Victory. Let me live *with thee in thee*; and do thou convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my *Vanity* and *inbred Sins* before thy *Anger*. They know not what they do; they think they do me Harm, but they do me Good! they do that for me which I should do myself before thee; for I should daily lay open and acknowledge my *Shame and Vileness* before thee, and thereby *sink* myself down into the *Death* of thy *beloved Son*, that my *Shame* might die in his *Death*; but I being too negligent, weary, faint, and feeble, therefore thou usest these mine *Enemies* in thine *Anger*, to open and discover my *Vileness* before thee, which thy *Wrath* taketh hold of, and *sinketh* it down into the *Death* of my Saviour.

O merciful God, my *vain Flesh* cannot know how well thou intendest towards me, when thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before thee. My *earthly Mind* supposeth that thou afflictest me for my *Sins*, and I am extremely perplexed at it; but thy *Spirit*, in my *inward new Man*, telleth me that it is of thy *Love* towards me, and that thou intendest Good to me by it. When thou sufferest my *Enemies* to persecute me, it is best for me that they perform the Work in my Stead, and unfold my *Sins* before thee in thy *Anger*, that it may swallow up the Guilt of them, so that they may not follow me into my *native Country*; for mine *Enemies are strong and mighty* still in thy *Anger*, and therefore can do it better than I that am feeble and fainting already in the *Will of Vanity*. This thou knowest full well, O thou righteous God.

I beseech thee therefore, O righteous God, since thou usest them as *Friends* to me, to do so good an Office for me, though my *earthly Reason* knoweth it not, that thou wouldst make *them* also to understand and follow my Course, and send *them* such *Friends* in turn; but first bring them to the *Light*, that they may *know* thee, and give thee Thanks.

O merciful God in Christ Jesus, I beseech thee out of thy deep *Love* towards us poor Men, which thou hast manifested in me in the *hidden Man*, call us all *in* thee, *to* thee. O stir thyself in us yet once again in this last Trouble; thy *Anger* being kindled in us, do thou resist it, lest it swallow us up wholly both *Soul* and *Body*.

O thou *Dawning of the Day-spring of God*, break forth *to the full!* Art thou not already risen? Manifest thy *holy City Zion*, thy *holy Jerusalem*, in us.

O great God! I see thee in the Depth of thy *Power* and *Strength*. Awaken me wholly in thee, that I may be quickened in thee. Break off the *Tree* of thy *Anger* in us, and let thy *Love* spring forth and bud in us.

O Lord, I lie down in thy *Sight*, and beseech thee not to rebuke us in thine *Anger*. Are we not thy *Possession* which thou hast purchased? Forgive all of us our *Sins*, and deliver us from the Evil of thy *Wrath*, and from the Malice and Envy of the Devil; and bring us under thy *Cross* in *Patience* into *Paradise* again. *Amen.*



Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth, out of his Humanity in us, and the Soul; shewing how great a Joy there is in the Heaven of the New regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul beaveth itself towards her, when she appeareth to it.

The Gates of the Paradifical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by Experience.

WHEN Christ the *Corner-stone* stirreth himself in the *extinguished Image* of Man, in his hearty *Conversion* and *Repentance*, then *Virgin Sophia* appeareth in the stirring of the Spirit of Christ in the *extinguished Image*, in her *Virgin's Attire* before the Soul; at which the Soul is so amazed and astonished in its *Uncleanness*, that all its *Sins* immediately awake in it, and it *trembleth* before her; for then the *Judgement* passeth upon the *Sins* of the Soul, so that it even goeth back in its *Unworthiness*, being *ashamed* in the Presence of its *fair Love*, and entereth into *itself*, feeling and *acknowledging* itself utterly *unworthy* to receive such a *Jewel*. This is understood by those who are of *our Tribe*, and have *tasted* of this *heavenly Gift*, and by none else. But the noble *Sophia* draweth near in the *Essence* of the Soul, and *kisseth* it in friendly Manner, and *tinctureth* its *dark Fire* with her *Rays of Love*, and shineth through it with her bright and powerful *Influence*. Penetrated with the strong Sense and Feeling of which, the Soul skippeth in its *Body* for great Joy, and in the Strength of this *Virgin Love* exulteth, and praiseth the great God for his blessed Gift of *Grace*.

I will set down here a short Description how it is when the *Bride* thus embraceth the *Bridegroom*, for the Consideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be he will be desirous to follow us, and to enter into the *Inner Choir*, where the Soul joineth Hands and danceth with *Sophia*, or the *Divine Wisdom*.

I.

When that which is mentioned above cometh to pass, the Soul rejoiceth in its Body, and saith,

PRAISE, Thanksgiving, Strength, Honour, and Glory, be to thee, O great God, in thy *Power* and *Sweetness*, for that thou hast redeemed me from the *Anguish* of the *fiery Driver*. O thou *fair Love*! my Heart embraceth thee; where hast thou been so long? Methought I was in *Hell* in the *Anger* of God. O gracious *Love*! abide with me, I beseech thee, and be my Joy and Comfort. Lead me in the right Way. I give myself up into thy *Love*. I am *dark* before thee, do thou *enlighten* me. O noble *Love*, give me thy *sweet Pearl*; put it I pray thee into me.

O great God in Christ Jesus, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast *forgiven me my Sins*, and filled me with thy *Strength*. I shout for *Joy* before thee in my *new Life*, and extol thee in thy *Firmament* of Heaven, which none can open but thy *Spirit* in thy Mercy. My Bones rejoice in thy *Strength*, and my Heart delighteth itself in thy *Love*. Thanks be to thee for ever, for that thou hast delivered me out of *Hell*, and turned *Death* into *Life* in me. O *sweet Love*! let me not depart from thee again. Grant me thy *Garland of Pearl*, and abide in me. O be my *own proper Possession*, that I may rejoice in thee for ever.

Upon this Virgin Sophia saith to the Soul,

MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thousand Times welcome. Why hast thou forgotten me so long, that I have been constrained in great Grief to *stand without the Door* and *knock*? Have I not *always* called thee and intreated thee? but thou hast turned away thy Countenance from me, and thine Ears have declined my Intreaties. Thou couldst not see my *Light*, for thou didst walk in the *Vally of Darknes*. I was *very near* thee, and intreated thee *continually*, but thy *Sinfulness* held thee Captive in *Death*, so that thou knewest me not. I came to thee in great *Humility*, and called thee, but thou wert *rich* in the Power of the *Anger* of God, and didst not regard my *Humility* and *Lowliness*. Thou hast taken the Devil to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from my *Love* and *Faith* into his *hypocritical Kingdom of Falshood*; wherein thou hast committed much *Sin* and *Wickedness*, and torn thy *Will* off from my *Love*. Thou hast broken the *Bond of Wedlock*, and set thy *Love* and *Affection* upon a *Stranger*, and suffered me thy *Bride*, whom God did give thee, to stand alone in the *extinguished Substance*, without the Power of thy *fiery Strength*. I could not be *joyful* without thy *fiery Strength*, for thou art my *Husband*; my shining *Brightness* is made *manifest* by thee. Thou canst *manifest* my hidden *Wonders* in thy *fiery Life*, and bring them into *Majesty*; and yet without me thou art but a *dark House*, wherein is nothing but *Anguish*, *Misery*, and *horrible Torment*.

O noble *Bridegroom*, stand still with thy Countenance towards me, and give me thy Rays of *Fire*. Bring thy *Desire* into me, and *enkindle* me thereby, and then I will bring the Rays of my *Love*, from my *Meekness* into thy *fiery Essence*, and be united with thee for ever.

O my *Bridegroom*, how well am I, now I am in *Union* with thee? O *kiss* me with thy *Desire* in thy *Strength* and *Power*, and then I will shew thee all my Beauty, and will re-

joice and solace myself with thy sweet *Love* and shining *Brightness* in thy *fiery Life*. All the holy Angels rejoice with us, to see us *united* again. My dear *Love*, I now intreat thee to abide in my *Faith*, and do not turn thy Face away from me any more. Work thou thy *Wonders* in my *Love*, for which Purpose God hath created thee and brought thee into Being.

II.

The Soul saith again to its noble Sophia, its Love, that is born again in it,

O my noble *Pearl*, and opened *Flame of Light* in my anxious *fiery Life*, how thou *changeest* me into thy *Joy*! O beautiful *Love*, I have broken my *Faith* with thee in my Father *Adam*, and with my *fiery Strength* have turned myself to the *Pleasure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and had been constrained to walk in the *Valley of Darkness* in this *strange Love*, if thou hadst not come into the *House of my Misery*, in thy great *Faithfulness*, by thy piercing through and destroying *God's Anger, Hell, and dark Death*, and restored thy *Meekness* and *Love* to my *fiery Life*.

O sweet *Love*! thou hast brought the *Water of eternal Life* out of the *Fountain of God*, with thee into me, and *refreshed* me in my great *Thirst*. I behold in thee the *Mercy of God*, which was hidden from me before by the *strange Love*. In thee I can *rejoice*; thou *changeest* my *Anguish of Fire* into great *Joy* in me. O amiable *Love*, give me thy *Pearl*, that I may continue in this *Joy* for ever.

Upon this the noble Sophia answereth the Soul again, and saith,

MY dear *Love* and faithful *Treasure*, thou highly rejoicest me in thy *Beginning*. I have indeed broken into thee through the deep *Gates of God*, through *God's Anger*, through *Hell and Death*, into the *House of thy Misery*, and have graciously bestowed my *Love* upon thee, and delivered thee from the *Chains and Bonds* wherewith thou wert fast bound. I have kept my *Faith* with thee, though thou hast not kept thine with me; but thou desirest now an exceeding great Thing of me, which I cannot willingly trust in thy *Hands*. Thou wouldest have my *Pearl* as thy *proper own*. Remember, I pray, O my beloved *Bridegroom*, that thou didst carelessly lose it before in *Adam*; and thou thyself standest yet in great *Danger*, and walkest in two dangerous *Kingdoms*; for in thy original *Fire* thou walkest in that *Country* wherein God calleth himself a *strong jealous God, and a consuming Fire*. The other *Kingdom* which thou walkest in, is the *outward World*, wherein thou dwellest in the vain corrupt *Flesh and Blood*, and where the *Pleasures of the World* and the *Assaults of the Devil* beset thee every *Hour*. Thou mayest perhaps in thy great *Joy* bring *Earthliness* again into my *Beauty*, and thereby *darken my Pearl*; or thou mayest possibly grow proud, as *Lucifer* did, when he had the *Pearl* in his Possession, and so turn thyself away from the *Harmony* of *God*, as he did, and then I must be deprived of my *Love* for ever afterwards.

No. I will keep my *Pearl* in myself, and dwell in the *Heaven* in thee, in thy *extinguished*, but now in me, *revived, Humanity*; and reserve my *Pearl* for *Paradise*, until thou puttest away this *Earthliness* from thee, and then I will give it thee to possess. But I will readily present to thee my *pleasant Countenance*, and the *sweet Rays of the Pearl*, during the *Time of this Earthly Life*. I will dwell with the *Pearl* itself in the *inner Choir*, and

Of True Repentance.

be thy faithful loving *Bride*. I cannot espouse myself with thy *earthly Flesh*, for I am a *heavenly Queen*, and *my Kingdom is not of this World*. Yet I will not cast thy *outward Life* away, but refresh it often with my *Rays of Love*; for thy *outward Humanity* shall return again. But I cannot admit to my Embraces the *Beast of Vanity*, neither did God create it in *Adam* with a Purpose to have it so *gross and earthly*. But in *Adam* thy Desire, through the Power of its strong Lust, formed this *beastial Grossness*, from and with all the *Essences* of the *awakened Vanity* of the *earthly Property*, wherein *Heat and Cold, Pain and Enmity, Divison and Corruption* subsist.

Now, my dear *Love and Bridegroom*, do but yield thyself up into *my Will*; I will not forsake thee in this earthly Life in thy Danger. Though the *Anger* of God should pass upon thee, so that thou shouldst grow *affrighted and disheartened*, or shouldst think that I had *deserted* thee, yet I will be with thee and preserve thee, for thou thyself knowest not what thine Office is. Thou must in this Life's Time *work and bear Fruit*. Thou art the *Root* of this *Pearl-Tree*; *Branches* must be produced out of thee, which must all be brought forth in *Anguish*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy *Boughs*, and thou knowest it not; for the Most High hath so ordered, that I should *dwell with and in thee*.

Wrap thyself up therefore in *Patience*, and take Heed of the *Pleasure of the Flesh*. Break the Will and Desire thereof; bridle it as an *unruly Horse*; and then I will often visit thee in the *fiery Essence*, and give thee my *Kiss of Love*. I will bring a *Garland* for thee out of *Paradise* with me, as a *Token* of my *Affection*, and put it upon thee, and thou shalt rejoice in it. But I give thee not my *Pearl* for a Possession during this Life's Time. Thou must continue in *Resignation*, and hearken what the Lord playeth on his Instrument in thy *Harmony* in thee. Moreover, thou must give *Sound and Essence* to thy *Tune*, out of *my Strength and Virtue*, for thou art now a *Messenger of his Word*, and must set forth *his Praise and Glory*. For this Cause it is that I have contracted myself *a-new* with thee, and set my *triumphal Garland* upon thee; which I have gotten in the *Battle* against the Devil and Death. But the *Crown of Pearl* wherewith I *crowned* thee, I have laid aside for thee. Thou must wear *that* no more till thou art become *pure* in my Sight.

III.

The Soul saith further to the noble Sophia,

O thou fair and sweet *Consort*, what shall I say before thee? Let me be wholly committed unto thee, I cannot preserve myself. If thou wilt not give me thy *Pearl*, I submit to thy Will; but give me thy *Rays of Love*, and carry me safely through my *Pilgrimage*. Do thou awaken and bring forth what thou wilt in me; I will from henceforth be thy own. I *will or desire* nothing for myself, but what thou thyself *wilt* through me. I had fooled away thy sweet *Love*, and broken my *Faith* with thee, whereby I was fallen into the *Anger* of God. But seeing that of *Love* thou didst come to me into the *Anguish of Hell*, and hast delivered me from *Torment*, and received me again for thy *Consort*, I will now therefore break *my Will* for thy *Love's Sake*, and be obedient unto thee, and wait for thy *Love*. I am satisfied now that I know thou art with me in all my *Troubles*, and wilt not *forsake* me.

O gracious *Love*, I turn my *fiery Countenance* to thee. O *fair Crown*, take me quickly into thee, and bring me forth from *Unquietness*: I will be thine for ever, and never depart from thee more.

The noble Sophia answereth the Soul very comfortably, and saith,

MY noble *Bridegroom*, be of good Comfort. I have betrothed thee to me in my highest *Love*, and contracted myself with thee in my *Faithfulness*. *I will be with thee and in thee always to the End of the World. I will come to thee and make my Abode with thee, in thy inner Chamber. Thou shalt drink of my Fountain; for now I am thine, and thou art mine, the Enemy shall not separate us. Work thou in thy fiery Property, and I will put my Rays of Love into thy Working. And so we will plant and manure the Vineyard of Jesus Christ. Afford thou the Essence of Fire, and I will afford the Essence of Light, and the Increase. Be thou the Fire, and I will be the Water, and thus we will perform that in this World for which God hath appointed us, and serve him in his Temple, which we ourselves are. Amen.*

TO THE READER.

BELOVED Reader, count not this an *uncertain Fiction*; it is the *true Ground, Sum, and Substance* of all the *Holy Scriptures*. For the *Book of the Life of Jesus Christ* is plainly set forth therein, as the *Author* of a *Certainty* knoweth; it being the *Way* that he himself hath gone. He giveth thee the *best Jewel* that he hath. God grant his *Blessing* with it. An heavy *Sentence* and *Judgement* are gone forth against the *Mocker* of this. Be thou therefore warned, that thou mayest *avoid the Danger*, and *obtain the Benefit*.

A MORNING PRAYER,

Commending ourselves to God when we rise, before we suffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghost, thou only true God. I thank thee through Jesus Christ our Lord and Saviour, for thy Preservation of me, and for all other Benefits. I now commend myself, both Soul and Body, and all that thou hast set me to do in my *Employment* or *Calling*, into thy Protection. Be thou the Beginning of my *Conceptions*, my *Undertakings*, and all my *Doings*. Work thou so in me, that I may begin all Things to the Glory of thy Name, and accomplish them in thy Love for the Good and Service of my Neighbour. Send thy holy Angel along with me, to turn the Temptations of the Devil and corrupt Nature away from me. Preserve me from the Malice of evil Men, make all my Enemies reconcileable to me, and bring my *Mind* into thy *Vineyard*, that I may labour in my Office and Employment, and behave as thy obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of thy *Love* and *Mercy*. Continue thy *Grace* and *Love* in Jesus Christ upon me, and give me a Mind chearfully to follow thy Leadings and execute thine Appointment. Let thy *holy Spirit* guide me in my Beginning, and my Progress, on to my last End, and be the *willing, working, and accomplishing* of all in me. *Amen.*

AN EVENING PRAYER,

When we have finished our daily Employment, and are going to Rest.

I LIFT my *Heart* to thee, O God, thou *Fountain of Eternal Life*, and give thee Thanks through Jesus Christ thy beloved Son, our Lord and Saviour, for having protected and preserved me this Day from all *Mischief* that might have befallen me. I commend to thy Disposal my *Condition* and *Employment*, together with the *Work* of my Hands, and humbly repose them on thee. So fill my Soul with thy Spirit, that neither that *grand Enemy* the Devil, nor any other *evil Influence* or *Desire*, may find *Harbour* therein. Let my Mind only *delight* in thee in thy *Temple*, and let thy *good Angel* stay with me, that I may *rest* safely in thy Power, and under thy Protection. *Amen.*

Rev. xxi. 6. *I am Alpha and Omega, the Beginning and the End. I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit all Things, and I will be his God, and he shall be my Son.*

THE SECOND BOOK.

OF
TRUE RESIGNATION.

SHEWING

How Man must daily die to his own Will in Self; how he must bring his Desire into God, and what he should ask and desire of God.

LIKEWISE

How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of CHRIST.

ALSO

What the Old and New Man are, and what each of them is in Life, Will, and Practice.

Matt. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26.


Christ saith, He that will follow me, let him deny himself, and take up his Cross and follow me.

Matt. xix. 27. Mark x. 28. Luke xviii. 28.

Peter saith to Christ, Behold, we have forsaken All, and followed Thee.

T R U E R E S I G N A T I O N .

The First Chapter.


 WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what *Self* doth, when it getteth the *Light* of *Nature* to be *its own*, and may walk with the *Understanding* in *its own* Dominion. We see also in Men learned in Arts and Sciences, that when *they* get the *Light* of this *outward World* or *Nature* into the Possession of their *Reason*, nothing cometh of it but *Pride of themselves*. And yet all the World so vehemently desireth and seeketh after this *Light* as the *best Treasure*; and indeed it is the *best Treasure* *this World* affordeth, if it be rightly used.

2. But while *Self*, viz. *Reason*, is captivated and fast bound in a close and strong Prison, that is to say, in the *Anger* of God, and in *Earthliness*; it is very dangerous for a Man to make Use of the *Light of Knowledge* in *Self*, as it were in the Possession of *Self*.

3. For the *Wrath* of the Eternal and Temporary *Nature* will soon take Pleasure in it, and then *Self* and a Man's own *Reason*, will rise up in *Pride*, and depart from the true *resigned Humility* towards God, and will no longer eat of the *Fruit of Paradise*, but of the *Property of Self*, viz. of that Dominion of *Life*, wherein *Good* and *Evil* are mixed, as *Lucifer* and *Adam* did. Who both entered with the *Desire* of *Self* back again into the *Original*, out of which the *Creatures* were brought forth, and into the *Condition* of the *Creatures*; *Lucifer* into the *Center* and *wrathful Nature*, into the *Matrix* or *Womb* which bringeth forth *Fire*, and *Adam* into the *earthly Nature*, into the *Matrix* of the *outward World*, viz. into the *Lust* after *Good* and *Evil*.

4. This happened to them both, because they had the *Light* of *Understanding* shining in *Self*, in which they could behold *themselves*, whereby the *Spirit* of *Self* went into the *Imagination*, (viz. into a *Desire* to get the *Center*,) that they might exalt themselves in *Might*, *Power*, and *Knowledge*. Now when *Lucifer* sought after the *Mother of Fire* in his *Center*, and thought to reign therewith over the *Love of God*, and *all the Angels*; and when *Adam* also desired to try in the *Essence* what the *Mother* or *Root* was from whence *Evil* and *Good* did spring, and purposely brought his *Desire* thereinto, in order to become *knowing* and full of *Understanding* thereby: Both *Lucifer* and *Adam* were captivated in their evil or false *Desire* in the *Mother*, and broke off themselves from *Resignation* which proceeds from God, and so were caught by the *Spirit* of the *Will*, by the *Desire* in the *Mother*. Which *Desire* immediately got the *Dominion* in *Nature*; and so *Lucifer* stuck fast in the *wrathful Source* of *Fire*, and that *Fire* became manifest in the *Spirit* of his *Will*, whereby the *Creature* in its *Desire* became an *Enemy* to the *Love* and *Meekness* of God.

5. *Adam* in like Manner, was immediately caught by the *earthly Mother*, which is *Evil* and *Good*, created out of the *Love* and *Anger* of God, and compacted into *one Sub-*

stance. Whereupon the *earthly Property* instantly got the *Dominion* in *Adam*, and from thence *Heat* and *Cold*, *Envy* and *Anger*, and all *Malice* and *Contrariety* to *God* became manifest, and bore *Rule* in him.

6. But if they had not brought the *Light of Knowledge* into *Self*, then the *Glass* of the *Knowledge* of the *Center* and of the *Original* of the *Creature*, viz. of the *Power* which it had in *itself* had not been manifested; from whence the *Imagination* and *Lust* did arise.

7. As also we often see at this *Day* how the same *Error* bringeth *Danger* upon the *enlightened Children of God*; in whom when the *Sun* of the great *Presence* of *God's Holiness* shineth, by which the *Life* passeth into *Triumph*, and *Reason* then beholds *itself* therein as in a *Glass*, and the *Will* goeth on in *Self*, in its own searching, and will try what the *Center* is out of which the *Light* shineth, and will of its own *Motion* and *Strength* force *itself* into it, how that from thence arise abominable *Pride* and *Self-Love*; so that its (the *Creature's*) own *Reason*, which is but a *Mirror* or *Glass* of the *Eternal Wisdom*, supposeth *itself* to be *greater* than it is; and then whatsoever it doth, it thinketh *God's Will* doth *in* and *by* it, and that he is a *Prophet*; though it is moved only by *itself*, and goeth on in *its own Desire*, in which the *Center of Nature* presently riseth up, and entereth into that *false Desire* of *Self* against *God*, and so the *Will* entereth into *Self-Conceit* and *Exaltation*.

8. Then the subtle *Devil* insinuateth himself into the *Creature*, and sitteth the *Center of Nature*, and bringeth *evil* or *false Desires* into it, so that a *Man* becometh as it were *drunken* in *Self*, and still persuades himself that he is driven by *God*, by which Means the *good Beginning*, wherein the *divine Light* shone in *Nature*, cometh to be spoiled, and so the *Light* of *God* departeth from him.

9. Yet the *outward Light* of the *outward Nature* still remaineth shining in the *Creature*; for its own *self* throweth *itself* thereinto, and supposeth that it is the *first Light* of *God*; but it is not so. And into this *Self-Exaltation* in the *Light* of its *outward Reason* the *Devil* throweth himself again, (though in the *first Light*, which was *divine*, he was forced to depart) returning with a *seven-fold Desire*, of which *Christ* spake, saying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places seeking Rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House; and finding it swept and garnished, he dwelleth therein, and so it is worse with that Man than it was before.*

10. This *House*, that is thus *swept* and *garnished*, is the *Light of Reason* in *Self*. For if a *Man* bringeth his *Desire* and *Will* into *God*, and goeth on in *Abstinence* from *this wicked Life*, and heartily desireth the *Love of God*, then *that Love* will manifest *itself* to him with its most friendly and chearful *Countenance*, by which the *outward Light* also is kindled. For where the *Light of God* is kindled, there *all* will be *Light*; the *Devil* cannot stay there, but must depart thence; and then he searcheth through the *Mother* of the *Original of Life*, viz. the *Center*, but it is become a *dry feeble Place*. For the *Anger* of *God*, viz. the *Center of Nature*, is in its own *Property* altogether *feeble*, *barren*, and *dry*, and cannot get the *Dominion* in its own *wrathful Principle*. *Satan* searcheth though these *Places* to find an *open Gate* to enter with his *Desire*, and so to sift the *Soul* that it might come to exalt *itself*.

11. And now if the *Spirit* of the *Will* of the *Creature* throweth *itself* with the *Light of Reason* into the *Center*, viz. into *Self*, and entereth into *Self-Exaltation*, then it goeth forth again from the *Light of God*, and presently the *Devil* findeth an *open Gate* for him to enter in at, and a *garnished House* to dwell in, viz. the *Light of Reason*. Then he taketh to himself the *seven Forms* of the *Property of Life* in *Self*, viz. the *Flatterers* which are departed from *God* into *Self*; and there he entereth and putteth his *Desire* into the *Lust of Self* and *evil Imaginations*, wherein the *Spirit* of the *Will* beholdeth *itself* in the *Forms* of the *Properties of Life* in the *outward Light*, and then the *Man* sinketh into himself as if he were drunk, and the *Stars* lay hold on him, and bring their strong *Influ-*

ences into him, (into outward Reason) that he might seek the Wonders of God there, that so they may manifest themselves therein. For *all Creatures groan and long after God.* And though the Stars cannot apprehend the *Spirit* of God, yet they had rather have a *House of Light* wherein they may rejoice, than a *House shut up*, wherein they can have no Rest.


12. Thus such a Man goeth on as if he were drunk, in the *Light* of the *outward Reason*, which is called the *Stars*, and apprehendeth great and wonderful Things, and hath a continual Guide, therein. And then the Devil presently watcheth to see if any Gate standeth open for him, through which he may kindle the *Centre of Life*, that so the *Spirit* of the *Will* may mount aloft in *Pride*, *Self-Conceit*, or *Covetousness*; (from whence *Self-Arrogancy* ariseth, the *Will* of *Reason* desiring to be *honoured*;) for it supposeth it hath attained the Sum of 'all Happiness, when it hath gotten the *Light of Reason*, and can judge the *House of hidden Mysteries* that is shut up; which nevertheless God can easily unlock. The deluded Man thereupon supposeth that now he hath reached the *Mark*, and that *Honour* is due to him, because he hath gotten the *Understanding of Reason*, and never considereth that the Devil maketh himself merry with his Desire in his *seven Forms of Life* of the *Centre of Nature*, nor what abominable Error he setteth up.

13. From this Understanding of Reason false *Babel* is brought forth in the Christian Church on Earth, wherein Men rule and teach by the Conclusions of Reason, and have set the Child which is drunk in its own Pride and Self-Desire, as a fair Virgin upon the Throne.

14. But the Devil is entered into its *seven Forms of Life* of the *Centre*, viz. into its own self-conceited *Reason*, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she *rideth*, well adorned with her own Powers of Life, as may be seen in the *Revelation* of *St. John*. Thus hath this Child of *Self* taken into its Possession the outward Glimpse of Divine Holiness, viz. the *Light of Reason*, and supposeth itself to be the fair Child in the House, though the Devil hath his Lodging within it all the while.

15. And thus it is with all those who have been once enlightened by God, and afterwards go forth again from *true Resignation*, and wean themselves from the pure Milk of their Mother, viz. *true Humility*.

The Second Chapter.

3. ERE Reason will object and say, *Is it not right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directeth?*

2. Yes, it is very right; nothing can be more profitable to a Man, neither is he capable of any Thing better; nay, it is a *Treasure* above all earthly *Treasures* for a Man to have the *Light* of God and of *Time*, for it is the *Eye* of *Time* and of *Eternity*.

3. But mark how thou oughtest to use it; when the *Light* of God first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the *outward Light* of *Reason* immediately; yet it yieldeth not itself wholly up to *Reason*, so as to be under the Dominion of the *outward Man*. No, the *outward Man* beholdeth himself in this

through-joining Lustre, as he doth his Likeness in a Looking-Glass, whereby he presently learneth to know himself, which is good and profitable for him.

4. Now when he doth so, *Reason*, which is the *creaturely Self*, cannot do better than to behold itself in the *Self* of the *Creature*, and not enter with the Will of the Desire into the Centre in seeking itself. If it doth, it breaketh itself off from the *Substance* of God, (which riseth together with the *Light* of God, of which the Soul ought to eat, and refresh itself therewith,) and eateth of the *outward Substance* and *Light*, and thereby draweth the *Venom* into itself again.

5. The Will of the Creature ought to sink wholly into itself with all its Reason and Desire, accounting itself an unworthy Child that is no whit worthy of this so high a *Grace*; nor should it arrogate any Knowledge or Understanding to itself, or Desire of God to have any Understanding in its *creaturely Self*; but sincerely and simply sink down into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason, in the Divine Life, and wholly resign itself to the Spirit of God in Love, that he may do how and what he will with it, as with his own Instrument.

6. Its own Reason ought not enter upon any Speculation in divine or in the Ground of human Matters; nor to will and desire any Thing but the *Grace* of God in Christ. And as a Child continually longeth after the Breasts of the Mother, so must its Hunger be continually entering into the *Love* of God, and not suffer itself to be broken off from that Hunger by any Means. When the outward Reason triumpheth in the Light, saying, *I have the true Child*, then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and most simple Ignorance, and say, *Thou art foolish, and hast nothing but the Grace of God*. Thou must wrap thyself up in that Belief with great Humility, and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a *mere Instrument* of God; and thou must bring thy Desire only into God's Mercy, and go forth from all thy own knowing and willing; and esteem it as nothing at all, nor ever entertain any Will to enter into it again.

7. As soon as this is done the natural Will becometh weak and faint, and then the Devil is not able to sift it thus any more with his evil Desire, for the Places of his Rest become very *powerless, barren and dry*; and then the *Holy Spirit* proceeding from God, taketh Possession of the *Forms of Life*, and maketh his Dominion prevail. He kindleth the *Forms of Life* with his *Flames of Love*, and then the high Knowledge of the Centre of all Things ariseth, according to the inward and outward Constellation or Complexion of the Creature, in a very subtle drying Fire, attended with great Delight. Whereupon the humbled Soul presently desires to sink down into that *Light*, and esteems itself to be nothing, and quite unworthy of it.

8. And thus its own Desire pierceth into that *nothing*, viz. (into that wherein God createth) and doth what God will therein, and the Spirit of God springeth forth through the Desire of the *resigned Humility*, and so the *human Self* immediately followeth the *Spirit of God* in Trembling and humble Joy; and thus it may behold what is in Time and Eternity, for *All* is present before it.

9. When the Spirit of God riseth up as a Fire and Flame of Love, then the Spirit of the Soul descendeth, and saith, *Lord, Glory be to thy Name, not to me; thou art able to take to thyself Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing; I will go no whither but whither thou leadest me as thy Instrument; do thou in me and with me what thou wilt*.

10. In such an humble and total Resignation the Spark of Divine Power falleth into the Centre of the *Forms of Life*, as a Spark into Tinder, and kindleth it, viz. the Fire of the Soul, which *Adam* made to be a dark Coal in himself, so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as

an Instrument of God's Spirit, and speak what the Spirit of God dictateth to it; and then it is no more in its own proper Possession, but is the Instrument of God.

11. But the Will of the Soul must without ceasing, in this *fiery-driving*, sink into nothing, *viz.* into the *deepest Humility* in the Sight of God. For no sooner doth the Will of the Soul in the least Measure go on in *its own Speculation* or *Searching*, but *Lucifer* layeth hold of it in the Centre of the *Forms of Life*, and sitteth it, so that it entereth into *Self*. It must therefore continue close to *resigned Humility*, as a Well doth to its Spring, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

12. For as soon as the Soul eateth of *Self*, and of the *Light* of *outward Reason*, it goeth on in its own Opinion; and then its Doings, which it sets forth for Divine, are but from the *outward Constellation*, or *Influence* of the *Stars*, which presently layeth hold on the Soul, and maketh it dry. And then the Soul goeth on in Errors, till it yield itself up again into Resignation, and acknowledging itself a-new to be a *defiled Child*, resisteth Reason, and so getteth the Love of God again. Which is harder to do in that Case than it was at first; for the Devil bringeth in strong Doubts now, and will not easily leave his *Fort of Prey*.

13. This may be seen clearly in the Saints of God from the Beginning of the World. For many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into *Self*, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the Anger of God; as appeareth by *David* and *Solomon*, also by the Patriarchs, Prophets, and Apostles; who have oftentimes committed great Errors when they have departed from Resignation into *Self*, *viz.* into their own Reason and Lust.

14. Therefore, it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts; and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in *true Resignation*; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is attached to itself, be wholly broken off from its own Lust, and resigned to God.

15. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the *resigned Humility* to behold the Wonders of God.

16. I do not say that a Man should search and learn nothing in *natural Arts* and *Sciences*. No; such Knowledge is useful to him; but a Man must not begin with his own Reason. Man ought not only to govern his Life by the *Light* of *outward Reason*, which is good in itself, but should sink with that Light into the *deepest Humility* before God, and set the Spirit and Will of God foremost in all his searching, so that the *Light* of *Reason* may see and know Things through the *Light* of God. And though *Reason* may be very wise in its own Sphere, and help a Man to much Knowledge, yet must it not arrogate such Wisdom and Knowledge to itself, as if they were in its own Possession, but give the Glory thereof to God, to whom alone all Wisdom and Knowledge belongeth.

17. For the more deeply *Reason* sinketh itself down into *simple Humility* in the Sight of God, and the more unworthy it accounts itself in his Sight; the more truly it dieth from *Self-desire* and the more thoroughly the *Spirit* of God penetrateth it, and bringeth it into the highest Knowledge, so that at length it may come to behold the great Mysteries and Wonders of God. For the *Spirit* of God worketh only in *resigned Humility*, in that which neither seeketh nor desireth itself. The *Spirit* of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it into his Wonders: He hath Pleasure only in those that fear and bow themselves before him.

18. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth

God, and expecteth all Good from him alone; but *Self-Will* ruleth itself, for it is broken off from God. All that *Self-Will* doth is Sin, and against God; for it is gone out of that Order wherein he created it, into Disobedience, and desireth to be its own Lord and Master.

19. When a Man's *own Will* dieth from itself, then it is free from Sin, for it desireth nothing but that which God desireth of his Creature; it desireth only to do that for which God hath created it; and that which God will do by it; and though it is and must be the Doing, yet it is but the Instrument of the Doing, by which God doth what he will.

20. For this is the true Faith in Man, *viz.* to die from himself; that is, from his own Desire; and in all his Undertakings and Designs to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his Doings to be but a Servant or Minister of God, and to think that all he doth, and undertaketh, is for God. For in such a Disposition the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour. For he thinketh thus with himself, *I do my Work not for myself, but for God, who hath called and appointed me to do it; I am but a Servant in his Vineyard.* He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do. The Lord speaketh in him, and biddeth him do what he would have to be done by him.

21. But *Self* doth what *outward Reason* from the Stars commandeth, into which Reason the Devil flyeth with his Desire. *All whatever Self doth is without the Will of God,* and is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

22. *No Work done without the Will of God can reach the Kingdom of God;* it is all but an unprofitable Imagery, or self-wrought Work, in this great Agitation of Mankind. *For nothing is pleasing to God, but what he himself doth by the Will, as his Instrument.* For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence, is one Spirit with him; but that which worketh in itself, in its own Will, is in itself only, and not in his Dominion. It is indeed under that universal Dominion of Nature, whereby he holdeth subject to him every Life evil and good, but not under that special Divine Government in himself, which comprehendeth the good only. *Nothing is Divine which walketh and worketh not in the Will of God.*

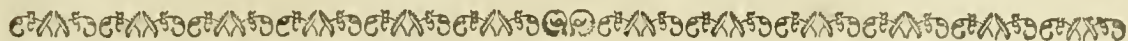
23. Christ saith, *Every Plant which my heavenly Father hath not planted, shall be rooted out and burned in the Fire.* All the Works of Man, which he hath wrought without the Will of God, shall be burnt up in the last Fire and given to the Wrath of God, *viz.* to the Pit of Darkness to recreate itself withal. For Christ saith, *He that is not with me is against me; and he that gathereth not with me scattereth.* Whosoever worketh, and doth it not in a resigned Will with Confidence in God, doth but make desolate and scatter; it is not acceptable to God. For nothing is pleasing to him but that which he willeth with his Spirit, and doth by his own Instrument.

24. Therefore, whatsoever is done by the Conclusions of *human Self* in Matters of Religion, is a mere Fiction. It is *Babel*, and but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work. It is only the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one buildeth the other destroyeth. And this is the great Misery of the vain Turmoylings of Men, the Issue whereof must be left to the Judgement of God.


25. Whosoever therefore stirreth or laboreth much in such Turmoylings, worketh but for the Judgement of God; for no whit of it is perfect and permanent. It must all be separated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and kept in the Mystery of its Desire to the Day of God's Judgement, when Evil and Good shall be severed.

26. But if a Man turn and go forth from himself, and enter into the Will of God, then also that Good which hath been wrought in and by him, shall be freed from the

Evil which he hath wrought. As *Isaiab* saith, *Though your Sins be as red as Scarlet, yet if ye turn and repent, they shall become as Wool, yea, as white as Snow.* For the Evil shall be swallowed up in the Wrath of God into Death, and the Good shall spring forth as a Sprout out of the wild Earth.



The Third Chapter.

1.  **HO**SOEVER therefore intendeth to do any good and perfect Work, wherein he hopeth eternally to rejoice, let him depart from *himself*, viz. from his own Desire, and enter into Resignation, into the Will of God, and work with God. And then though the earthly Desire of *Self* in Flesh and Blood cleaveth to him, yet if the Will of the Soul doth not receive that Desire into it, *Self* cannot perform any Work. For the resigned Will continually destroyeth the Substance of *Self* again, so that the Anger of God cannot reach it. And if it should happen to reach it sometimes, as may be the Case, yet the resigned Will prevaileth with its superior Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the *Filiation* or *Childship*. Therefore it is not good to speak or do any Thing, when Reason is kindled in and by the Desire of *Self*. Because that Desire springeth from, and worketh in, the Anger of God; by which a *Man would suffer Loss*. For his Work is brought into that Anger, and kept there to the great Day of God's Judgement.

2. Every evil or false Desire, whereby a Man deviseth how to gather to himself by Craft much worldly Gain from his Neighbour to his Neighbour's Hurt, is taken into the Anger of God, and belongeth to the Judgement. Wherein *all Things shall be made manifest*, and every Power and Essence, every Cause and Effect, both in Good and Evil, shall be presented to every one in the Mystery of the *Revelation*.

3. *All evil Works, done purposely, belong to the Judgement of God.* But he that turneth from the Will, goeth out from the Power of them, and those his Works belong to the Fire. *All Things shall and must be made manifest in the End.* For therefore God brought his working Power into Essence or Substance, that his Love and Anger might be made manifest, and become a Representation of his Deeds of Wonder, to his Glory.

4. And every Creature ought to know that it should continue in that Condition wherein it was created; otherwise it runneth on in Contrariety and Enmity to the Will of God, and bringeth itself into Pain. For every intelligent Creature that hath lost its Place or State wherein God first created it, is in Disorder and Misery, till it recovereth the same. A Creature which is created out of Darkness hath no Pain in the Darkness; as a venomous Serpent hath no Pain from its Venom. The Venom is its Life; but if it should lose its Venom, and have some good Thing instead thereof brought into it, and be made manifest in its Essence, that would be Pain and Death to it. Thus Good is Torment to a Being whose Nature is evil, and Evil is in like Manner Pain and Death to the Good.

5. Man was created of, for, and in *Paradise*; of, for, and in the *Love* of God; but if he bring himself into Anger, which is as a poisonous Pain and Death, then that contrary Paradisical Life of *Love* is a Pain and Torment to him.

6. If the Devil had been created out of the wrathful *Matrix*, for and in Hell, and had not had the *Divine Ens* or Essence, he could have no Pain in Hell. But he being created for and in Heaven, and yet having stirred up the Source or Property of Darkness in

himself, and thereby brought himself totally into Darknes, therefore the Light is now a Pain to him, that is, it causeth an everlasting Despair of God's Grace, and a continual Enmity to God, because God cannot endure him in *himself*, but hath cast him out. Therefore the Devil is angry and wrathful against *his own Mother*, of whose Essence and Substance he hath his Original, *viz.* the *Eternal Nature*, which keepeth him Prisoner in his own Place, as a Revolter or fallen Spirit, and sporteth in him with its Property of Anger. And, seeing he would not bear his Part in promoting the Divine Joy, in and for which he was created, therefore he must now do the contrary, and be an Enemy to all Goodness. For, of *God, and in him, are all Things*; Darknes and Light, Love and Anger, Fire and Light; but he calleth himself God, only as to the Light of his Love.

7. There is an eternal Contrariety between Darknes and Light; neither of them comprehendeth the other, and neither of them is the other; and yet there is only one Essence, Being, or Substance, wherein they both subsist. But there is a Difference in Quality and Will; yet the Essence or Substance is not divided, but a Principle maketh the Division. So that the one is a *nothing* in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, not indeed in that wherein God created him, but in the aking painful Birth of Eternity, in the Centre of Nature and Property of Wrath, in the Property which begetteth Darknes, Anguish and Pain. Indeed he is a Prince in the Place of this World, but in the first Principle, in the Kingdom of Darknes, in the Pit or Abyss.

9. Not in the Kingdom of the Sun, Stars, and Elements; he is no Lord or Prince there, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing; and yet he hath not Power to do what he pleaseth with that.

10. For there is some Good in every Thing, which holdeth the Evil captive and shut up in the Thing; but he can walk and rule only in the evil Part or Property; when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickednes. This indeed the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Centre of his Will, with the Desire out of the Eternal Centre into it, which is the Ground of Inchantment and false Magic. The Will of the Devil can also enter into that Evil whereinto Man bringeth the Desire of his Soul, which is born also out of the Eternal Nature.

11. For the Original of the Soul and of Angels, out of the Eternal Nature is the same. But the Devil hath no further Power over the Time, or temporary Condition of this World, than in the *great Turba*, or *Turba magna*, the *Curse*; wheresoever that kindleth itself in the eternal and temporal Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In the Fire he proceedeth as far as the *Turba* (Mischief or Hurt) goeth in great Showers or Tempests of Thunder, Lightening and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant only.

12. Thus the Creature stirreth up with its Desire, Good and Evil, Life and Death. The human Angelical Desire standeth in the Centre of the eternal Nature which is without Beginning; and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for and in that wherein it should be; the Angels for and in Heaven, and Man for and in Paradise. If therefore the Desire of the Creature goeth forth from its own Mother, then it entereth into the contrary Will and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and then the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and so leaveth the Creature in its own Evil or Wickednes, as appeareth by *Lucifer* and also by *Adam*; and had not the Will of the Love of God met

with *Adam*, and of meer Mercy entered into the Humanity or human Nature again, there could be no good Will in Man.

14. Therefore all Speculation and Enquiry about God's Will is a vain Thing, unless the Mind be converted. For when the Mind standeth captivated in the Self-Desire of the earthly Life, it cannot comprehend what the Will of God is; it runneth on but in Self, from one Way into another, and yet findeth no Rest; for Self-Desire evermore bringeth Disquiet. But when it sinketh itself wholly into the Mercy of God, desiring to die from itself, and to have God's Will for a Guide to the Understanding, so that it acknowledgeth and esteemeth itself as nothing, and willeth nothing but what God willeth, then shall it both know and do the Will of God. And if the Desire of Anger in the earthly Flesh should go along or join with the Devil's Imagination, and assault the Will of the Soul, yet the resigned Desire cryeth to God and saith, *Abba, loving Father, deliver me from Evil*: And then, though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil, the Desire of Anger would work but in or upon itself. According to what St. Paul saith, *Now if I sin, I do it not, but Sin that dwelleth in my Flesh*: Also, *Now I serve the Law of God in my Mind, but in my Flesh the Law of Sin*. Paul meaneth not that the Will of the Mind or Soul should consent to the Will of the Flesh; but Sin is so strong in the Flesh, *viz.* the awakened Anger of God in Self, that oftentimes the Mind is brought into Lust as it were by Force, through the evil Incitements of the wicked, or else by beholding worldly Pomp and Glory; so that it absolutely beareth down the resigned Will, and ruleth by Force.

15. Now when Sin is wrought in the Flesh, then the Wrath sporteth itself therewith, and catcheth at the resigned Will; and then the resigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Guilt away from it, and bring Sin into the Centre, *viz.* into Death, that it might die.

16. And St. Paul saith further, *Now there is no Condemnation to those that are in Christ Jesus, who are called according to the Purpose of God*; that is, those who in that Purpose of God in which he first called Man, are again called in the same Calling, to stand again in that Purpose of God, wherein he originally created Man to be his Image and Likeness.

17. So long as Man's own Will standeth in Self, so long it is not in the Purpose and Calling of God; it is not called, for it is gone forth from its original right Place; but when the Mind turneth itself back again into the Calling, *viz.* into Resignation, then the Will is in the Calling of God, that is, in the Place for and in which God created it, and then it hath Power to become the Child of God again; as it is written, *He hath given us Power to become the Children of God*.

18. The Power which he hath given us is his Purpose, for and in which he created Man in his Image. This God hath brought again into the human Nature, and hath given Power unto that Power to break the Head of Sin in the Flesh, namely, the Will and Desire of the Serpent; that is, the resigned Will in Christ treadeth upon the Head of the Desire of the sinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given becometh a Death to *Death*, and the Power of Life to *Life*.

19. Therefore no Man can make any Excuse, as if he could not *will*. Indeed, while he sticketh fast in himself, in his own Desire, and serveth only the Law of Sin in the Flesh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Centre of his Mind away, and directeth it into the Will and Obedience of God, then he can.

20. Now the Centre of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itself into what it will, and whither it will. *For that which is out of the Eternal, hath no Law*. But the Will hath a Law to obey God, and is born out of the Mind, and must not rend itself away from that out of which God created it.

21. Now God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of Divine Joy. It ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Wills into it, and to kindle a new Light therein, and so to become his Children again.

22. God hardeneth no Man; but Man's own Will, which goeth on in the fleshly Life of Sin, hardeneth his Heart. The Will of Self bringeth the Vanity of this World into the Mind, which is thereby shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, *viz.* Power, Beauty, and Virtue.

24. God desireth nothing but what is like his own Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and enter with the Desire into God. And then, *he will not cast out those that so come unto him.* He hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, and I will refresh you; take my Yoke upon you, that is, the Cross of the Enmity in the Flesh.* This was the Yoke of Christ, which he had to bear for the Sins of all Men. This Cross or Yoke the resigned Will must also take upon itself in the evil earthly sinful Flesh, and bear it after Christ in Patience and Hope of Deliverance. It must also continually *break the Head of the Serpent*, in and through Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, not letting it *rest on a soft Bed* when Sin is committed, and thinking to *repent* one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this *soft Bed*, but as soon as the Light of God shineth in thee, and sheweth Sin to thee, the Will of thy Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close therein. It must take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill and destroy it in the Death of Christ.

27. The Will of Sin must die, though it be never so unwilling. Be at Enmity therefore with the voluptuous earthly Flesh; give it not what it would have; let it fast and suffer Hunger till its tickling ceases. Account the Will of the Flesh thine Enemy, and do not what the Desire in the Flesh willeth, and then thou shalt bring a Death upon the *deathful Property in the Flesh.*

28. Regard not any Scorn of the World, as considering that it doth but scorn thine Enemy, and that is become a Fool to it. Nay, do thou thyself account it thy Fool, which *Adam* caused thee to possess, and made to be thy false Heir. *Cast out of the House the Son of the Bond-Woman*, that *strange Child* which God did not give to be in the House of Life in *Adam* at the Beginning; *for the Son of the Bond-Woman must not inherit with the Son of the Free-Woman.*

29. The *earthly Will* is but *the Son of the Bond-Woman.* For the Four Elements should have been Man's servants, but *Adam* hath brought them into the *Sonship*, or adopted them into himself. Therefore God said to *Abraham*, when he had opened the Covenant of the promise in him; *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free.* This *Son of the Free* is *Christ*, which God of his Grace hath brought again into the Flesh for us, namely, a new or renewed Mind, wherein the Will, *viz.* the Eternal Will of the Soul, may draw and drink the *Water of Life*, of which *Christ* speaketh, saying, *Whosoever shall drink of this Water that I will give him, it shall spring up in him, and be a Fountain of eternal Life.* This Fountain is the Renovation of the Mind or Will of the Soul.

30. Therefore I say that all Fictions and Devices to come to God by, let them have what Name soever they will, which Men contrive and invent for Ways to God, are but lost Labour and vain Endeavours, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed. Which goeth forth from its Iniquity and willeth it no more; but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the Death of Christ, so that it willeth Sin no more.

31. And though all the Devils should press hard upon it, and enter with their Desire into the fleshly Mind, yet the Will of the Soul must stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting ourselves availeth at all; as when Men will cover Sin and Iniquity in the Flesh with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new, as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born anew, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new in the Death of Christ. It must be brought forth out of Christ's Incarnation or entering into the Humanity, and rise in Christ's Resurrection.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ; for in *Adam* it received the *Son of the Bond-Woman*, viz. Sin into it. This the Will must cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly with all the Power it hath, so that the *Son of the Bond-Woman*, viz. the Sin that is in it may die in the Death of Christ.

34. In very deed Sin must die in the Will of the Soul, or else there can be no Vision of God. For the earthly Will, in Sin and the wrathful Nature, shall not see God. It is the regenerated Nature only that is capable of the Divine Vision or Enjoyment. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle. For the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, avail nothing. We must be Children, not by outward Imputation, but by being born of God from within, in the *new Man*, which is resigned in and to God.

36. All such Flattery of ourselves by saying, *Christ hath paid the Ransom, and made Satisfaction for Sin*, and that *he died for our Sins*, if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, is a false and vain Comfort.

37. He that is a bitter Enemy and Hater of Sin, can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin, but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; such a one hath indeed put on the Spirit and Will of Christ, and is his true Disciple.

38. But the outward Flattery of being accounted a Child of God by Imputation or external Application, is false and vain. The Work done in, or by, the outward Flesh only, doth not make the Child of God; but the working of Christ in the Spirit maketh, and indeed is, the Child of God. Which inward working is so powerful that it shineth forth as a new Light in the outward Life; and proveth itself to be the Child of God by its external Conduct and Actions.

39. For if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is no true Child, nor capable of the Inheritance; but lieth bound by the Chains of the Devil in gross Darkness. And if he doth not find in himself an earnest and sincere Desire of Well-doing in Love, then his Pretence to the Childship is but an

Invention of Reason proceeding from Self. He cannot see God, unless he be born a-new, and shew forth by his Power and Life, that he is his true Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will shine forth, and the Mind will do that which God will have to be done.

40. But perhaps thou wilt say, *I have a Will indeed to do so; I would willingly do it, but I am so hindered that I cannot.*

41. Nay, thou vile Man, God draweth thee to be his Child, but thou wilt not; the soft Cushion in Evil is dearer to thee than to be so readily parted with. Thou preferrest the Joy of Wickedness to the Joy of God. Thou art wholly swallowed up in *Self* still, and livest according to the Law of Sin, and that hindereth thee. Thou art unwilling to die from the Pleasure of the Flesh, and therefore thou art not in the *Filiation*. God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would *Adam* think it, if he might be taken into Heaven with this Will of the voluptuous Flesh about him, and have the Child of Wickedness, that is full of Deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was spewed out.

43. It is a troublesome Thing to mortify the evil Will; none are willing to do it. We would all gladly be the Children of God, if we might be so with this rough Garment of fallen Nature about us. But that cannot be. This World passeth away, and the outward Life must die; what Good can the Adoption in the mortal Body of Flesh and Blood only do me?

44. If we would inherit the *Filiation*, we must also put on the *new Man* which can inherit it, as being like the Deity. God will have no Sinners in Heaven, but only such as are born a-new and become Children, and so have put on Heaven.

45. Therefore it is not so easy a Matter to become a Child of God, as Men imagine. Indeed, it is not a troublesome Thing to him that hath put on the *Filiation*, whose Light shineth; for it is Joy to such a one. But to turn the Mind and destroy *Self*, there is a strong and continued Earnestness requisite, and such a stout and steady Purpose, that if the Body and Soul should part asunder by it, yet the Will would persevere constantly, and not enter again into *Self*.

46. A Man must wrestle till the dark Centre that is shut up close, break open, and the Spark lying hid therein kindle; and from thence the *noble Lily-Branch* sprouteth, as from the *divine Grain of Mustard-Seed*, as Christ saith. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself void of Understanding therein, until Christ be formed in this new Incarnation.

47. And then when Christ is born, *Herod* is ready to kill the Child, which he seeketh to do outwardly by Persecutions, and inwardly by Temptations, to try whether this *Lily-Branch* will be strong enough to destroy the Kingdom of the Devil, which is manifested in the Flesh.

48. Then this Destroyer of the Serpent is brought into the Wilderness, after he is baptized with the Holy Spirit, and tempted and tried whether or not he will continue in Resignation to the Will of God. In which Temptation he must stand so fast, that if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

48. No temporal Honour must be preferred before *Filiation*. But he must with his Will leave and forsake it all, and not account it his own, but esteem himself as a Servant only in it, who is to obey his Master. He must leave all worldly Propriety. We do not mean that he may not have or possess any Thing; but his Heart must forsake it, and not bring his Will into it, nor count it his own. For if he setteth his Heart upon it, he hath no Power to serve them that stand in Need with it.

50. *Self* is but a Slave to its temporal Possessions, but *Resignation* ruleth over all that it hath. *Self* must do what the Devil will have it do in *fleshy Voluptuousness* and *Pride of*

Life; but *Resignation* treadeth it all under with the Feet of the Mind. *Self* despiseth that which is *lowly* and *simple*; but *Resignation* sitteth down with the *lowly* in the Dust. It saith, *I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and sin. I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me. I will know nothing of myself, that the Will and Power of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will sleep in myself until the Lord awaken me with his Spirit; and if he will not, then will I look up to him in Silence, and wait his Commands.*

51. Beloved Brethren: Men at this Time boast much of Faith; but where is it to be found? The modern Faith is but the History. Where is that Child which believeth that Jesus is born? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive him and nurse him.

52. Alas! the Faith of this Day is but historical, a mere Assent to the Matter of Fact that Jesus Christ lived and died; that the *Jews* killed him; that he left this World, and is not King on Earth in the outward Man; but that Men may do what they list, and need not die from Sin, and their evil Lusts. All this the wicked Child *Self* rejoiceth in, that it may fatten the Devil by living deliciously.

53. This sheweth plainly that true Faith was never weaker since Christ's Time, than it is now. When nevertheless the World cryeth aloud, and saith, *We have got the true Faith*; and contend about a Child, with a Contention, than which there was never worse, since Men were on Earth.

54. If thou art truly *Zion*, and hast that new born Child which was lost and is found again, then let it be seen in Power and Virtue. Let us all openly see the sweet Child Jesus brought forth by thee, and that thou art his Nurse. If not, then the Children in Christ will say, thou hast found nothing but the Cradle of the Child, that is, the History.

55. Where hast thou the sweet Child Jesus, thou that art so exalted with the History, and with thy false and seeming Faith? O how will the Child Jesus visit thee one Day in the Father's Property, the Property of Anger, in thy own *Turba* which thou hast fatted! It calleth thee now in Love, but thou wilt not hear, for thine Ears are stopped with Covetousness and Voluptuousness. Therefore the Sound of the Trumpet shall one Day alarm thee with the hard Thunder-clap of thy *Turba*, and rouse thee up, if haply thou wilt then seek and find the sweet Child Jesus.

56. Beloved Brethren, this is a Time of seeking, of seeking and of finding. It is a Time of Earnestness; whom it toucheth, it toucheth home. He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, *All is Peace and quiet, we hear no Sound from the Lord*, shall be blind. But the Voice of the Lord hath founded in all the Ends of the Earth, and a Smoke riseth, and in the Midst of the Smoke there is a great Brightness and Splendor. *Hallelujah. Amen.*

Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a green Branch, and who shall kinder it. Hallelujah.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

SHEWING

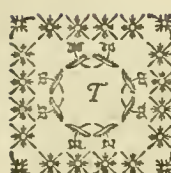
How he that *earnestly* seeketh *Salvation*, must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of CHRIST*, that he may be *born a-new* in the *Spirit of CHRIST*, and live to *Him* only.

Rev. xviii. 4.

Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; for her Sins have reached unto Heaven, and God hath remembered her Iniquity.

THE
AUTHOR'S PREFACE

TO THE
READER.

 *HOUGH I have in my other Writings set down a clear Description of Regeneration, or the New Birth, from the Ground thereof; yet because every one hath them not, neither hath every one the Capacity to understand them; I have therefore, as a Service to the simple Children of Christ, here set down a short Sum concerning the New-Birth.*

But if any desire to search the deep Ground from whence all floweth, and have the Gift to understand it, let him read

I. *The Three Principles of the Divine Essence.*

II. *The Threefold Life of Man.*

III. *The Forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.*

IV. *The Incarnation and Birth of Jesus Christ the Son of God; also of his Suffering, Death, and Resurrection.*


V. *The Six Points treating of the Three Worlds how they are in one another as one; and yet make Three Principles, viz. Three Births or Centers.*

VI. *The Mysterium Magnum, which is an Interpretation upon Genesis.*


And in them he shall find all that he can ask, and that as deep as the Mind of Man is able to reach. I have written this for the true Israelites, that is, for the hungry and thirsty Hearts that long after the Fountain of Christ, who are my Fellow Members in the Spirit of Christ: But not for the Ishmaelites and Scorners, for they have a Book within them, wherewith they vex, persecute, and suppress the Children of Christ that are under the Cross; and yet, though it be unwillingly and unwittingly to themselves, they must be Servants to such Children of Christ.

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R E G E N E R A T I O N .

The First Chapter.

Shewing how Man should consider himself.

1. CHRIST said, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* Again, he said to Nicodemus, *Except a Man be born again, of Water and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.*

2. Also the Scripture positively declareth, that *the fleshly natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know or conceive them.*

3. Now seeing that all of us have Flesh and Blood and are mortal, as we find by Experience, and yet the Scripture saith, that *We are the Temples of the Holy Ghost, who dwelleth in us,* and that *the Kingdom of God is within us,* and that *Christ must be formed in us;* also, that *He will give us his Flesh for Food, and his Blood for Drink:* And that, *Whosoever shall not eat of the Flesh of the Son of Man, and drink his Blood hath no Life in him.* Therefore we should seriously consider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal Flesh that turneth to Earth again, and liveth in the Vanity of this World, and continually lusteth against God; that it is the Temple of the Holy Ghost; much less can it be said that the New-Birth cometh to pass in this earthly Flesh, which dyeth and putrieth, and is a continual House of Sin.

5. Yet seeing that it remaineth certain that a true Christian is born of Christ, and that the New-Birth is the Temple of the Holy Ghost which dwelleth in us, and that the New Man only, that is born of Christ, partaketh of the Flesh and Blood of Christ; it appeareth that it is not so easy a Matter to be a Christian.

6. And that Christianity doth not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves, saying that *Christ died for us, and hath destroyed Death and turned it into Life in us, and that he hath paid the Ransom for us, so that we need do nothing but comfort ourselves therewith, and stedfastly believe that it is so.*

7. For we find of ourselves that Sin is living, lusting, strong, and powerfully working in the Flesh, and therefore it must be somewhat else, which doth not co-operate with Sin in the Flesh, nor willeth it, that is the New-Birth in Christ.

8. For St. Paul saith, *There is no Condemnation to them that are in Christ Jesus.* And further, *Should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.*

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost; and yet *there is no Man that sinneth not, for God hath shut up all under Sin.* As the Scripture saith, *No one living is righteous in thy Sight, if thou imputest his Sins to him. The righteous Man falleth seven Times a Day;* and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful Man. For the Righteousness of a Christian in Christ cannot sin.

10. Moreover, St. Paul saith, *Our Conversation is in Heaven, from whence we expect our Saviour Jesus Christ.* Now, if our Conversation be in Heaven, then Heaven must be in us; Christ dwelleth in Heaven; and then if we are his Temple, that Temple Heaven must be in us.

11. But for all this, seeing Sin tempteth us within us, whereby the Devil hath within us an Access to us, therefore Hell also must be in us too, for the Devil dwelleth in Hell; wheresoever he is, he is in Hell, and cannot come out of it. Yea, when he possesseth a Man, he dwelleth in Hell, *viz.* in the Anger of God in that Man.

12. Therefore we ought to consider well what Man is, and how he is a Man; and then we shall find that a true Christian is not a mere historical *new Man*, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the Ransom for us. For Righteousness availeth nothing, imputed from without, that is, by believing only that it is so imputed. But it is an inherent Righteousness born in us, by which we become the Children of God, that availeth.

13. And as the earthly Flesh must die, so also the Life and Will must die from Sin, and be as a Child that knoweth nothing, but longeth only after the Mother which brought it forth. So likewise must the Will of a Christian enter again into its Mother, *viz.* into the Spirit of Christ, and become a Child in itself in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother. And a new Will and Obedience in Righteousness, which willeth Sin no more, must rise from Death out of the Spirit of Christ in him.

14. For that Will is not born a-new, which desireth and admitteth Vanity into itself; and yet there remaineth a Will which longeth after Vanity, and sinneth, even in the *new-born* or *regenerate* Man. Therefore the Image or Nature of Man should be well understood, and how the *New-Birth* cometh to pass; seeing it is not wrought in the mortal Flesh, and yet is wrought truly and really in us, in Flesh and Blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly understand what Kind of Man it is in us, that is the Member of Christ, and Temple of God who dwelleth in Heaven. And then also what Kind of Man it is that the Devil ruleth and driveth; for he cannot meddle with the Temple of Christ, nor doth he care much for the mortal Flesh; and yet there are not *three* Men in one another, for all make but *one* Man.

16. Now if we will understand this rightly, we must consider Time and Eternity, and how they are in one another; also Light and Darkness, Good and Evil; but especially the Original of Man.

This may be thus apprehended.

17. THE outward World with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Substance of the outward World comprehendeth him not.

18. We see also that the Light shineth in Darkness, and the Darkness comprehendeth not the Light, and yet they both dwell *in* one another. The four Elements are also an Example of this, which in their Original are but *one* Element, which is neither hot nor

cold, nor dry, nor moist; and yet by its stirring separateth itself into Four Properties, *viz.* into Fire, Air, Water, and Earth.

19. Who would believe that Fire produceth or generateth Water? And that the Original of Fire could be in Water, if we did not see it with our Eyes in Tempests of Thunder, Lightening, and Rain; and did not find also, that in living Creatures, the essential Fire of the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

20. And as God dwelleth in the World, and filleth all Things, and yet possesseth nothing; and as the Fire dwelleth in Water, and yet possesseth it not: Also, as the Light dwelleth in Darknes, and yet possesseth not the Darknes; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; so is Man created according to the outward Humanity; he is the Time, and *in* the Time, and the Time is the outward World, and it is also the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which also consisteth of Light and Darknes, *viz.* of the Love of God, as to the Eternal Light, and of the Anger of God as to the Eternal Darknes; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it Darknes or Light.

22. For Light and Darknes are both *in* him, but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The *passive* loseth its Power; for if the Light be made manifest in the Darknes, then the Darknes loseth its Darknes, and is not known or discerned. Also on the contrary, if the Darknes arise in the Light and get the upper-hand, then the Light and the Power thereof are extinguished. This is to be observed also in Man.

24. The Eternal Darknes of the Soul is Hell, *viz.* an aching Source of Anguish, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguish of Darknes is changed into Joy.

25. For the same Nature of Anguish, which in the Darknes is a Cause of Sadnes, is in the Light a Cause of the outward and stirring Joy. For the Source or Original in Light, and the Source in Darknes are but one Eternal Source, and one Nature, and yet they, *viz.* the Light and Darknes, have a mighty Difference in the Source; the one dwelleth *in* the other and begetteth the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

26. This may be found also in Man; he is and liveth in *three Worlds*; the First is the *Eternal dark World*, *viz.* the Centre of the Eternal Nature, which produceth or generateth the Fire, *viz.* the Source or Property of Anguish.


27. The Second is the *Eternal light World*, which begetteth the Eternal Joy, which is the Divine Habitation wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the human Substance, and subdueth the Darknes, so that it must be a Cause of Joy in the Spirit of Christ in the Light.

28. The Third is the *outward visible World* in the four Elements and the visible Stars; though indeed every Element hath its peculiar Constellation in itself, whence the Desire and Property arise, and is like a Mind.

29. Thus you may understand that the Fire in the Light is a Fire of Love, a Desire of Meeknes and Delightfulness; but the Fire in the Darknes is a Fire of Anguish, and is painful, irksome, inimicitious, and full of Contrariety in its Essence. The Fire of the Light hath a good Relish or Taste, but the Taste in the Essence of Darknes is unpleasent, loathsome, and irksome. For all the Forms or Properties in the Eternal Nature, till they reach to Fire, are in great Anguish.

The Second Chapter.

How Man is created.

30.  **H**ERE we are to consider the Creation of Man. *Moses* saith, *God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the eternal and temporal Birth; out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

31. For as there is a Nature and Substance in the outward World; so also in the inward spiritual World there is a Nature and Substance which is spiritual; from which the outward World is breathed forth, and produced out of Light and Darkness, and created to have a Beginning and Time.

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all Substances. The Body is a *Limbus* (an Extract or a Kind of Seed, which containeth all that which the Thing from whence it is taken hath) of the Earth, and also a *Limbus* of the heavenly Substance; for the Earth is breathed forth out-spoken, or created out of the dark and light World. In the Word *Fiat* (or creating Word) *viz.* in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the *Fire-dark-and-light-World* were all in Harmony and Agreement in Number, Weight, and Measure. One of them was not manifested more eminently than another; therefore was there no Frailty therein. For no one Property was predominant over another, neither was there any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of the *three Worlds*, as one only Soul, which, as to its original Principle or Essence, is, or consisteth in, the inward *dark Fire-World* of the eternal spiritual Nature; according to which God calleth himself a *strong jealous God*, and a *consuming Fire*.

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Separation. God's Anger, or the eternal Darkness, is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness; according to which God calleth himself a *loving, merciful God*; in which consisteth the true Spirit of Understanding, and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air with its Constellation or *Astrum*, wherein the Life and Constellation of the outward Substance and Body did consist. This he breathed into his Nostrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward.

39. This threefold Soul was at once breathed into Man; and each Substance of the Body received the Spirit according to its Property. The outward Flesh received the outward Air and its Constellations, for a rational and vegetative Life, to the Manifestation of the Wonders of God; and the Light Body or Heavenly Substance received the Breath of the Light of the great Divine Powers and Virtues; which Breath is called the Holy Ghost.

40. Thus the Light pierced through the Darknes, *viz.* through the dark Breath of Fire, and also through the Breath of the outward Air and its Constellation or *Astrum*, and so deprived all the Properties of their Power, that neither the Anguish of the Breath of Fire in the inward Property of the Soul, nor Heat nor Cold, nor any of all the Properties of the outward Constellation, might or could be manifested.

41. The Properties of all the three Worlds in Soul and Body were in equal Agreement, Temperature, and Weight. That which was inward and holy, ruled through and over the outward, that is, the outward Parts of the outward Life, of the outward Stars or Constellations and the four Elements; and that original and universal Power of the inward over the outward, constituted the Holy Paradise.

42. And thus Man was both in Heaven and also in the outward World, and was Lord over all the Creatures of this World. Nothing could destroy him.

43. For such was the Earth also, until the Curse of God broke forth. The Holy Property of the Spiritual World sprung up through the Earth, and brought forth Holy Paradisical Fruits, which Man then could eat in a magical Paradisical Manner.

44. And had neither need of Teeth, nor Entrails in his Body. For as the Light swalloweth up Darknes, and as the Fire devoureth Water, and yet is not filled therewith, just such a Centre Man also had for his Mouth to eat withal, according to the Manner of Eternity.

45. And he could also generate his Like out of himself, without any dividing or opening of his Body and Spirit, in such a Manner as God generated the outward World; who did not divide himself; but did in his Desire, *viz.* in the Word *Fiat*, manifest himself, and brought that same Desire into a Figure according to the Eternal Spiritual Birth. So also Man was created an Image and Likeness of God in that Respect, according to Time and Eternity, out of both Time and Eternity, yet in and for an immortal Life, which was without Enmity or Contrariety.

46. But the Devil having himself been a Prince and Hierarch in the Place of this World, and cast out for his Pride into the dark anguishing, painful, and hostile Property and Source, into the Wrath of God, envied Man the Glory of being created in, and for the Spiritual World, the Place which he himself once possessed; and therefore brought his Imagination or Desire into the Image of Man, and made it so lusting, that the dark World, and also the outward World arose in Man, and departed from the equal Agreement and Temperature wherein they stood, and so one predominated over the other.

47. And then the Properties were each of them separately made manifest in itself, and each of them lusted after that which was like itself. That which was out of the Birth of the dark World, and also that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger; and so Evil and Good became manifest in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew such a Branch out of the Earth as the Properties could eat of in their awakened Vanity; for this was possible.

49. For the Spirit of the strong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth; and so the *Fiat*, *viz.* the strong Desire of the eternal Nature, attracted the Essence of the Earth. And

thus God let the *Tree of Knowledge of Good and Evil* grow for *Adam*, according to his awakened Properties; for the great Power of the Soul and of the Body caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by that Tree, and this severe Commandment was added, *Thou shalt not eat thereof, for on that Day that thou eatest thereof, thou shalt surely die.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him an Help-meet for him.*

52. For God saw that *Adam* could not then generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in the Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, viz. into the awakened Properties of Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell under the Power of the outward *Fiat*, and thus bade farewell to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power fell into a Swoon, and lay on the Ground.

54. And then by the *Fiat* God made the Woman out of him, out of the *Matrix* of *Venus*, viz. out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, viz. the watery and fiery Constellations in the Element; yet not wholly in Substance but in the Spirit, viz. the Properties of the watery and fiery Soul.

55. And yet it is but one Thing still, only the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness. And thence it is that Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, viz. the Fire-Element, the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant set and constituted in the outward natural Life, having the Members given them for Propagation, after the Manner of the Brute Animals, and also the fleshly Carcase, into which they might put their gross Earthliness, and live like Beasts.

57. Of which the poor Soul that is captivated in Vanity is at this Day ashamed, and sorry that its Body hath gotten such a bestial monstrous Shape. Nothing can be clearer than this. For it is because Mankind are ashamed of their Members and Nakedness, that they borrow their Clothing from the earthly Creatures. For this they would not have none, had they not lost the Angelical Form, and assumed that of a Beast.

58. This borrowed Clothing, together with the awakened Earthliness, and Subjection to the Powers of Heat and Cold, is a plain and full Proof to Man, that he is not truly at Home in this World. For all earthly Appetites, Cares, and Fears, together with this false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his outward Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the first Desire of *Eve*, that she might eat of the Tree of Vanity, of Evil and Good, to which the Devil in the Form of a Serpent persuaded her, saying, *That her Eyes should be opened, and she should be as God himself*; which was both a Lie and a Truth.

61. But he told her not that she should lose the Divine Light and Power thereby: He only said, *her Eyes should be opened, that she might taste, prove, and know Evil and Good, as he had done*. Neither did he tell her that Heat and Cold would awake in her, and that the Property of the outward Constellations would have great Power over the Flesh and over the Mind.

62. His only Aim was that the Angelical Image, *viz.* the Substance which came from the inward spiritual World, might disappear in them. For then they would be constrained to live in Subjection to the gross Earthliness, and the Constellations or Stars; and then he knew well enough that when the outward World perished, the Soul would be with him in Darkness. For he saw that the Body must die, which he perceived by that which God had intimated; and so he expected still to be Lord to all Eternity in the Place of this World, in his false Shape which he had gotten; and therefore he seduced Man.

63. For when *Adam* and *Eve* were eating the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Flesh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthliness; upon which the fair Image of Heaven, that proceeded out of the Heavenly Divine World, instantly disappeared.

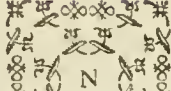
64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World, and then the fair Soul as it stood in the Love of God, disappeared as to the holy Power, Virtue, and Property; and instead thereof, the wrathful Anger, *viz.* the dark Fire World awoke in it, and so the Soul became in one Part, *viz.* in the inward Nature, a half Devil, and in the outward Part as related to the outward World, a Beast.

65. Here are the Bounds of Death and the Gates of Hell, for which Cause God became Man, that he might destroy Death, defeat the Devil's Purpose, and change Hell into great Love again.

66. Let this be told you, ye Children of Men; it is told you in the Sound of a Trumpet, that you should instantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. OW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in or through the Desire impressed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough as the Flesh of a Beast, and the Soul was captivated in the Essence therewith, and saw that its Body was become a Beast, and had gotten the Bestial Members for Multiplication, and the filthy Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God; and therefore *Adam* and *Eve* hid themselves under the Trees of the Garden of *Eden*. Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror; as the Earth quaked in Wrath when his Anger was destroyed on the Cross by the sweet Love of God; there the Anger trembled before the sweet Love of God.

70. And for this Vanity's Sake which was thus awakened in Man, God cursed the Earth; lest the holy Element should spring or shine forth any more through the outward Fruit, and bring forth Paradisical Fruit. For there was then no Creature that could have enjoyed it; neither was the earthly Man worthy of it any more.

71. God would not cast the precious Pearls before Beasts; an ungodly Man in his Body being but a mere gross bestial Creature; and though it be of a noble Essence, yet it is wholly poisoned and loathsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he manifested himself to fallen *Adam* and *Eve*, and had Pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity he would destroy the Power of the Serpentine Property, *viz.* of the Vanity in the Wrath of God awakened in them. And this was the *breaking of the Head of the Serpent*, which he would perform, *viz.* he would destroy the dark Death, and subdue the Anger with his great Love.

73. And this Covenant of his Incarnation which was to come, he put into the Light of Life; to which Covenant the Jewish Sacrifices pointed as to a Mark or *Limit*, to which God had promised himself with his Love; for the Faith of the *Jews* entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Restitution of that which *Adam* had lost; and so God did expiate his Anger in the human Property, through the Offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name JESUS, *proceeding* out of the holy Name and great Power of JEHOVAH, had incorporated itself; so that he would again move and manifest himself in the Substance of the heavenly World which disappeared in *Adam*, and kindle the holy divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin also and the awakened Vanity did go through from one upon all.

77. And it stood in the Promise of the Covenant at the End, in the Root of *David* in the Virgin *Mary*, who was, in the inward Kingdom of the hidden Humanity, (*viz.*

of the Essentiality that disappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, she was begotten by her true bodily Father *Joachim*, and her true Mother *Anna*, out of the Essences and Substance of their Souls and Bodies, like all other Children of *Adam*; a true Daughter of *Eve*.

78. In this *Mary* from the Virgin (*viz.* the *Wisdom of God*) in the promised Limit of the Covenant, of which all the Prophets have prophesied,—the eternal Speaking Word, which created all Things, did in the Fulness of Time move itself in the Name *JESUS*, according to its highest and deepest Love and Humility, and bring again living, divine, and heavenly Substantiality into the Humanity of the heavenly Part, which disappeared in *Adam*, and from which he died in Paradise, into the Seed of *Mary*, into the Tincture of Love, into that Property wherein *Adam* should have propagated himself in a magical and heavenly Manner, into the true Seed of the Woman, of heavenly Substantiality, which disappeared in Paradise.

79. And when the Divine Light in the Heavenly Essence was extinguished, the Word of God, *viz.* the Divine Power of the Understanding, did bring in Heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of *Mary*, and brought it to Life.

80. And so now God's Substance, wherein he dwelleth and worketh, and the disappeared Substance of Man, are become one Person; for the Holy Divine Substantiality did anoint the disappeared; therefore that Person is called *CHRISTUS*, the *Anointed of God*.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true High Priest; and it is that Humanity of which Christ spake, saying, that *He was come from Heaven, and was in Heaven*; and that *no Man could ascend into Heaven but the Son of Man which is come from Heaven, and is in Heaven*.

82. Now when he saith, *He is come from Heaven*, it is meant of the Heavenly Substance, the Heavenly Corporality; for the Power and Virtue of God needeth no coming *any whither*, for it is every where altogether unmeasurable and undivided. But Substance needeth coming; the Power or Virtue needeth to move itself, and manifest itself in Substance.

83. And that Substance entered into the human Substance, and received it; not that Part only of Heavenly Substantiality, which disappeared in *Adam*, but the whole human Essence in Soul and Flesh, according to all the three Worlds.


84. But he hath not received or taken upon himself the awakened or impressed Vanity, which the Devil by his Imagination brought into the Flesh, by which the Flesh did commit Sin; though he hath indeed taken upon him the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into its own Desire.

85. For therein lay our Infirmity, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himself all our Sins and Infirmities, also Death and Hell in the Wrath of God, and destroyed their Power in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Christ went, when he had shed that Heavenly Blood into our outward human Blood, and tinctured it with the Love; thereby changing that Hell of the human Property into Heaven, and reducing the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new ; and how we may fall into God's Anger again.

87. OW here we may rightly understand what our *New-Birth* or *Regeneration* is ; and how we may become, and continue to be, the Temple of God ; though in this *Life's Time*, according to the outward Humanity, we are sinful mortal Men.

88. Christ in the human Essence hath broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in *Adam* ; so that nothing is now wanting, but that the Soul draw its Will out of the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

89. Great and strong Earnestness is required here ; and not only a learning and knowing, but a real Hunger and Thirst after the Spirit of Christ. For to know only, is not Faith ; but an Hunger and Thirst after that which I want, so that I draw it in thereby to myself, and lay hold on it with the Desire and Imagination, and make it my own ; this is the Truth and Essence of a Christian's Faith.

90. The Will must go forth from the Vanity of the Flesh, and willingly yield itself up to the Suffering and Death of Christ, and to all the Reproach of Vanity, which derideth it, because it goeth forth from its own House wherein it was born, and regardeth Vanity no more, but merely desireth the Love of God in Christ Jesus.

91. In such a Hunger and Desire the Will receiveth and impresseth into itself the Spirit of Christ with his Heavenly Corporality ; that is, the Soul in its great Hunger and Desire taketh hold of, and draweth the Body of Christ, *viz.* the Heavenly Substantiality, into its disappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Desire quite through the bruised Property of its Humanity in the Heavenly Part, which disappeared in *Adam* ; which Humanity, the sweet Fire of Love in the Death of Christ did bruise, when the Death of that Heavenly Humanity was destroyed.

93. And so the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire, the holy Heavenly Substance, *viz.* Christ's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things ; and through that the disappeared Heavenly Body riseth in the Power of God, in the sweet Name JESU.

94. And this raised Heavenly Spiritual Body is the Member of Christ, and the Temple of the Holy Ghost, a true Mansion of the Holy Trinity, according to Christ's Promise, saying, *We will come to you, and make our Abode in you.*

95. The Essence of that Life eateth the Flesh of Christ, and drinketh his Blood. For the Spirit of Christ, *viz.* the Word, which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World, swalloweth its holy Substance into its fiery ; for every Spirit eateth of its own Body.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great Love in the Name and Power of JESUS ; whence its Fire of Anguish becometh a great Triumph of Joy and Glory, and the true Sun ariseth to it, wherein it is born to another Will.

97. And here cometh to pass the *Wedding of the Lamb*, which we heartily wish that the titular and Lip-Christians might once find by Experience in themselves, and so pass from the History into the Substance.

98. But the Soul obtaineth not this Pearl of the Divine Wisdom and Virtue for its own Property during the Time of this Life; because it hath the outward Bestial Flesh iticking to its outward Man.

99. The Power of which Pearl of Divine Wisdom espouseth itself in this *Wedding of the Lamb*, and sinketh itself down into the Heavenly Image, viz. into the Substance of the Heavenly Man, who is the Temple of Christ; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, fast bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light; but the Spirit of Christ yieldeth not itself up to the Fire-Breath in this Life's Time, but to the Breath of Light only, which was extinguished in *Adam*, in which the Temple of Christ is, for that is the true and holy Heaven.

101. Understand aright now, what the *New-Birth* or *Regeneration* is, and how it cometh to pass, as followeth. The outward earthly Man is not born a-new in this Life's Time; that is, neither the outward Flesh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whose Body they live, viz. the Dominion of this outward World; and therein the Birth of Sin is manifest.

102. The outward Man in Soul and Flesh, (we mean the outward Part of the Soul) hath no Divine Will, neither doth he understand any Thing of God, as the Scripture saith, *The natural Man perceiveth not the Things of the Spirit of God*, &c.

103. But the Fire-Breath of the inward World, if it be once enlightened, understandeth it; it hath a great Longing, Sighing, Hunger, and Thirst, after the sweet Fountain of Christ; it refresheth itself by hungering and desiring (which is the true Faith, in) the sweet Fountain of Christ from his new Body, from the Heavenly Substantiality, as a hungry Branch in the Vine Christ.

104. And the Reason why the fiery Soul cannot attain to Perfection during this Life's Time, is because it is fast bound with the outward Bond of Vanity, through which the Devil continually casteth his venomous Rays of Influence upon it, and so sifteth it, that it often biteth at his Bait, and poisoneth itself. From whence Misery and Anguish arise, so that the noble *Sophia* hideth herself in the Fountain of Christ, in the Heavenly Humanity; for she cannot draw near to Vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called *Sophia*, viz. *The Bride of Christ*. See the *Three Principles*, Chap. xvi. from Ver. 47. to Ver. 51.

106. Here she faithfully calleth to her Bridegroom the fiery Soul, and exhorteth him to Repentance, and to the unburthening of himself, or going forth from the Abomination of Vanity.

107. And now War assaulteth the whole Man. The outward fleshly Man fighteth against the inward spiritual Man, and the spiritual against the fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward Spirit saith to the fiery Soul: *O my Soul! O my Love! Turn, I beseech thee, and go forth from Vanity, or else thou lovest my Love and the noble Pearl.*

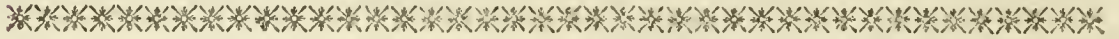
109. Then saith the outward Reason, viz. the Bestial Soul: *Thou art foolish; wilt thou be a Laughing-stock, and the Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power, and Glory are thy proper Happiness; wherein only thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.*

110. With such a lilt the true Man is often defiled; that is, the outward Man defileth himself, as a Sow in the Mill, and obscureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it disappeareth altogether.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again. For when the outward Light, *viz.* the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly useth to turn Hypocrite, and esteem itself Divine, even though the Pearl be gone; which lamentable Error sticketh hard to many a Man.


112. And thus it comes to pass that the Tree of Pearl in the Garden of Christ is often spoiled; concerning which the Scripture maketh a hard Knot or Conclusion, *viz.* *That those who have once tasted the Sweetness of the World to come, and fall away from it again, shall hardly see the Kingdom of God.*

115. And though it cannot be denied but that the Gates of Grace still stand open, yet the false and dazzling Light of the outward Reason of the Soul so deceiveth and hindereth such Men, that they suppose they have the Pearl, while they yet live to the Vanity of this World, and dance with the Devil after his Pipe.



The Fifth Chapter.

How a Man may call himself a Christian, and how not.

114.  HERE therefore a Christian should consider why he calleth himself a Christian, and examine truly whether he be one or not. For surely my learning to know and confess that I am a Sinner, and that Christ hath destroyed my Sins on the Cross, and shed his Blood for me, doth not make me a Christian.

115. The Inheritance belongeth only to the Children. A Maid-Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not the Heiress of her Mistress's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid-Servant in the House shall be married to the Son of her Mistress, then she may come to inherit her Mistress's Goods. And so it is to be understood also in the Matter of being a Christian.

116. The Children of the History are not the Heirs of the Goods of Christ; but the legitimate Children, *regenerated by the Spirit of Christ*, are the only true Heirs. For God said to *Abraham*, *Cast out the Sow of the Bond-Woman; he shall not inherit with the Son of the Free.* For he was a Scorned, and but an historical Son of the Faith and Spirit of *Abraham*; and so long as he continued such a one, he was not a true Inheritor of the Faith of *Abraham*, and therefore God commanded that he should be cast out from inheriting his Goods.

117. This was a Type of the future Christendom. For the Promise of Christendom was made to *Abraham*: Therefore the Type was then also set forth by two Brethren, *Isaac* and *Ismael*; foreshewing by them the diverse State and Manners of Christendom; how that two Sorts of Men would be in it, *viz.* True Christians and Lip-Christians. Which latter, under the Title or outward Profession of Christianity, would be but

Mockers, as *Ishmael* was, and *Esau*, who also was a Type of the outward *Adam*, as *Jacob* was a Type of Christ, and his true Christendom.

118. Thus every one that will call himself a Christian, must cast out from himself the *Son of the Bond-Woman*, that is, the earthly Will, and be ever-more killing and destroying it, and not settle it in the Inheritance.

119. Neither give the Pearl to the Bestial Man for him to please and amuse himself with in the outward Light, in the Lust of the Flesh. But we must, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriab*, and be ready in Obedience to God to offer it up; ever in Will dying from Sin in the Death of Christ, giving no Place to the Beast of Vanity in the Kingdom of Christ, nor letting it grow wanton, proud, covetous, envious, and malicious. For all these are the Properties of *Ishmael*, the *Son of the Bond-Woman*, whom *Adam* begat in his Vanity on that wanton Whore the false *Bond-Woman*, by the Devil's Imagination, out of the earthly Property in Flesh and Blood.

120. This Mocker and titular Christian is the Son of the false *Bond-Woman*, and must be cast out; for he shall not possess the Inheritance of Christ in the Kingdom of God. He is not fit; he is but *Babel*, a Confusion of that one Language into many. He is but a Talker and Wrangler about the Inheritance; and thinks to get it to himself by Talking and Wrangling, by the Hypocrisy of his Lips and seeming Holiness; although in his Heart he is no better than a blood-thirsty Murderer of his Brother *Abel*, who is the right Heir.

121. Therefore we say what we know, that he who will call himself a true Christian, must try himself, and find what Kind of Properties drive and rule him, whether the Spirit of Christ moveth him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do what is right, if he knew but how.

122. Now if we find that he hath a real Hunger after such Virtue, then he may justly think that he is drawn. And then he must begin to practise accordingly, and not be content with a Will only, without Doing. The drawing of the Father to Christ consisteth in the Will, but the true Life consisteth in the Doing; for the right Spirit doeth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is still shut up in vain Lust, which suppresseth the Doing. And therefore such a one is but an Hypocrite and an *Ishmaelite*; he speaketh one Thing and doth another, and witnesseth thereby that his Mouth is a Lyar; for he himself doth not that which he teacheth, and consequently only serveth the Bestial Man in Vanity.

124. For he that will say, *I have a Will, and would willingly do Good, but the earthly Flesh which I carry about me, keepeth me back, so that I cannot; yet I shall be saved by Grace, for the Merits of Christ. I comfort myself with his Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins.* Such a one, I say, is like a Man that knoweth what Food is good for his Health, yet will not eat of it, but eateth Poison instead thereof, from whence Sickness and Death will certainly follow.

125. For what good doth it to the Soul to know the Way to God, if it will not walk therein, but go on in a contrary Path? What good will it do the Soul to comfort itself with the Filiation of Christ, with his Passion and Death, and so flatter itself with the Hopes of getting the Patrimony thereby, if it will not enter into the Filial Birth, that it may be a true Child, born out of the Spirit of Christ, out of his Suffering, Death, and Resurrection? Surely the tickling and flattering itself with Christ's Merits, without the true innate Childship, is Falsehood and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who striveth against Sin and the Anger of God. When Temptations come, and the Devil assaulteth such a poor

repentant Soul, then it must wholly wrap itself up in the Merits and Death of Christ, as its sole Armour of Defence.

127. Christ alone indeed hath merited Redemption for us; but not in such a Way as that for his own proper Merit's Sake he will freely grant us his Childship by an outward Adoption only, and so receive us for Children, when we are none. No, he himself is the Merit; he is the open Gate that leadeth to Death; and through that Gate we must enter. He receiveth no Beast into his Merit, but those only that turn, and become as Children. Those Children that thus come to him are his Reward, which he hath merited.

128. For thus he said: *Father, the Men were thine, and thou hast given them to me,* [as my Reward] *and I will give them eternal Life.* But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Sufferings, and Merit, and therein be born true Children of the Merit.

129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death; not outwardly with verbal Flattery only, and bare comforting of ourselves therewith, while we still remain Aliens and strange Children, of a strange Essence or Nature. No; the strange Essence inheriteth not the Childship, but the innate Essence inheriteth it.

130. This innate Essence is not of this World, but in Heaven, of which St. Paul speaketh, saying, *Our Conversation is in Heaven.* The filial Essence walketh in Heaven, and Heaven is in Man.

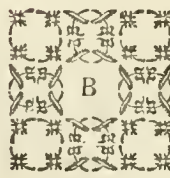
131. But if Heaven in Man be not open, and the Man stand without Heaven flattering himself, and say, *I am still without, but Christ will take me in through his Grace; is not his Merit mine?* Such a one is in Vanity and Sin with the outward Man, and with the Soul in Hell, viz. in the Anger of God.

132. Therefore learn to understand rightly what Christ hath taught us, and done for us. He is our Heaven; he must get a Form in us, or else we shall not be in Heaven. Thus then the Soul's inward Man, with the holy Body of Christ, viz. in the *New Birth*, is in Heaven, and the outward mortal Man is in the World, of which Christ spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all.*



The Sixth Chapter.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

133. ELOVED Brethren, we will teach you faithfully, not with flattering Lips to please the Antichrist, but from our Pearl, the Virtue, Power, and Spirit of Christ in us, from a Christian Essence and Knowledge; not from the Husk and History, but from a new-born Spirit, from Christ's Knowledge, as a Branch growing on the Vine Christ; from the Measure of that Knowledge which is opened in us, according to the Will and Counsel of God.

134. Men tie us in these Days to the History, and to the material Churches of Stone; which Churches are indeed good in their Kind, if Men did also bring the Temple of

Christ into them. They teach moreover, that their Absolution is a forgiving of Sins, and that the Supper of the Lord taketh away Sin: Also that the Spirit of God cometh into Men through their Ministry. All which hath a proper Meaning if it was rightly understood; and if Men did not cleave merely to the Husk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and heareth Absolution read or declared, and yet is as much a Beast of the Devil and Vanity at the last as at the first. A Beast goeth into the Church and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no Mouth? Can any Man eat that Food which is so shut up that he cannot get it? How will he drink that can come at no Water? Or, how will he hear that hath no Hearing?

137. What good End doth it answer for me to go to the material Churches of Stone, and there fill my Ears with empty Breath? or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and satisfy that with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Beastial Man observe the Form, and venerate the Shell of Christ's Institution, if it cannot obtain the Kernel thereof? For St. Paul saith of the Supper, *You receive it to Condemnation, because ye discern not the Lord's Body.*

138. The Covenant stands firm, and is stirred in the Use of the Institution. Christ proffereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament, and his Absolution in a brotherly Reconciliation one to another.

139. But what good doth it to a Beast to stand and listen, who hath no Hearing to receive the inward living Word, nor any Ground wherein to lay the Word, that it may bring forth Fruit? Of such Christ saith, *The Devil plucketh the Word out of their Hearts, lest they should believe and be saved.* But how can he do so? Because the Word findeth no Place in the hearing Mind to take Root in.

140. And thus it is with Absolution also: What Benefit is it to me for one to say, *I pronounce or declare to thee the Forgiveness of thy Sins*, when my Soul is wholly shut up in Sin? Whosoever saith thus to a Sinner so shut up, erreth; and he that receiveth it without the Voice of God within himself confirming the same, deceiveth himself. None can forgive Sins but God only.

141. The Preacher hath not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priest that hath the Power, provided the Priest himself is a Christian.

142. What good did it to those that heard Christ himself teaching on Earth, when he said, *Come unto me all ye that are weary and heavy laden, and I will give you Rest?* What good did this blessed Promise to those that heard it, if they laboured not, nor were heavy laden? What became of the Refreshment or Rest then? Seeing they had dead Ears, and heard only the outward Christ, and not the Word of the Divine Power; certainly they were not refreshed. Just so much good the Beastial Man hath of his Absolution and Sacraments.

143. The Covenant is open in the Sacraments; and in the Office or Ministry of teaching also the Covenant is stirred; the Soul doth receive it, but in that Property only of which the Mouth of the Soul is.

144. That is, the outward Beast receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Testament according to its Property, *viz.* in the Anger of God it receiveth the Substance of the eternal World, but according to the Property of the dark World; it receiveth therefore, as the Scripture saith, *to its own Judgement or Condemnation.* For as the Mouth is, so is the Food which is taken in by the Mouth. And after this Manner also it is that the Wicked shall behold Christ at

the last Judgement as a severe Judge; but the Saints shall behold him as a loving *Immanuel*.

145. God's Anger standeth open in his Testaments towards the Wicked; but towards the Saints the heavenly loving Kindness, and in it the Power of Christ in the holy Name *JESUS*, standeth open. What good then doth the holy Thing do to the Wicked, who cannot enjoy it? Or, what is there that can take away his Sins, when his Sin is only fairred and made manifest thereby?

146. The Sacraments do not take away Sin; neither are Sins forgiven thereby. But it is thus: When Christ ariseth, then *Adam* dyeth in the Essence of the Serpent; as when the Sun riseth, the Night is swallowed up in the Day, and the Night is no more: Just so are Sins forgiven.

147. The Spirit of Christ eateth of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receiveth what the Spirit of Christ bringeth into him, *viz.* the Temple of God, Christ's Flesh and Blood. But what doth this concern a Beast? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Body, that is in the Heaven wherein they dwell, which is the Abyss, or bottomless Pit.

148. And thus it is also in the Office or Ministry of Preaching: The ungodly Man heareth what the outward Soul of the outward World preacheth, that he receiveth, *viz.* the History; and if there be Straw or Stubble in that which is taught, he sucketh the Vanity out of that. Yea, if the Preaching be mere Calumny, Railing, and uncharitable Abuse, as is sometimes the Case, then his Soul sucketh the venomous Poison and the murdering Cruelty of the Devil from it, wherewith it tickleth itself, and is pleased with learning how to judge and condemn others.

149. Thus if the Preacher be one that is *dead, and hath no true Life in him*, but soweth only Venom and Reproach proceeding out of his evil Affections, then it is the Devil that teacheth, and the Devil that heareth. Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits; by which Means the World is become a mere Den of murdering Devils. So that if you look among the Herd of such Teachers and Hearers, there is little to be found but Revilings, Slandering, and Reproachings; together with Contention about Words, and Wrangling about the Husk.

150. But the Holy Ghost teacheth in the holy Teacher, and the Spirit of Christ heareth through the Soul, which is the Divine House of the Divine Sound *or Voice* in the holy Hearer.

151. The holy Man hath his Church in himself, wherein he heareth and teacheth. But *Babel* hath a Heap of Stones, into which she goeth with her seeming Holiness and real Hypocrisy. There she loveth to be seen in fine Clothes, and maketh a very devout and godly Shew; the Church of Stone is her God, in which she putteth her Confidence.

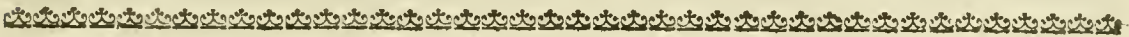
152. But the holy Man hath his Church about him every where, even in himself; for he always standeth and walketh, sitteth and lyeth down in his Church. He liveth in the true Christian Church; yea, in the Temple of Christ. The Holy Ghost preacheth to him out of every Creature. Whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the Scoffer will say that I despise the Church of Stone, where the Congregation meeteth; but I say that I do not. For I do but discover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herself a Christian, but is indeed a Strumpet.

154. A true Christian brings his holy Church with him into the Congregation. For the Heart is the true Church, where a Man must practise the Service of God. If I should go a thousand Times to Church, and to the Sacrament every Week, and hear Absolution declared to me every Day, and have not Christ in me, all would be false, an unprofitable Fiction and graven Image in *Babel*, and no forgiving of Sins.


155. A holy Man doth holy Works from the holy Strength of his Mind. The Work is not the Atonement or Reconciliation, but it is the Building which the true Spirit buildeth in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt; yet if thine inward Teacher and Hearer be not open, all is nothing but a *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make to itself a graven Image in Resemblance of the inward; and maketh a holy Shew therewith, as if he performed some divine or holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things wherein the Flesh delighteth, which indeed not seldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themselves, so busily doth the Devil beset and sift them.



The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158.  True Christian, who is born a-new of the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself with his own Bestial evil Flesh and Blood. He continually thinketh himself a great Sinner, and is afraid of God: But the Love of Christ by Degrees pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the impenitent Man rest in the Sleep of Death, bud forth in the Pit, and produce their Fruit in Hell.

160. The Christendom that is in *Babel* striveth about the Manner how Men ought to serve God and glorify him; also how they are to know him, and what he is in his Essence and Will. And they preach positively, that whosoever is not one and the same with them in every Particular of Knowledge and Opinion, is no Christian, but a Heretick.

161. Now I would fain see how all their Sects can be brought to agree in that one which might be called a true Christian Church; when all of them are Scorners, every Party of them reviling the rest, and proclaiming them to be false.

162. But a Christian is of no Sect: He can dwell in the Midst of Sects, and appear in their Services, without being attached or bound to any. He hath but one Knowledge, and that is, *Christ in him*. He seeketh but one Way, which is the Desire always to do and teach that which is right; and he putteth all his knowing and willing into the Life of Christ.

163. He fighteth and wisheth continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly killeth Sin in the Flesh; for *the Seed of the Woman*, viz. the *inward Man in Christ*, continually breaketh *the Head of the Serpent*, that is, the Power of the Devil, which is in Vanity.

164. His Faith is a Desire after God and Goodness, which he wrappeth up in a sure Hope, trusting to the Words of the Promise, and liveth and dieth therein; though as to the *true Man*, he never dieth.

165. For Christ saith, *Whosoever believeth in me, shall never die, but hath pierced through from Death to Life*; and *Rivers of living Water shall flow from him*, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*. The Letters of the Word proceed from, and stand all in, one Root, which is the Spirit of God; as the various Flowers stand all in the Earth and grow about one another. They fight not with each other about their Difference of Colour, Smell, and Taste, but suffer the Earth, the Sun, the Rain, the Wind, the Heat, and Cold, to do with them as they please; and yet every one of them groweth in its own peculiar Essence and Property.

167. Even so it is with the Children of God; they have various Gifts and Degrees of Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom. Why then should they contend about him *in whom they live and have their Being*, and of whose Substance they themselves are?

168. It is the greatest Folly that is in *Babel* for People to strive about Religion, as the Devil hath made the World to do; so that they contend vehemently about Opinions of their own forging, viz. about the Letter; when the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it with them at the last, saying, *Love one another, as I have loved you; for thereby Men shall know that ye are my Disciples*. If Men would as fervently seek after Love and Righteousness as they do after Opinions, there would be no Strife on Earth, and we should be as Children of one Father, and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the Wicked, who will not embrace Love and Righteousness; they are, and must be, compelled and forced by Laws.

171. We all have but one only Order, Law, or Ordinance, which is to stand still to the Lord of all Beings, and resign our Wills up to him, and suffer his Spirit to play what Musick he will. And thus we give to him again as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about our different Fruits, Gifts, Kinds and Degrees of Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could condemn us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a brotherly Mind and good Will towards one another, and lived like Children of one Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more holy than we are.

174. Knowledge serves only to this End, viz. to know that we have lost the Divine Power in *Adam*, and are become now inclined to Sin; that we have evil Properties in us, and that doing Evil pleaseth not God; so that with our Knowledge we learn to do right. Now if we have the Power of God in us, and desire with all our Hearts to act and to live aright, then our Knowledge is but our Sport, or Matter of Pleasure, wherein we rejoice.

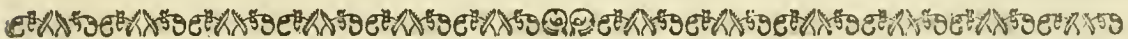
175. For true Knowledge is the Manifestation of the Spirit of God through the Eternal Wisdom. He knoweth what he will in his Children; he sheweth his Wisdom and Wonders by his Children, as the Earth putteth forth its various Flowers.

176. Now if we dwell one with another, like humble Children, in the Spirit of Christ, one rejoicing at the Gift and Knowledge of another, who would judge or condemn us? Who judgeth or condemneth the Birds in the Woods, that praise the Lord of all Beings with various Voices, every one in its own Essence? Doth the Spirit of God reprove them for not bringing their Voices into one Harmony? Doth not the Melody of them all proceed from his Power, and do they not sport before him?

177. Those Men therefore that strive and wrangle about the Knowledge and Will of God, and despise one another on that Account, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which stand still in quiet Submission to the Spirit of God, and suffer him to manifest the Divine Wisdom and Power through them. Yea, such Men are worse than Thistles and Thorns that grow among fair Flowers, for they at least stand still and are quiet, whereas those Wranglers are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.


178. In short, they are the Issue, Branches, or Sprouts of the Devil in the Anger of God, who, notwithstanding must by their very tormenting be made to serve the Lord; for by their plaguing and persecuting, they press out the Sap through the Essence of the Children of God, so that they move and stir themselves in the Spirit of God, with praying and continual sighing, in which Exercise of their Powers the Spirit of God moveth himself in them.

179. For thereby the Desire is exerted, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God are manifested in Tribulation; as the Scripture saith, *When thou chastiseth them, they cry fervently to thee.*



The Eighth Chapter.

Wherein Christian Religion consisteth; and how Men should serve God and their Brethren.

180.  ALL Christian Religion wholly consisteth in this, to learn to know ourselves; whence we are come, and what we are; how we are gone forth from the Unity into Dissension, Wickedness, and Unrighteousness; how we have awakened and stirred up these Evils in us; and how we may be delivered from them again, and recover our original Blessedness.

181. *First*, How we were in the Unity, when we were the Children of God in *Adam* before he fell. *Secondly*, How we are now in Dissension and Dis-union, in Strife and Contrariety. *Thirdly*, Whither we go when we pass out of this corruptible Condition; whither with the immortal, and whither with the mortal Part.

182. And *Lastly*, How we come forth from Dis-union and Vanity, and enter again into that one Tree, Christ in us, out of which we all sprung in *Adam*. In these four Points all the necessary Knowledge of a Christian consisteth.

183. So that we need not strive about any Thing; we have no Cause of Contention with each other. Let every one only exercise himself in learning how he may enter again into the Love of God and his Brother.]

184. The Testaments of Christ are nothing else but a loving Bond or brotherly Covenant, wherewith God in Christ bindeth himself to us, and us to him. All teaching, willing, living, and doing, must imply, aim at, and refer to that. All teaching and doing otherwise, whatsoever it be, is *Babel* and a Fiction; a mere graven Image of Pride in unprofitable Judgings, a disturbing of the World, and an Hypocrisy of the Devil, wherewith he blindeth Simplicity.

185. Every Preacher void of the Spirit of God, who without Divine Knowledge, setteth himself up for a Teacher of Divine Things, pretending to serve God thereby, is false, and doth but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured on that Account, and esteemed Holy, or a *Divine in Holy Orders*. He beareth an Office, to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

186. Christ said, *Whosoever entereth not by the Door, that is, through his Spirit, into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not, for they know not his Voice.*

187. He hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; the Man teacheth, and not the Spirit of God. But Christ saith, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, when he hath no Seed alive in its Power in himself? Christ saith expressly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Instrument whereby the Spirit leadeth us to itself within us. That Word which will teach, must be living in the literal Word. The Spirit of God must be in the literal Sound, or else none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the History, and not of the Spirit of God in Christ.

190. All that Men will serve God with, must be done in Faith, viz. in the Spirit. It is the Spirit that maketh the Work perfect, and acceptable in the Sight of God. All that a Man undertaketh and doeth in Faith, he doth in the Spirit of God, which Spirit of God doth co-operate in the Work, and then it is acceptable to God. For he hath done it himself, and his Power and Virtue is in it: It is holy.

191. But whatsoever is done in *Self*, without Faith, is but a Figure and Shell, or Husk of a true Christian Work.

192. If thou servest thy Brother, and doest it but in Hypocrisy, and givest him unwillingly, then thou servest not God. For thy Faith proceedeth not from Love, nor entereth into Hope, in thy Gift. Indeed thou servest thy Brother, and he for his Part thanketh God and blesteth thee, but thou blestest not him. For thou givest him thy Gift with a grudging Spirit, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given. and thou hast but Half thy Reward for it.

193. The same is true of receiving a Gift. If any giveth in Faith, in Divine Hope, he blesteth his Gift by his Faith: But who so receiveth it unthankfully, and murmureth in his Spirit, he curseth it in the Use or Enjoyment of it. Thus it is that every one shall have his own; *Whatsoever he soweth, that shall he also reap.*

194. So likewise it is in the Office of teaching; *Whatsoever a Man soweth, that also he reapeth.* For if any Man sow good Seed from the Spirit of Christ, it sticketh in the good Heart, and bringeth forth good Fruit; but in the Wicked, who are not capable of receiving the good Seed, the Anger of God is stirred.

195. If any sow Contentions, Reproaches, and Misconstructions, all ungodly People receive that into them; which sticketh in them also, and bringeth forth Fruit accordingly, So that they learn thereby to despise, revile, slander, and misrepresent one another.

Out of which Root the great *Babel* is sprung and grown; wherein Men, from mere Pride and Strife, contend about the History, and the Justification of a poor Sinner in the Sight of God; thereby causing the simple to err and blaspheme, insomuch that one Brother revileth and curseth the other, and excommunicateth, or casteth him to the Devil, for the Sake of the History and Letter.

196. Such Railers and Revilers fear not God, but raise the great Building of Diffension. And seeing corrupt Lust lieth in all Men, in the earthly Flesh still, therefore they raise and awaken Abominations even in the simple Children of God, and make the People of God, as well as the Children of Iniquity, to blaspheme. And thus they become Master-Builders of the great *Babel* of the World, and are as useful in the Church, as a *fifth Wheel* in a *Waggon*; yea, what is worse than that, they erect the hellish Building too.

197 Therefore it is highly necessary for the Children of God to pray earnestly, that they may learn to know this false Building, and go forth from it with their Minds, and not help to build it up, and persecute their Fellow-Children of God. For by that Means they keep themselves back from the Heavenly Kingdom, and turn aside from the right Way.

198. According to the Saying of Christ to the Pharisees, *Woe unto you Pharisees; for you compass Sea and Land to make one Profelyte, and when he is one, you make him two-fold more the Child of Hell than yourselves.* Which is truly too much the Case with the modern Factions and Sects among these Cryers and Teachers of Strife.

199. I desire therefore, out of my Gifts which are revealed to me from God, that all the Children of God, who desire to be the true Members of Christ, be faithfully warned to depart from such abominable Contentions and bloody Firebrands, and to go forth from all Strife with their Brethren, and strive only after Love and Righteousness towards all Men.

200. For he that is a good Tree must bring forth good Fruits, and must sometimes suffer Swine to devour his Fruits, and yet must continue a good Tree still, and be always willing to work with God, and not suffer any Evil to overcome him. And then he standeth and groweth in the Field of God, and bringeth forth Fruit to be set upon God's Table, which he shall enjoy for ever. *Amen. All that hath Breath praise the Name of the Lord. Hallelujah.*

THE FOURTH BOOK.

A

DIALOGUE

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNING

THE SUPERSENSUAL LIFE.

SHEWING

How the Soul may attain to *Divine Hearing* and *Vision*, and what its *Childship* in the *Natural* and *Supernatural Life* is; and how it passeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again; also what its *Salvation* and *Perdition* are.

1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We speak the hidden mystical Wisdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth all Things.

OF
THE SUPERSENSUAL LIFE,

OR,

THE LIFE WHICH IS ABOVE SENSE.

IN

A DIALOGUE between a *Scholar* or *Disciple* and his *Master*.

Disciple. Master.

THE *Disciple* said to his *Master* : Sir, How may I come to the *Supersensual Life*, so that I may see God, and may hear God speak ?
T The *Master* answered and said : Son, when thou canst throw thyself into THAT, where no Creature dwelleth, though it be but for a Moment, then thou hearest what God speaketh.

Disciple.

Is that where no Creature dwelleth near at hand ; or is it afar off ?

Master.

It is *in thee*. And if thou canst, my Son, for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable Words of God.

Disciple.

How can I hear him speak, when I stand still from thinking and willing ?

Master.

When thou standest still from the thinking of Self, and the willing of Self ; “ When both thy Intellect and Will are quiet, and passive to the Impressions of the Eternal Word and Spirit ; and when thy Soul is winged up, and above that which is temporal, the outward Senses, and the Imagination being locked up by holy Abstraction,” then the Eternal Hearing, Seeing, and Speaking will be revealed in thee ; and so God heareth “ and seeth through thee,” being now the Organ of *his* Spirit ; and so God speaketh in thee, and whispereth to thy Spirit, and thy Spirit heareth his Voice.

Of the Supersensual Life.

Blessed art thou therefore if that *thou canst stand still from Self-thinking and Self-willing, and canst stop the Wheel of thy Imagination and Senses*; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all Manner of Divine Sensations and Heavenly Communications. Since it is nought indeed but thine own Hearing and Willing that do hinder thee, so that thou dost not see and hear God.

Disciple.

But wherewith shall I hear and see God, forasmuch as he is *above Nature and Creature*?

Master.

Son, when thou art *quiet and silent*, then art thou as God was before Nature and Creature; thou art that which God then was; thou art that whereof he made thy Nature and Creature: Then thou hearest and seest even with that wherewith God himself saw and heard in thee, before ever thine own Willing or thine own Seeing began.

Disciple.

What now hinders or keeps me back, so that I cannot come to *that*, wherewith God is to be seen and heard?

Master.

Nothing truly but thine own Willing, Hearing, and Seeing do keep thee back from it; and do hinder thee from coming to this Supersensual State. And it is because thou strivest so against *that*, out of which thou thyself art descended and derived, that thou thus breakest thyself off, with thine own Willing, from God's Willing, and with thine own Seeing from God's Seeing. In as much as in thine own Seeing thou dost see in thine own Willing only, and with thine own Understanding thou dost understand but in and according to this thine own Willing, as the same stands divided from the Divine Will. This thy Willing moreover stops thy Hearing, and maketh thee deaf towards God, through thy own thinking upon terrestrial Things, and thy attending to that which is without thee; and so it brings thee into a Ground, where thou art laid hold on and captivated *in Nature*. And having brought thee hither, it overshadows thee with that which thou *willest*; it binds thee with thine own Chains, and it keeps thee in thine own dark Prison which thou makest for thyself; so that thou canst not go out thence, or come to that State which is Supernatural and Supersensual.

Disciple.

But being I am *in Nature*, and thus bound, as with my own Chains, and by my own *natural Will*; pray be so kind, Sir, as to tell me, how I may come *through Nature* into the supersensual and supernatural Ground, without the destroying of Nature?

Master.

Three Things are requisite in order to this. The *First* is, Thou must resign up thy Will to God; and must sink thyself down to the Dust in his Mercy. The *Second* is, Thou must hate thy *own Will*, and forbear from doing that to which thy own Will doth drive thee. The *Third* is, Thou must bow thy Soul under the Cross, heartily submitting thyself to it, that thou mayest be able to bear the Temptations of Nature and Creature. And if thou dost thus, know that God will speak into thee, and will bring thy resigned Will into himself, in the supernatural Ground; and then thou shalt hear, my Son, what the Lord *speaketh in thee*.

Disciple.

This is a hard Saying, Master; for I must forsake the World, and my Life too, if I should do thus.

Master.

Be not discouraged hereat. If thou forsakest the World, then thou comest into that out of which the World is made; and if thou lovest thy Life, then thy Life is in that, for whose Sake thou forsakest it. Thy Life is in God, from whence it came into the Body; and as thou comest to have thine own Power faint and weak and dying, the Power of God will then work in thee and through thee.

Disciple.

Nevertheless as God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, it seems not to be at all unreasonable, that Man should therefore possess this World, and the Things therein for his own.

Master.

If thou rulest over all Creatures but *outwardly*, there cannot be much in that. But if thou hast a Mind to possess all Things, and to be a Lord indeed over all Things in this World, there is quite another Method to be taken by thee.

Disciple.

Pray, how is that? And what Method must I take, whereby to arrive at this Sovereignty?

Master.

Thou must learn to distinguish well betwixt the *Thing*, and that which only is an *Image* thereof; betwixt that Sovereignty which is *substantial*, and in the inward Ground or Nature, and that which is *imaginary*, and in an *outward* Form, or Semblance; betwixt that which is properly *Angelical*, and that which is no more than *bestial*. If thou rulest now over the Creatures externally only, and not from the right *internal* Ground of thy renewed Nature; then thy Will and ruling is verily in a *bestial* Kind or Manner, and thine at best is but a Sort of *imaginary* and transitory Government, being void of that which is substantial and permanent, the which only thou art to desire and press after. Thus by thy outwardly lording it over the Creatures, it is most easy for thee to lose the Substance and the Reality, while thou hast nought remaining but the Image or Shadow only of thy first and original Lordship; wherein thou art made capable to be again invested, if thou beest but wise, and takest thy Investiture from the supreme Lord in the right Course and Manner. Whereas by thy willing and *ruling* thus after a *bestial* Manner, thou bringest also thy Desire into a *bestial* Essence, by which Means thou becomest infected and captivated therein, and gettest therewith a bestial Nature and Condition of Life. But if thou shalt have put off the bestial and *ferine* Nature, and if thou hast left the *imaginary* Life, and quitted the low imaged Condition of it; then art thou come into the *super-imaginarieness*, and into the *intellectual* Life, which is a State of living *above* Images, Figures and Shadows: And so thou rulest over all Creatures, being re-united with thine Original, in that very Ground or Source, out of which they were and are created; and henceforth nothing on Earth *can hurt thee*. For thou art like all Things; and nothing is *unlike* thee.

Of the Supersensual Life.

Disciple.

O loving Master, pray teach me how I may come the shortest Way to be *like unto All Things*.

Master.

With all my Heart. Do but think on the Words of our Lord Jesus Christ, when he said, *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven*. There is no shorter Way than this; neither can there be a better Way found. Verily, Jesus saith unto thee, *Unless thou turn and become as a Child, hanging upon him for All Things, thou shalt not see the Kingdom of God*. This do, and nothing shall hurt thee; for thou shalt be at Friendship with all the Things that are, as thou dependest on the Author and Fountain of them, and becomest like him, by such Dependence, and by the Union of thy Will with his Will. But mark what I have further to say; and be not thou startled at it, though it may seem hard for thee at first to conceive. If thou wilt be like All Things, thou must forsake All Things; thou must turn thy Desire away from them All, and not desire or hanker after any of them; thou must not extend thy Will to possess that for thy own, or as thine own, which is *Something*, whatsoever that Something be. For as soon as ever thou takest *Something* into thy Desire, and receivest it into thee for thine *own*, or in *Propriety*, then this very Something (of what Nature soever it is) is the *same* with thyself; and this worketh with thee in thy Will, and thou art thence bound to protect it, and to take Care of it, even as of thy *own Being*. But if thou dost receive *no Thing* into thy Desire, then thou art free from All Things, and rulest over all Things at once, as a Prince of God. For thou hast received nothing for thine own, and art nothing to all Things; and all Things are as nothing to thee. Thou art as a Child, which understands not what a Thing is; and though thou dost perhaps understand it, yet thou understandest it without mixing with it, and without sensibly affecting or touching thy Perception, even in that Manner wherein God doth rule and see all Things; he comprehending All, and yet nothing comprehending him.

Disciple.

Ah! How shall I arrive at this Heavenly Understanding, at this Sight of All Things in God, at this pure and naked Knowledge which is abstracted from the Senses; at this Light above Nature and Creature; and at this Participation of the Divine Wisdom, which oversees all Things, and governs through all intellectual Beings? For, alas, I am *touched* every Moment by the Things which are about me; and *overshadowed* by the Clouds and Fumes which rise up out of the Earth. I desire therefore to be taught, if possible, how I may attain such a State and Condition as no Creature may be able to touch me to hurt me; and how my Mind, being purged from sensible Objects and Things, may be prepared for the Entrance and Habitation of the Divine Wisdom in me?

Master.

Thou desirest that I would teach thee how thou art to attain it; and I will direct thee to our Master, from whom I have been taught it, that thou mayest learn it thyself from him, who alone teacheth the Heart. Hear thou him. Wouldest thou arrive at this; wouldest thou remain untouched by Sensibles; wouldest thou behold Light in the very Light of God, and see all Things thereby; then consider the Words of Christ, who is that Light, and who is the Truth. O consider now his Words, who said, *Without me ye can do nothing*, John xix. 5. and defer not to apply thyself unto him, who is the *Strength* of thy Salvation, and the *Power* of thy Life; *and with whom thou canst do all Things*, by the Faith which he worketh in thee. But unless thou wholly givest thyself up to the

Life of our Lord Jesus Christ, and resignest thy Will wholly to him, and desirest nothing and willest nothing without him, thou shalt never come to such a Rest as no Creature can disturb. Think what thou pleasest, and be never so much delighted in the Activity of thine own Reason, thou shalt find that in thine own Power, and without such a total Surrender to God, and to the Life of God, thou canst never arrive at such a Rest as this, or the true Quiet of the Soul, wherein no Creature can molest thee, or so much as touch thee. Which when thou shalt, by Grace, have attained to, then with thy *Body* thou art in the *World*, as in the Properties of outward Nature; and with thy *Reason*, under the *Cross* of our Lord Jesus Christ; but with thy *Will* thou walkest in *Heaven*, and art at the End *from* whence all Creatures are proceeded forth, and *to* which they return again. And then thou canst in this END, which is the same with the BEGINNING, behold all Things outwardly with *Reason*, and inwardly with the *Mind*; and so mayest thou rule in all Things and over all Things, with Christ; unto whom all Power is given both in Heaven and on Earth.

Disciple.

O Master, the Creatures which live in me do withhold me, that I cannot so wholly yield and give up myself as I willingly would. What am I to do in this Case?

Master.

Let not this trouble thee. Doth thy Will go forth from the Creatures? Then the Creatures are forsaken in thee. They are in the World; and thy Body, which is in the World, is with the Creatures. But spiritually thou walkest with God, and conversest in Heaven; being in thy Mind redeemed from Earth, and separated from Creatures, to live the Life of God. And if thy Will thus leaveth the Creatures, and goeth forth from them, even as the Spirit goeth forth from the Body at Death; then are the Creatures dead in it, and do live only in the Body in the World. Since if thy Will do not bring itself into them, they cannot bring themselves into it, neither can they by any Means touch the Soul. And hence St. Paul saith, *Our Conversation is in Heaven*; and also, *Ye are the Temple of God, and the Spirit of God dwelleth in you*. So then true Christians are the very Temples of the Holy Ghost, who dwelleth in them; that is, the Holy Ghost dwelleth in the Will, and the Creature dwelleth in the Body.

Disciple.

If now the Holy Spirit doth dwell in the Will of the Mind, how ought I to keep myself so that he depart not from me again?

Master.

Mark, my Son, the Words of our Lord Jesus Christ; *If ye abide in my Words*, then my Words abide in you. If thou abidest with thy Will, in the Words of Christ; then his Word and Spirit abideth in thee, and all shall be done for thee that thou canst ask of him. But if thy Will goeth into the Creature, then thou hast broken off thereby thyself from him: And then thou canst not any otherwise keep thyself but by abiding continually in the most resigned Humility, and by entering into a constant Course of Penitence, wherein thou wilt be always grieved at thine own creaturely, and that Creatures do live still in thee, that is, in thy bodily Appetite. If thou dost thus, thou standest in a *daily dying* from the Creatures, and in a *daily ascending* into Heaven in thy Will; which Will is also the Will of thy Heavenly Father.

Of the Supersensual Life.

Disciple.

O my loving Master, pray teach me how I may come to such a constant Course of holy Penitence, and to such a daily dying from all creaturely Objects; for how can I abide continually in Repentance?

Master.

When thou leavest that which loveth thee, and lovest that which hateth thee; then thou mayest abide continually in Repentance.

Disciple.

What is it that I must thus leave?

Master.

All Things that love and entertain thee, because thy Will loves and entertains them: All Things that please and feed thee, because thy Will feeds and cherishes them: All Creatures in Flesh and Blood; in a Word, all VISIBLES and SENSIBLES, by which either the Imagination or sensitive Appetite in Men are delighted and refreshed. These the Will of thy Mind, or thy supreme Part must leave and forsake; and must even account them all its Enemies. This is the leaving of what loves thee. And the loving of what hates thee, is the embracing the Reproach of the World. Thou must learn then to love the Cross of the Lord Jesus Christ, and for his Sake to be pleased with the Reproach of the World which hates thee and derides thee; and let this be thy daily Exercise of Penitence to be crucified to the World, and the World to thee. And so thou shalt have continual Cause to hate thyself *in the Creature*, and to seek the Eternal Rest which is *in Christ*. To which Rest thou having thus attained, thy Will may therein safely rest and repose itself, according as thy Lord Christ hath said: In me ye may have Rest, but in the World ye shall have Anxiety: In me ye may have Peace, but in the World ye shall have Tribulation.

Disciple.

How shall I be now able to subsist in this Anxiety and Tribulation arising from the World, so as not to lose the Eternal Peace, or not enter into this Rest? And how may I recover myself in such a Temptation as this is, by not sinking under the World, but rising above it by a Life that is truly heavenly and Supersensual?

Master.

If thou dost once every Hour throw thyself by Faith beyond all Creatures, beyond and above all sensual Perception and Apprehension, yea, above Discourse and Reasoning into the abyssal Mercy of God, into the Sufferings of our Lord, and into the Fellowship of his interceding, and yieldest thyself fully and absolutely thereinto; then thou shalt receive Power from above to rule over Death, and the Devil, and to subdue Hell and the World under thee: And then thou mayest subsist in all Temptations, and be the brighter for them.

Disciple.

Blessed is the Man that arriveth to such a State as this. But, alas! poor Man that I am, how is this possible as to me? And what, O my Master, would become of me, if I should ever attain with my Mind to that, where no Creature is? Must I not cry out, *I am undone!*

Master.

Son, why art thou so dispirited? Be of good Heart still; for thou mayest certainly yet attain to it. Do but believe, and all Things are made possible to thee. If it were

that thy Will, O thou of little Courage, could break off itself for one Hour, or even but for one half Hour, from all Creatures, and plunge itself into That where no Creature is, or can be; presently it would be penetrated and clothed upon with the supreme Splendour of the Divine Glory, would taste in itself the most sweet Love of Jesus, the Sweetness whereof no Tongue can express, and would find in itself the unspcakble Words of our Lord concerning his *great Mercy*. Thy Spirit would then feel in itself the Cross of our Lord Jesus Christ to be very pleasing to it; and would thereupon love the Cross more than the Honours and Goods of the World.

Disciple.

This for the *Soul* would be exceeding well indeed: But what would then become of the *Body* seeing that it must of Necessity live in the *Creature*?

Master.

The *Body* would by this Means be put into the Imitation of our Lord Christ, and of his *Body*: It would stand in the Communion of that most blessed *Body*, which was the *true Temple* of the Deity; and in the Participation of all its gracious Effects, Virtues, and Influences. It would live in the *Creature* not of Choice, but only as it is *made subject unto Vanity*, and in the World, as it is placed therein by the Ordination of the Creator, for its Cultivation and higher Advancement; and as groaning to be delivered out of it in God's Time and Manner, for its Perfection and Resuscitation in Eternal Liberty and Glory, like unto the glorified *Body* of our Lord and his risen Saints.

Disciple.

But the *Body* being in its present Constitution, so *made subject to Vanity*, and living in a vain Image and creaturely Shadow, according to the Life of the undergraduated Creatures or Brutes, whose Breath goeth downwards to the Earth; I am still very much afraid thereof; lest it should continue to depress the Mind which is lifted up to God, by hanging as a dead Weight thereto; and go on to amuse and perplex the same, as formerly, with Dreams and Trifles, by letting in the Objects from without, in order to draw me down into the World and the Hurry thereof; where I would fain maintain my Conversation in Heaven, even while I am living in the World. What therefore must I do with this *Body*, that I may be able to keep up so desirable a Conversation; and not to be under any Subjection to it any longer?

Master.

There is no other Way for thee that I know, but to *present* the *Body* whereof thou complainest (which is the Beast to be sacrificed) a *living Sacrifice, holy and acceptable unto God*: And this shall be thy *rational Service*, whereby this thy *Body* will be put, as thou desirest, into the Imitation of Jesus Christ, who said, his Kingdom was not of this World. Be not thou then *conformed* to it, but be *transformed* by the renewing of thy Mind; which renewed Mind is to have Dominion over the *Body*, that so thou mayest prove, both in *Body* and Mind, what is the perfect Will of God, and accordingly perform the same with and by his Grace operating in thee. Whereupon the *Body*, or the *Animal Life* would, being thus offered up, begin to die, both from *without* and from *within*. From *without*, that is, from the Vanity and evil Customs and Fashions of the World: It would be an utter Enemy to all the Poms thereof, and to all the Gaudery, Pageantry, Pride, Ambition, and Haughtiness therein. From *within*, it would die as to all the Lusts and Appetites of the *Flesh*, and would get a Mind and Will wholly new, for its Government and Management; being now made subject to the Spirit, which would continually be directed to God, and so consequently that which is subject to it.

Of the Supersensual Life.

And thus thy very Body is become the Temple of God and of his Spirit, in Imitation of thy Lord's Body.

Disciple.

But the World would hate it, and despise it for so doing; seeing it must hereby contradict the World, and must live and act quite otherwise than the World doth. This is most certain. And how can this then be taken?

Master.

It would not take that as any Harm done to it, but would rather rejoice that it is become worthy to be like unto the Image of our Lord Jesus Christ, being transformed from that of the World: And it would be most willing to bear that Cross after our Lord; merely that our Lord might bestow upon it the Influence of his sweet and precious Love.

Disciple.

I do not doubt but in some this may be even so. Nevertheless for my own Part, I am in a Straight betwixt two, not feeling yet enough of that blessed Influence upon me. O how willingly should my Body *bear that*, could this be safely depended upon by me, according to what is urged! Wherefore pardon me, loving Sir, in this one Thing, if my Impatience doth still further demand "what would become of it, if the Anger of God from within, and the wicked World also from without, should at once assault it, as "the same really happened to our Lord *Christ*?"

Master.

Be that unto it, even as unto our Lord Christ, when he was reproached, reviled and crucified by the World; and when the Anger of God so fiercely assaulted him for our Sake. Now what did he under this most terrible Assault both from without and from within? Why: He commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the Eternal Joy. Do thou likewise; and his Death shall be thy Life.

Disciple.

Be it unto me as unto the Lord Christ; and unto my Body as unto his; which into his Hands I have commended, and for the Sake of his Name do offer up, according to his revealed Will. Nevertheless I am desirous to know what would become of my Body in its pressing forth from the Anguish of this miserable World into the Power of the Heavenly Kingdom.

Master.

It would get forth from the Reproach and Contradiction of the World, by a Conformity to the Passion of Jesus Christ; and from the Sorrows and Pains in the Flesh, which are only the Effects of some sensible Impression of Things without, by a quiet Introversion of the Spirit, and secret Communion with the Deity manifesting itself for that End. It would penetrate into itself; it would sink into the *great Love of God*; it would be sustained and refreshed by the most sweet Name JESUS; and it would see and find within itself a *new World* springing forth as through the Anger of God, into the Love and Joy Eternal. And then should a Man wrap his Soul in this, even in the *great Love of God*, and clothe himself therewith as with a Garment; and should account thence all Things alike; because in the Creature he finds nothing that can give him *without God*, the least Satisfaction; and because also nothing of Harm can touch him more, while he remains in this Love, the which indeed is stronger than all Things, and makes a Man hence *invulnerable* both from *within* and *without*, by taking out the Sting and Poison of the Creatures, and destroying the Power of Death. And whether the Body

be in Hell or on Earth, all is alike to him; for whether it be there or here, his *Mind* is still in the greatest Love of God; which is no less than to say, that he is in *Heaven*.

Disciple.

But how would a Man's Body be maintained in the World; or how would he be able to maintain those that are his, if he should by such a Conversation incur the Displeasure of all the World?

Master.

Such a Man gets greater Favours than the World is able to bestow upon him. He hath God for his Friend; he hath all his Angels for his Friends: In all Dangers and Necessities these protect and relieve him; so that he need fear no Manner of Evil; no Creature can hurt him. *God is his Helper*; and that is sufficient. Also *God is his Blessing* in every Thing: And though sometimes it may seem as if God would not bless him, yet is this but for a Trial to him, and for the Attraction of the Divine Love; to the End he may more fervently pray to God, and commit all his Ways unto him.

Disciple.

He loses however by this all his good Friends; and there will be none to help him in his Necessity.

Master.

Nay, but he gets the Hearts of all his good Friends into his Possession, and loses none but his Enemies, who before loved his Vanity and Wickedness.

Disciple.

How is it that he can get his good Friends into his Possession?

Master.

He gets the very Hearts and Souls of all those that belong to our Lord Jesus to be his Brethren, and the Members of his own very Life. For all the Children of God are but ONE in Christ, which one is Christ *in All*: And therefore he gets them all to be his *Fellow Members* in the *Body of Christ*, whence they have all the same Heavenly Goods in common; and all live in one and the same Love of God, as the Branches of a Tree in one and the same Root, and spring all from one and the same Source of Life in them. So that he can have no Want of spiritual Friends and Relations, who are all rooted with him together in the Love which is from above; who are all of the same Blood and Kindred in Christ Jesus; and who are cherished all by the same quickening Sap and Spirit diffusing itself through them universally from the one true Vine, which is the Tree of Life and Love. These are Friends worth having; and though here they may be unknown to him, will abide his Friends beyond Death, to all Eternity. But neither can he want even outward natural Friends, as our Lord Christ when on Earth did not want such also. For though indeed the High-Priests and Potentates of the World could not have a Love to him, because they belonged not to him, neither stood in any Kind of Relation to him, as being not of this World; yet those loved him who were capable of his Love, and receptive of his Words. So in like Manner, those who love Truth and Righteousness will love that Man, and will associate themselves unto him, yea, though they may perhaps be outwardly at some Distance or seeming Disagreement, from the Situation of their worldly Affairs, or out of some certain Respects; yet in their Hearts they cannot but cleave to him. For though they be not yet actually incorporated into *one Body* with him, yet

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they cannot resist being of *one Mind* with him, and being united in Affection, for the great Regard they bear to the Truth, which shines forth in his Words and in his Life. By which they are made either his declared or his secret Friends; and he doth so get their Hearts, as they will be delighted above all Things in his Company, for the Sake thereof, and will court his Friendship, and will come unto him by Stealth, if openly they dare not, for the Benefit of his Conversation and Advice; even as *Nicodemus* did unto Christ, who came to him by Night, and in his Heart loved Jesus for the Truth's Sake, though outwardly he feared the World. And thus thou shalt have many Friends that are not known to thee; and some known to thee, who may not appear so before the World.

Disciple.

Nevertheless it is very grievous to be generally despised of the World, and to be trampled upon by Men as the very Offscouring thereof.

Master.

That which now seems so hard and heavy to thee, thou wilt yet hereafter be most of all in Love with.

Disciple.

How can it be that I should ever love that which hates me?

Master.

Though thou lovest the earthly Wisdom now, yet when thou shalt be clothed upon with the Heavenly Wisdom, then thou wilt see that all the Wisdom of the World is Folly; and wilt see also that the World hates not so much thee, as thine Enemy, which is the *mortal Life*. And when thou thyself shalt come to hate the Will thereof, by Means of an habitual Separation of thy Mind from the World, then thou also wilt begin to love that despising of the mortal Life, and the Reproach of the World for Christ's Sake. And so shalt thou be able to stand under every Temptation, and to hold out to the End by the Means hereof in a Course of Life above the World, and above Sense. In this Course thou wilt hate thyself; and thou wilt also love thyself; I say, love thyself, and that even more than ever thou didst yet.

Disciple.

But how can these two subsist together, that a Person should both *love* and *hate* himself?

Master.

In loving thyself, thou lovest not thyself *as thine own*; but *as given thee from the Love of God* thou lovest the Divine Ground in thee: By which and in which thou lovest the Divine Wisdom, the Divine Goodness, the Divine Beauty; thou lovest also by it God's Works of Wonders; and in this Ground thou lovest likewise thy Brethren. But in *hating thyself*, thou hatest only that which is *thine own*, and wherein the *Evil* sticks close to thee. And this thou dost, that so thou mayest wholly destroy that which thou callest *thine*; as when thou sayest I or MYSELF do this, or do that. All which is wrong, and a downright Mistake in thee; for nothing canst thou properly call *thine* but the *evil Self*, neither canst thou do any Thing of thyself that is to be accounted of. This *Self* therefore thou must labour wholly to destroy in thee, that so thou mayest become a Ground *wholly Divine*. There is, there can be no *Selfishness* in Love; they are opposite to each other. Love, that is, Divine Love (of which only we are now discoursing) hates all *EGOTY*, hates all that which we call I, or *IHOOD*; hates all such Restrictions and

Confinements, even all that springs from a contracted Spirit, or this *evil Self-hood*, because it is an hateful and deadly Thing. And it is impossible that these two should stand together, or subsist in one Person; the one driving out the other by a Necessity of Nature. For *Love* possesses Heaven, and dwells in itself, which is dwelling in Heaven; but that which is called I, this vile Self-hood possesses the World and worldly Things; and dwells also in itself, which is dwelling *in Hell*, because this is the very Root of Hell itself. And therefore as Heaven rules the World, and as Eternity rules Time, even so ought Love to rule the natural temporal Life; for no other Method is there, neither can there be of attaining to that Life which is Supernatural and Eternal, and which thou so much desirest to be led into.

Disciple.

Loving Master, I am well content that this Love should rule in me over the natural Life, that so I may attain to that which is Supernatural and Superfensual; but pray tell me now, why must Love and Hatred, Friend and Foe thus be together? Would not Love alone be better? Wherefore, I say, are Love and Trouble thus joined?

Master.

If Love dwelt not in Trouble, it could have nothing to love: But its Substance which it loves, namely, the poor Soul, being in Trouble and Pain, it hath thence Cause to love this its *own Substance*, and to deliver it from Pain; that so itself may by it be again beloved. Neither could any one know what Love is, if there were no Hatred; or what Friendship is, if there were no Foe to contend with: Or in one Word, if Love had not something which it might love, and manifest the Virtue and Power of Love, by working out Deliverance to the Beloved from all Pain and Trouble.

Disciple.

Pray what is the Virtue, the Power, the Height and the Greatness of Love?

Master.

The Virtue of Love is NOTHING and ALL, or that *Nothing visible* out of which All Things proceed; its *Power* is through All Things; its *Height* is as high as God; its *Greatness* is as great as God. Its Virtue is the Principle of all Principles; its Power supports the Heavens and upholds the Earth; its Height is higher than the highest Heavens; and its Greatness is even greater than the very Manifestation of the Godhead in the glorious Light of the Divine Essence, as being infinitely capable of greater and greater Manifestations in all Eternity. What can I say more? Love is higher than the Highest. Love is greater than the Greatest. Yea, it is in a *certain Sense* greater than God; while yet in the *highest Sense* of all, God is LOVE, and Love is God. Love being the highest Principle, is the Virtue of all Virtues; from whence they flow forth. Love being the greatest Majesty, is the Power of all Powers, from whence they severally operate: And it is the Holy Magical Root, or Ghostly Power from whence all the Wonders of God have been wrought by the Hands of his elect Servants, in all their Generations successively. Whosoever finds it, finds *Nothing* and *All Things*.

Disciple.

Dear Master, pray tell me but how I may understand this.

Master.

First then, in that I said, *its Virtue is Nothing*, or *that Nothing* which is the Beginning of All Things, thou must understand it thus: When thou art gone forth wholly from

the Creature, and from that which is visible, and art become Nothing to all that is Nature and Creature, then thou art in that *Eternal One*, which is God himself: And then thou shalt perceive and feel in thy Interiour, the highest Virtue of Love. But in that I said, *Its Power is through All Things*, this is that which thou perceivest and findest in thy own Soul and Body experimentally, whenever this great Love is enkindled within thee; seeing that it will burn more than the Fire can do, as it did in the Prophets of old, and afterwards in the Apostles, when God conversed with them bodily, and when his Spirit descended upon them in the Oratory of *Zion*. Thou shalt then see also in all the Works of God, how Love hath poured forth itself into all Things, and penetrateth all Things, and is the most inward and most outward Ground in all Things: Inwardly in the Virtue and Power of every Thing; and outwardly in the Figure and Form thereof.

And in that I said, *Its Height is as high as God*; thou mayest understand this in thyself; forasmuch as it brings thee to be as high as God himself is, by being united to God: As may be seen by our beloved Lord Christ in our Humanity. Which Humanity Love hath brought up into the highest Throne, above all Angelical Principalities and Powers, into the very Power of the Deity itself.

But in that I also said, *Its Greatness is as great as God*, thou art hereby to understand, that there is a certain Greatness and Latitude of Heart in Love, which is inexpressible; for it enlarges the Soul as wide as the whole Creation of God. And this shall be truly experienced by thee, beyond all Words, when the Throne of Love shall be set up in thy Heart.

Moreover in that I said, *Its Virtue is the Principle of all Principles*, hereby it is given thee to understand, that Love is the *principiating Cause* of all created Beings, both spiritual and corporeal, by Virtue whereof the *second Causes* do move and act *occasionally*, according to certain Eternal Laws from the Beginning implanted in the very Constitution of Things thus originated. This Virtue which is in Love, is the very Life and Energy of all the Principles of Nature, superiour and inferiour: It reaches to all Worlds, and to all Manner of Beings in them contained, they being the Workmanship of Divine Love; and is the *first Mover*, and *first Moveable* both in Heaven above and in the Earth beneath, and in the Water under the Earth. And hence there is given to it the Name of the *Lucid Aleph*, or *Alpha*; by which is expressed the Beginning of the *Alphabet of Nature*, and of the *Book of Creation* and Providence, or the *Divine Archetypal Book*, in which is the Light of Wisdom, and the Source of all Lights and Forms.

And in that I said, *Its Power supports the Heavens*; by this thou wilt come to understand, that as the Heavens, visible and invisible, are originated from this great Principle, so are they likewise necessarily sustained by it; and that therefore if this should be but never so little withdrawn, all the Lights, Glories, Beauties, and Forms of the heavenly Worlds, would presently sink into Darkness and Chaos.

And whereas I further said, *that it upholds the Earth*; this will appear to thee no less evident than the former, and thou shalt perceive it in thyself by daily and hourly Experience; forasmuch as the Earth *without it*, even thy *own Earth* also, (that is, thy Body) would certainly be without Form and void. By the Power thereof the Earth hath been thus long upheld, notwithstanding a foreign usurped Power introduced by the Folly of Sin: And should this but once fail or recede, there could no longer be either Vegetation or Animation upon it; yea, the very Pillars of it be overthrown quite, and the Band of Union, which is that of Attraction or Magnetism, called the *Centripetal Power*, being broken and dissolved, all must thence run into the utmost Disorder, and falling away as into Shivers, would be dispersed as loose Dust before the Wind.

But in that I said, *Its Height is higher than the highest Heavens*; this thou mayest also understand within thyself: For shouldst thou ascend in Spirit through all the Orders of Angels and heavenly Powers, yet the Power of Love still is undeniably superiour to them

all. And as the Throne of God, who sits upon the Heaven of Heavens, is higher than the highest of them, even so must Love also be, which fills them all, and comprehends them all.

And whereas I said of the *Greatness* of Love, that it is *greater than the very Manifestation of the Godhead in the Light of the Divine Essence*; that is also true: For Love enters even into that where the Godhead is not manifested in this glorious Light, and where God may be said not to dwell. And entering thereinto, Love begins to manifest to the Soul the Light of the Godhead; and thus is the Darkneſs broken through, and the Wonders of the new Creation ſucceſſively manifested.

Thus ſhalt thou be brought to underſtand really and fundamentally, what is the Virtue and Power of Love, and what the Height and Greatneſs thereof is; how that it is indeed the *Virtue of all Virtues*, though it be inviſible, and as a *Nothing* in Appearance, inasmuch as it is the Worker of all Things, and a powerful *vital Energy* paſſing through all Virtues and Powers natural and ſupernatural; and the *Power of all Powers*, nothing being able to let or obſtruct the *Omnipotence* of Love, or to reſiſt its invincible penetrating Might, which paſſes through the whole Creation of God, inſpecting and governing all Things.

And in that I ſaid, *It is higher than the highest, and greater than the greatest*; thou mayeſt hereby perceive as in a Glimpſe, the ſupreme Height and Greatneſs of *Omnipotent Love*, which infinitely tranſcends all that human Senſe and Reaſon can reach to. The higheſt Archangels and the greateſt Powers of Heaven, are in Compariſon of it, but as Dwarfs. Nothing can be conceived higher and greater in God himſelf, by the very higheſt and greateſt of his Creatures. There is ſuch an Infinity in it, as comprehends and ſurpaſſes all the Divine Attributes.

But in that it was alſo ſaid, *Its Greatneſs is greater than God*; that likewiſe is very true in the Senſe wherein it was ſpoken: For Love, as I before obſerved, can there enter where God dwelleth not, ſince the moſt high God dwelleth not in Darkneſs, but in the Light; the helliſh Darkneſs being put under his Feet. Thus for Inſtance, when our beloved Lord Chriſt was in Hell, Hell was not the Manſion of God or of Chriſt; Hell was not God, neither was it with God, nor could it be at all with him; Hell ſtood in the Darkneſs and Anxiety of Nature, and no Light of the Divine Majeſty did there enter: God was not there; for he is not in the Darkneſs, or in the Anguiſh; but Love was there; and Love deſtroyed Death and conquered Hell. So alſo when thou art in Anguiſh or Trouble, which is *Hell within*, God is not the Anguiſh or Trouble; neither is he in the Anguiſh or Trouble; but his Love is there, and brings thee out of the Anguiſh and Trouble into God, leading thee into the Light and Joy of his Preſence. When God hides himſelf in thee, Love is ſtill there, and makes him manifeſt in thee. Such is the inconceivable Greatneſs and Largeneſs of Love; which will hence appear to thee as *great as God above Nature*, and *greater than God in Nature*, or as conſidered in his *maniſtative Glory*.

Laſtly, Whereas I alſo ſaid, *Whoſoever finds it, finds Nothing and All Things*; that is alſo certain and true. But how finds he *Nothing*? Why, I will tell thee how. He that findeth it, findeth a Supernatural *Supersensual Abyſs*, which hath no Ground or *Byſs* to ſtand on, and where there is no Place to dwell in; and he findeth alſo *Nothing* is like unto it, and therefore it may fitly be compared to *Nothing*; for it is deeper than any *Thing*, and is as *Nothing* with Reſpect to All Things, forasmuch as it is not comprehenſible by any of them. And becauſe it is *Nothing* reſpectively, it is therefore free from *All Things*; and is that only Good, which a Man cannot expreſs or utter what it is; there being *Nothing* to which it may be compared, to expreſs it by.

But in that I laſtly ſaid, *Whoſoever finds it, finds All Things*; there is nothing can be more true than this Aſſertion. It hath been the Beginning of All Things; and it ruleth

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All Things. It is also the End of All Things; and will thence comprehend All Things within its Circle. All Things are from it, and in it, and by it. If thou findest it, thou comest into that Ground from whence All Things are proceeded, and wherein they subsist; and thou art in it a KING over all the Works of God.

Here the Disciple was exceedingly ravished with what his Master had so wonderfully and surprizingly declared, and returned his most humble and hearty Thanks for that Light, which he had been an Instrument of conveying to him. But being desirous to hear further concerning these high Matters, and to know somewhat more particularly, he requested him, that he would give him Leave to wait on him the next Day again; and that he would then be pleased to shew him *how* and *where* he might find this which was so much beyond all Price and Value, and whereabout the Seat and Abode of it might be in human Nature; with the entire Process of the Discovery and bringing it forth to Light.

The Master said to him: This then we will discourse about at our next Conference, as God shall reveal the same to us by his SPIRIT, which is a Searcher of All Things. And if thou dost remember well what I answered thee in the Beginning, thou shalt soon come thereby to understand that hidden mystical Wisdom of God, which none of the Wise Men of the World know; and where the MINE thereof is to be found in thee, shall be given thee from above to discern. Be silent therefore in thy Spirit, and watch unto Prayer; that when we meet again To-morrow in the Love of Christ, thy Mind may be disposed for finding that noble Pearl, which to the World appears *Nothing*, but which to the Children of Wisdom is *All Things*.

D I A L O G U E II.

A R G U M E N T.

HEREIN is described and set forth the Manner of passing the Gulf which divides betwixt the two Principles or States of Heaven and Hell: And it is particularly shewn how this Transaction is carried on in the Soul; what the Partition Wall therein is, which separates from God.

What the breaking down of this Partition Wall, and how effected; what the Centre of Light is, and the pressing into that Centre is; What the Light of God, and the Light of Nature are; how they are operative in their several Spheres, and how to be kept from interfering with each other; with some Account of the two Wills and their Contraposition in the Fallen State; of the Magical Wheel of the Will, and how the Motion thereof may be regulated; of the Eye in the Midst thereof, what the Right Eye is to the Soul, and what the Left is, but especially what the *Single Eye* is, and in what Manner it is to be obtained; of Purification from the Contagion of Matter; of the Destruction of Evil, and of the very Annihilation of it, by the Subsidence of the Will from its own Something into Nothing; of the Naked and Magical Faith, and the Attraction thereby of a certain Divine Substantiality and Vestment; how all consists in the Will, and proceeds but from *one Point*; where that Point is placed, and how it may be found out; and which is both the *safest* and *nearest* Way to attain to the high supersensual State, and the internal Kingdom of Christ, according to the true Heavenly Magia or Wisdom.

Disciple. Master.

THE *Disciple* being very earnest to be more fully instructed how he might arrive at the supersensual Life; and how, having found all Things, he might come to be a King over all God's Works; came again to his *Master* the next Morning, having watched the Night in Prayer, that he might be disposed to receive and apprehend the Instructions that should be given him by a Divine Irradiation upon his Mind. And the *Disciple* after a little Space of *Silence*, bowed himself, and thus brake forth:

Disciple.

O my *Master!* my *Master!* I have now endeavoured to recollect my Soul in the Presence of God, and to cast myself into that Deep where no Creature doth nor can dwell; that I might hear the Voice of my Lord speaking in me; and be initiated into that high Life, whereof I heard Yesterday such great and amazing Things pronounced. But, alas! I neither hear nor see as I should: There is still such a Partition Wall in me which beats back the Heavenly Sounds in their Passage, and obstructs the Entrance of that Light by which alone Divine Objects are discoverable, as till this be broken down, I can have but small Hopes, yea, even none at all, of arriving at those glorious Attainments which you pressed me to, or of entering into *that where no Creature dwells*, and which you call *Nothing* and *All Things*. Wherefore be so kind as to inform me what is required on my Part, that this Partition which hinders may be broken or removed.

Master.

This Partition is the Creaturely Will in thee: And this can be broken by nothing but by the Grace of Self-Denial, which is the Entrance into the true following of Christ; and totally removed by nothing but a perfect Conformity with the Divine Will.

Disciple.

But how shall I be able to *break* this Creaturely Will which is in me, and is at Enmity with the Divine Will? Or, what shall I do to follow Christ in so difficult a Path, and not to faint in a continual Course of Self-Denial and Resignation to the Will of God?

Master.

This is not to be done by thyself; but by the Light and Grace of God received into thy Soul, which will, if thou gainsay not, break the Darkness that is in thee, and melt down thine own Will, which worketh in the Darkness and Corruption of Nature, and bring it into the Obedience of Christ, whereby the Partition of the Creaturely Self is removed from betwixt God and thee.

Disciple.

I know that I cannot do it of myself: But I would fain learn, how I must receive this Divine Light and Grace into me, which is to do it for me, if I hinder it not my own self. What is then required of me in order to admit this Breaker of the Partition, and to promote the Attainment of the Ends of such Admission?

Master.

There is nothing more required of thee at first, than not to resist this Grace, which is manifested in thee; and nothing in the whole Process of thy Work, but to be obedient and passive to the *Light of God* shining through the Darkness of thy Creaturely Being, which comprehendeth it not, as reaching no higher than the *Light of Nature*.

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Disciple.

But is it not for me to attain, if I can, both the Light of God, and the Light of the outward Nature too: And to make use of them both for the ordering my Life wisely and prudently?

Master.

It is right, I confess so to do. And it is indeed a Treasure above all earthly Treasures, to be possessed of the Light of God and Nature, operating in their Spheres; and to have both the Eye of Time and Eternity at once open together, and yet not to interfere with each other.

Disciple.

This is a great Satisfaction to me to hear; having been very uneasy about it for some Time. But how this can be without interfering with each other, there is the Difficulty: Wherefore fain would I know, if it were lawful, the Boundaries of the one and the other; and how both the Divine and the Natural Light may in their several Spheres respectively act and operate, for the Manifestation of the Mysteries of God and Nature, and for the Conduct of my outward and inward Life?

Master.

That each of these may be preserved distinct in their several Spheres, without confounding Things Heavenly and Things Earthly, or breaking the golden Chain of Wisdom, it will be necessary, my Child, in the first Place to wait for and attend the Supernatural and Divine Light, as that superiour Light appointed to govern the Day, rising in the true East, which is the Centre of Paradise; and in great Might breaking forth as out of the Darkness within thee, through a Pillar of Fire and Thunder-Clouds, and thereby also reflecting upon the inferiour Light of Nature a Sort of Image of itself, whereby only it can be kept in its due Subordination; that which is *below* being made subservient to that which is *above*; and that which is *without* to that which is *within*. Thus there will be no Danger of interfering; but all will go right, and every Thing abide in its proper Sphere.

Disciple.

Therefore without Reason or the Light of Nature be sanctified in my Soul, and illuminated by this superiour Light, as from the central East of the holy Light-World, by the Eternal and Intellectual Sun; I perceive there will be always some Confusion, and I shall never be able to manage aright either what concerneth Time or Eternity: But I must always be at a Loss, or break the Links of Wisdom's Chain.

Master.

It is even so as thou hast said. All is Confusion, if thou hast no more but the dim Light of Nature, or un sanctified and un regenerated Reason to guide thee by; and if only the Eye of Time be opened in thee, which cannot pierce beyond its own Limit. Wherefore seek the Fountain of Light, waiting in the deep Ground of thy Soul for the rising there of the Sun of Righteousness, whereby the Light of Nature in thee, with the Properties thereof, will be made to shine seven Times brighter than ordinary. For it shall receive the Stamp, Image, and Impression of the Superfensual and Supernatural; so that the sensual and rational Life will hence be brought into the most perfect Order and Harmony.

Disciple.

But how am I to wait for the rising of this glorious Sun, and how am I to seek in the Centre, this Fountain of Light, which may enlighten me throughout, and bring all my Properties into perfect Harmony? I am in Nature, as I said before; and which Way shall I pass through Nature, and the Light thereof, so that I may come into that Supernatural and Supersensual Ground, whence this true Light, which is the Light of Minds, doth arise; and this, without the Destruction of my Nature, or quenching the Light of it, which is my—Reason?

Master.

Cease but from thine own Activity, stedfastly fixing thine Eye upon *one Point*, and with a strong Purpose relying upon the promised Grace of God in Christ, to bring thee out of thy Darknefs into his marvellous Light. For this End gather in all thy Thoughts, and by Faith press into the Centre, laying hold upon the Word of God, which is infallible, and which hath called thee. Be thou then obedient to this Call; and be silent before the Lord, sitting alone with him in thy inmost and most hidden Cell, thy Mind being centrally united in itself, and attending his Will in the Patience of Hope. So shall thy Light break forth as the Morning; and after the rednefs thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing Wings thou shalt greatly rejoice; ascending and descending in his bright and salutiferous Beams. Behold this is the true Supersensual Ground of Life.

Disciple.

I believe it indeed to be even so. But will not this destroy Nature? Will not the Light of Nature in me be extinguished by this greater Light? Or, must not the outward Life hence perish, with the earthly Body which I carry?

Master.

By no Means at all. It is true, the evil Nature will be destroyed by it; but by the Destruction thereof you can be no Loser, but very much a Gainer. The Eternal Band of Nature is the same afterward as before; and the Properties are the same. So that Nature hereby is only advanced and meliorated; and the Light thereof, or human Reason, by being kept within its due Bounds, and regulated by a superiour Light, is only made useful.

Disciple.

Pray therefore let me know how this inferiour Light ought to be used by me; how it is to be kept within its due Bounds; and after what Manner the superiour Light doth regulate it and ennoble it.

Master.

Know then, my beloved Son, that if thou wilt keep the Light of Nature within its own proper Bounds, and make use thereof in just Subordination to the Light of God; thou must consider that there are in thy Soul *two Wills*, an *inferiour Will*, which is for driving thee to Things without and below; and a *superiour Will*, which is for drawing to Things within and above. These two Wills are now set together, as it were Back to Back, and in a direct Contrariety to each other; but in the Beginning it was not so. For this Contraposition of the Soul in these two is no more than the Effect of the Fallen State; since before that they were placed one under the other, that is, the *superiour Will*

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Above, as the Lord, and the inferiour *Below*, as the Subject. And thus it ought to have continued. Thou must also further consider, that answering to these two Wills there are likewise *two Eyes* in the Soul, whereby they are *severally* directed; forasmuch as these Eyes are not united in one single View, but look quite contrary Ways at once. They are in a like Manner set one against the other, without a common Medium to join them. And hence, so long as this Double-fightedness doth remain, it is impossible there should be any Agreement in the Determination of this or that Will. This is very plain: And it sheweth the Necessity that this Malady, arising from the Dis-union of the Rays of Vision, be some Way remedied and redressed, in order to a true Discernment in the Mind. Both these Eyes therefore must be made to unite by a Concentration of Rays; there being nothing more dangerous than for the Mind to abide thus in the Duplicity, and not to seek to arrive at the Unity. Thou perceivest, I know, that thou hast two Wills in thee, one set against the other, the superiour and the inferiour; and that thou hast also two Eyes within, one against another; whereof the one Eye may be called the *Right Eye*, and the other the *Left Eye*. Thou perceivest too, doubtless, that it is according to the Right Eye that the Wheel of the superiour Will is moved; and that it is according to the Motion of the Left Eye, that the contrary Wheel in the lower is turned about.

Disciple.

I perceive this, Sir, to be very true; and this it is which causeth a continual Combat in me, and createth to me greater Anxiety than I am able to express. Nor am I unacquainted with the Disease of my own Soul, which you have so clearly declared. Alas! I perceive and lament this Malady, which so miserably disturbeth my Sight; whence I feel such irregular and convulsive Motions drawing me on this Side and that Side. The Spirit seeth not as the Flesh seeth; neither doth, or can the Flesh see, as the Spirit seeth. Hence the Spirit willetth against the Flesh; and the Flesh willetth against the Spirit in me. This hath been my hard Case. And how shall it be remedied? O how may I arrive at the Unity of Will, and how come into the Unity of Vision!

Master.

Mark now what I say: The Right Eye looketh forward in thee into Eternity. The Left Eye looketh backward in thee into Time. If now thou sufferest thyself to be always looking into Nature, and the Things of Time, and to be leading the Will, and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity, which thou wishest for. Remember this; and be upon thy watch. Give not thy Mind leave to enter into, nor to fill itself with, that which is without thee; neither look thou backward upon thyself; but quit thyself, and look forward upon Christ. Let not thy Left Eye deceive thee, by making continually one Representation after another, and stirring up thereby an earnest Longing in the Self-Propriety; but let thy Right Eye command back this Left, and attract it to thee, so that it may not gad abroad into the Wonders and Delights of Nature. Yea, it is better to pluck it quite out, and to cast it from thee, than to suffer it to proceed forth without Restraint into Nature, and to follow its own Lusts: However there is for this no Necessity, since both Eyes may become very useful, if ordered aright; and both the Divine and natural Light may in the Soul subsist together, and be of mutual Service to each other. But never shalt thou arrive at the Unity of Vision or Uniformity of Will, but by entering fully into the Will of our Saviour Christ, and therein bringing the Eye of Time into the Eye of Eternity; and then descending by Means of this united through the Light of God into the Light of Nature.

Disciple.

So then if I can but enter into the Will of my Lord, and abide therein, I am safe, and may both attain to the Light of God in the Spirit of my Soul, and see with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will; and may also at the same Time enjoy the Light of this World nevertheless; not degrading, but adorning the Light of Nature; and beholding as with the Eye of Eternity Things Eternal, so with the Eye of Nature Things natural, and both contemplating therein the Wonders of God, and sustaining also thereby the Life of my outward Vehicle or body.

Master.

It is very right. Thou hast well understood; and thou desirest now to enter into the Will of God, and to abide therein as in the Supersensual Ground of Light and Life, where thou mayest in his Light behold both Time and Eternity, and bring all the Wonders created of God for the exterior into the interior Life, and so eternally rejoice in them to the Glory of Christ; the Partition of thy Creaturely Will being broken down, and the Eye of thy Spirit simplified in and through the Eye of God manifesting itself in the Centre of thy Life. Let this be so now; for it is God's Will.

Disciple.

But it is very hard to be always looking forwards into Eternity; and consequently to attain to this *single Eye*, and *Simplicity of Divine Vision*. The Entrance of a Soul naked into the Will of God, shutting out all Imaginations and Desires, and breaking down the strong Partition which you mention, is indeed somewhat very terrible and shocking to human Nature, as in its present State. O what shall I do, that I may reach this which I so much long for?

Master.

My Son, let not the Eye of Nature with the Will of the Wonders depart from that Eye which is introverted into the Divine Liberty, and into the Eternal Light of the holy Majesty: But let it draw to thee those Wonders by Union with that heavenly internal Eye, which are externally wrought out and manifested in visible Nature. For while thou art in the World, and hast an honest Employment, thou art certainly by the Order of Providence obliged to labour in it, and to finish the Work given thee, according to thy best Ability, without repining in the least; seeking out and manifesting for God's Glory, the Wonders of Nature and Art. Since let the Nature be what it will, it is all the Work and Art of God: And let the Art also be what it will, it is still God's Work; and his Art, rather than any Art or Cunning of Man. And all both in Art and Nature serveth but abundantly to manifest the wonderful Works of God; that he for all, and in all may be glorified. Yea, all serveth, if thou knowest rightly how to use them, but to recollect thee more inwards, and to draw thy Spirit into that majestic Light, wherein the original Patterns and Forms of Things visible are to be seen. Keep therefore in the Centre, and stir not out from the Presence of God revealed within thy Soul; let the World and the Devil make never-so great a Noise and Bustle to draw thee out, mind them not; they cannot hurt thee. It is permitted to the Eye of thy Reason to seek Food, and to thy Hands, by their Labour, to get Food for the terrestrial Body: But then this Eye ought not with its Desire to enter into the Food prepared, which would be Covetousness; but must in Resignation simply bring it before the Eye of God in thy Spirit, and then thou must seek to place it close to this very Eye, without letting it go. Mark this Lesson well.

Of the Supersensual Life.

Let the Hands or the Head be at Labour, thy Heart ought nevertheless to rest in God. God is a Spirit; dwell in the Spirit, work in the Spirit, pray in the Spirit, and do every Thing in the Spirit; for remember thou also art a Spirit, and thereby created in the Image of God: Therefore see thou attract not in thy Desire *Matter* unto thee, but as much as possible abstract thyself from all Matter whatever; and so, standing in the Centre, present thyself as a naked Spirit before God, in Simplicity and Purity; and be sure thy Spirit draw in nothing but Spirit.

Thou wilt yet be greatly enticed to draw Matter, and to gather that which the World calls *Substance*, thereby to have somewhat visible to trust to: But by no Means consent to the Tempter, nor yield to the Lustings of thy Flesh against the Spirit. For in so doing thou wilt infallibly obscure the Divine Light in thee; thy Spirit will stick in the dark covetous Root, and from the fiery Source of thy Soul will it blaze out in Pride and Anger; thy Will shall be chained in Earthliness, and shall sink through the Anguish into Darkness and Materiality; and never shalt thou be able to reach the still Liberty, or to stand before the Majesty of God. Since this is opening a Door for him who reigneth in the *Corruption of Matter*, possibly the Devil may roar at thee for this Refusal; because nothing can vex him worse than such a silent Abstraction of the Soul, and Controversion thereof to the Point of Rest from all that is worldly and circumferential: But regard him not; neither admit the least Dust of that Matter into which he may pretend any Claim to. It will be all *Darkness* to thee, as much *Matter* as is drawn in by the Desire of thy Will: It will darken God's Majesty to thee; and will close the seeing Eye, by hiding from thee the Light of his beloved Countenance. This the Serpent longeth to do; but in vain, except thou permittest thy *Imagination*, upon his Suggestion, to receive in the alluring Matter; else he can never get in. Behold then, if thou desirest to see God's Light in thy Soul, and be divinely illuminated and conducted, this is the short Way that thou art to take; not to let the Eye of thy Spirit enter into Matter, or fill itself with any Thing whatever, either in Heaven or Earth; but to let it enter by a *naked Faith* into the Light of the Majesty; and so receive by *pure Love* the Light of God, and attract the Divine Power into itself, putting on the Divine Body, and growing up in it to the full Maturity of the Humanity of Christ.

Disciple.

As I said before, so I say again, this is very hard. I conceive indeed well enough that my Spirit ought to be free from the Contagion of Matter, and wholly empty, that it may admit into it the Spirit of God. Also, that this Spirit will not enter, but where the Will entereth into *Nothing*, and resigneth itself up in the *Nakedness of Faith*, and in the *Purity of Love*, to its Conduet; feeding magically upon the *Word* of God, and clothing itself thereby with a *Divine Substantiality*. But, alas, how hard is it for the Will to *sink* into nothing, to *attract* nothing, to *imagine* nothing!

Master.

Let it be granted that it is so. Is it not surely worth thy while, and all that thou canst ever do?

Disciple.

It is so, I must needs confess.

Master.

But perhaps it may not be so hard as at first it appeareth to be; make but the Tryal, and be in earnest. What is there required of thee, but to stand still, and see the Salvation of thy God? And couldst thou desire any Thing less? Where is the Hardship in this? Thou hast nothing to care for, nothing to desire in this Life, nothing to imagine

or attract: Thou needest only cast thy Care upon God, who careth for thee, and leave him to dispose of thee according to his Good Will and Pleasure, even as if thou hadst no Will at all in thee. For he knoweth what is best; and if thou canst but trust him, he will most certainly do better for thee, than if thou wert left to thine own Choice.

Disciple.

This I most firmly believe.

Master.

If thou believest, then go and do accordingly. *All* is in the *Will*, as I have shewn thee. When the Will imagineth after *somewhat*, then entereth it into that somewhat, and this somewhat taketh presently the Will into itself, and *overcloudeth* it, so as it can have no Light, but must dwell in Darkness, unless it return back out of that somewhat into *nothing*. But when the Will imagineth or lusteth after nothing, then it entereth into nothing, where it receiveth the Will of God into itself, and so dwelleth in Light, and worketh all its Works in it.

Disciple.

I am now satisfied that the main Cause of any one's spiritual Blindness, is his letting his Will into somewhat, or into that which he hath wrought, of what Nature soever it be, Good or Evil, and his setting his Heart and Affections upon the Work of his own Hands or Brain; and that when the earthly Body perisheth, then the Soul must be imprisoned in that very Thing which it shall have received and let in; and if the Light of God be not in it, being deprived of the Light of this World, it cannot but be found in a dark Prison.

Master.

This is a very precious Gate of Knowledge; I am glad thou takest it into such Consideration. The understanding of the whole Scripture is contained in it; and all that hath been written from the Beginning of the World to this Day, may be found herein, by him that having entered with his Will into Nothing, hath there found All Things, by finding God; from whom, and to whom, and in whom are All Things. By this Means thou shalt come to hear and see God; and after this earthly Life is ended, to see with the Eye of Eternity all the Wonders of God and of Nature, and more particularly those which shall be wrought by thee in the Flesh, or all that the Spirit of God shall have given thee to labour out for thyself and thy Neighbour, or all that the Eye of Reason enlightened from above, may at any Time have manifested to thee. Delay not therefore to enter in by this Gate, which if thou seeest in the Spirit, as some highly favoured Souls have seen it, thou seeest in the Supersensual Ground, *all that God is, and can do*; thou seeest also *therewith*, as one hath said who was taken thereinto, *through Heaven, Hell, and Earth*; and *through the Essence of all Essences*. Whosoever findeth it, hath found all that he can desire. Here is the Virtue and Power of the Love of God displayed. Here is the Height and Depth; here is the Breadth and Length thereof manifested, as ever the Capacity of thy Soul can contain. By this thou shalt come into that Ground out of which all Things are originated, and in which they subsist; and in it thou shalt reign over all God's Works, as a Prince of God.

Disciple.

Pray tell me, dear Master, where dwelleth it *in Man*?

Master.

Where *Man dwelleth not*; there hath it its Seat in *Man*.

*Of the Supersensual Life.**Disciple.*

Where is that in a Man, where Man dwelleth not in himself?

Master.

It is the resigned Ground of a Soul, to which nothing cleaveth.

Disciple.

Where is the Ground in any Soul, to which there will nothing stick? Or, where is that which abideth and dwelleth not in something?

Master.

It is the Centre of Rest and Motion in the resigned Will of a truly contrite Spirit, which is crucified to the World. This Centre of the Will is impenetrable consequently to the World, the Devil, and Hell: Nothing in all the World can enter into it, or adhere to it, though never so many Devils should be in the Confederacy against it; because the Will is dead with Christ unto the World, but quickened with him in the Centre thereof, after his blessed Image. Here it is where Man dwelleth not; and where no *Self* abideth, or can abide.

Disciple.

O where is this naked Ground of the Soul void of all *Self*? And how shall I come at the hidden Centre where God dwelleth, and not Man? Tell me plainly, loving Sir, where it is, and how it is to be found of me, and entered into?

Master.

There where the Soul hath slain its own Will, and willeth no more any Thing as from itself, but only as God willeth, and as his Spirit moveth upon the Soul, shall this appear: Where the Love of *Self* is banished, there dwelleth the Love of God. For so much of the Soul's own Will as is dead unto itself, even so much Room hath the Will of God, which is his Love, taken up in that Soul. The Reason whereof is this: Where its own Will did before sit, there is now nothing; and where nothing is, there it is that the Love of God worketh alone.

Disciple.

But how shall I comprehend it?

Master.

If thou goest about to comprehend it, then it will fly away from thee; but if thou dost surrender thyself wholly up to it, then it will abide with thee, and become the Life of thy Life, and be natural to thee.

Disciple.

And how can this be without dying, or the whole Destruction of my Will?

Master.

Upon this entire Surrender and yielding up of thy Will, the Love of God in thee becometh the Life of thy Nature; it killeth thee not, but quickeneth thee, who art now dead to thyself in thine own Will, according to its proper Life, even the Life of God. And then thou livest, yet not to thy own Will; but thou livest to its Will; forasmuch as thy Will is henceforth become its Will. So then it is no longer thy Will, but the Will of God; no longer the Love of thyself, but the Love of God, which moveth and operateth in thee; and then, being thus comprehended in it, thou art dead indeed as to

thyself, but art alive unto God. So being dead thou livest, or rather God liveth in thee by his Spirit; and his Love is made to thee Life from the Dead. Never couldst thou with all thy seeking, have comprehended it; but it hath apprehended thee. Much less couldst thou have comprehended it: But now it hath comprehended thee; and so the Treasure of Treasures is found.

Disciple.

How is it that so few Souls do find it, when yet all would be glad enough to have it?

Master.

They all seek it in *somewhat*, and so they find it not: For where there is somewhat for the Soul to adhere to, there the Soul findeth but *that somewhat only*, and taketh up its Rest therein, until she seeth that it is to be found in nothing, and goeth out of the somewhat into nothing, even into that nothing out of which all Things may be made. The Soul here saith, "I have nothing, for I am utterly naked and stripped of every Thing: I can do nothing; for I have no Manner of Power, but am as Water poured out: I am nothing; for all that I am is no more than an Image of Being, and only God is to me I AM; and so sitting down in my own Nothingness, I give Glory to the Eternal Being, and will nothing of myself, that so God may will All in me, being unto me my God and All Things." Herein now it is that so very few find this most precious Treasure in the Soul, though every one would so fain have it; and might also have it, were it not for this *somewhat* in every one which letteth.

Disciple.

But if the Love should proffer itself to a Soul, could not that Soul find it, nor lay hold on it, without going for it into Nothing?

Master.

No verily. Men seek and find not, because they seek it not in the naked Ground where it lyeth; but in something or other where it never will be, neither can be. They seek it in their *own Will*, and they find it not. They seek it in their *Self-Desire*, and they meet not with it. They look for it in an *Image*, or in an *Opinion*, or in *Affection*, or a natural *Devotion* and *Fervour*, and they lose the Substance by thus hunting after a Shadow. They search for it in something sensible or imaginary, in somewhat which they may have a more peculiar natural Inclination for, and Adhesion to; and so they miss of what they seek, for Want of diving into the *Supersensual* and *Supernatural* Ground where the Treasure is hid. Now, should the Love graciously condescend to proffer itself to such as these, and even to present itself evidently before the Eye of their Spirit, yet would it find no Place in them at all, neither could it be held by them, or remain with them.

Disciple.

Why not, if the Love should be willing and ready to offer itself, and to stay with them.

Master.

Because the *Imaginariness* which is in their own Will hath set up itself in the Place thereof: And so this Imaginariness would have the Love in it; but the Love fleeth away, for it is its Prison. The Love may offer itself; but it cannot abide where the *Self-Desire* attracteth or imagineth. That Will which attracteth nothing, and to which nothing adhereth, is only capable of receiving it; for it dwelleth only in nothing, as I said, and therefore they find it not.

Of the Supersensual Life.

Disciple.

If it dwell only in nothing, what is now the Office of it in nothing ?

Master.

The Office of the Love here is to penetrate incessantly into something ; and if it penetrate into, and find a Place in something which is standing still and at Rest, then its Business is to take Possession thereof. And when it hath there taken Possession, then it rejoiceth therein with its flaming Love-Fire, even as the Sun doth in the visible World. And then the Office of it, is without Intermision to enkindle a Fire in this something, which may burn it up ; and then with the Flames thereof exceedingly to enflame itself, and raise the Heat of the Love-Fire by it, even seven Degrees higher.

Disciple.

O-loving Master, how shall I understand this ?

Master.

If it but once kindle a Fire within thee, my Son, thou shalt then certainly feel how it consumeth all that which it toucheth ; thou shalt feel it in the burning up thyself, and swiftly devouring all *Egoity*, or that which thou callest *I* and *Me*, as standing in a separate Root, and divided from the Deity, the Fountain of thy Being. And when this enkindling is made in thee, then the Love doth so exceedingly rejoice in thy Fire, as thou wouldst not for all the World be out of it ; yea, wouldst rather suffer thyself to be killed, than to enter into *thy something* again. This Fire now must grow hotter and hotter, till it shall have perfected its Office with respect to thee, and therefore wilt not give over, till it come to the seventh Degree. Its Flame hence also will be so very great, that it will never leave thee, though it should even cost thee thy temporal Life ; but it would go with thee in its sweet loving Fire into Death ; and if thou wentest also into Hell, it would break Hell in Pieces also for thy Sake. Nothing is more certain than this ; for it is stronger than Death and Hell.

Disciple.

Enough, my dearest Master, I can no longer endure that any Thing should divert me from it. But how shall I find the nearest Way to it ?

Master.

Where the Way is hardest, there go thou ; and what the World casteth away, that take thou up. What the World doth, that do thou not ; but in all Things walk thou contrary to the World. So thou comest the nearest Way to that which thou art seeking.

Disciple.

If I should in all Things walk contrary to other People, I must needs be in a very unquiet and sad State ; and the World would not fail to account me for a Madman.

Master.

I bid thee not, Child, to do Harm to any one, thereby to create to thyself any Misery or Unquietness. This is not what I mean by walking contrary in every Thing to the World. But because the World, as the World, loveth only Deceit and Vanity, and walketh in false and treacherous Ways ; thence, if thou hast a Mind to act a clean contrary

Part to the Ways thereof, without any Exception or Reserve whatsoever, walk thou only in the right Way, which is called the *Way of Light*, as that of the World is properly the *Way of Darknes*. For the right Way, even the Path of Light, is contrary to all the Ways of the World.

But whereas thou art afraid of creating to thyself hereby Trouble and Inquietude, that indeed, will be so according to the Flesh. In the World thou must have Trouble; and thy Flesh will not fail to be unquiet, and to give thee Occasion of continual Repentance. Nevertheless in *this very Anxiety* of Soul, arising either from the World or the Flesh, the Love doth most *willingly enkindle* itself, and its cheering and conquering Fire is but made to blaze forth with greater Strength for the Destruction of that Evil. And whereas thou dost also say, that the World will for this esteem thee mad; it is true the World will be apt enough to censure thee for a Madman in walking contrary to it: And thou art not to be surprized if the Children thereof laugh at thee, calling thee silly Fool. For the Way to the Love of God is Folly to the World, but is Wisdom to the Children of God. Hence, whenever the World perceiveth this holy Fire of Love in God's Children, it concludeth immediately that they are turned Fools, and are *besides themselves*. But to the Children of God, that which is despised of the World is the greatest Treasure; yea, so great a Treasure it is, as no Life can express, nor Tongue so much as name what this enflaming, all-conquering Love of God is. It is brighter than the Sun; it is sweeter than any Thing that is called sweet; it is stronger than all Strength; it is more nutrimental than Food; more cheering to the Heart than Wine, and more pleasant than all the Joy and Pleasantness of this World. Whosoever obtaineth it, is richer than any Monarch on Earth; and he who getteth it, is nobler than any Emperor can be, and more potent and absolute than all Power and Authority.

OF
HEAVEN AND HELL.
A
DIALOGUE

BETWEEN

JUNIUS A SCHOLAR, AND THEOPHORUS HIS MASTER.

THE Scholar asked his Master, saying; Whither goeth the Soul when the Body dieth?

T His Master answered him; There is no Necessity for it to go any whither.

What not! said the inquisitive *Junius*: Must not the Soul leave the Body at Death, and go either to Heaven or Hell?

It needs no going forth, replied the venerable *Theophorus*: Only the outward mortal Life with the Body shall separate themselves from the Soul. The Soul hath Heaven and Hell within itself before, according as it is written, *The Kingdom of God cometh not with Observation, neither shall they say, Lo here! or Lo there! For behold the Kingdom of God is within you.* And which soever of the two, that is, either Heaven or Hell is manifested in it, in that the Soul standeth.

Here *Junius* said to his Master; This is hard to understand. Doth it not enter into Heaven or Hell, as a Man entereth into an House; or as one goeth through an Hole or Casement, into an unknown Place; so goeth it not into another World?

The Master spake and said; No. There is verily no such Kind of entering in; forasmuch as Heaven and Hell are every where, being universally co-extended.

How is that possible? said the Scholar. What, can Heaven and Hell be here present, where we are now sitting? And if one of them might, can you make me believe that ever both should be here together?

Then spake the Master in this Manner: I have said that Heaven is every where present; and it is true. For God is in Heaven; and God is every where. I have said also, that Hell must be in like Manner every where; and that is also true. For the *wicked One*, who is the Devil, is in Hell; and the whole World, as the Apostle hath taught us, lyeth in the *wicked One*, or the *evil One*; which is as much as to say, not only that the Devil is in the World, but also that the World is in the Devil; and if in the Devil, then in Hell too, because he is there. So Hell therefore is every where, as well as Heaven; which is the Thing that was to be proved.

The Scholar startled hereat, said, Pray make me to understand this.

To whom the Master: Understand then what Heaven is: It is but the *turning in of the Will into the Love of God.* Wheresoever thou findest God manifesting himself in

Love, there thou findest Heaven, without travelling for it so much as one Foot. And by this understand also *what* Hell is, and *where* it is. I say unto thee, it is but the *turning in of the Will into the Wrath of God*. Wheresoever the Anger of God doth more or less manifest itself, there certainly is more or less of Hell, in whatsoever Place it be. So that it is but the turning in of thy Will either into his Love, or into his Anger; and thou art accordingly either in Heaven or in Hell. Mark it well. And this now cometh to pass in this present Life, whereof St. Paul speaking, saith, *Our Conversation is in Heaven*. And the Lord Christ saith also; *My Sheep hear my Voice, and I know them, and they follow me, and I give them the Eternal Life; and none shall pluck them out of my Hand*. Observe, he saith not, *I will give them*, after this Life is ended; but *I give them*, that is, now in the Time of this Life. And what else is this Gift of Christ to his Followers, but an Eternity of Life; which for certain; can be no where but in Heaven. And also if Christ be certainly in Heaven, and they who follow him in the Regeneration are in his Hand, then are they where he is, and so cannot be out of Heaven: Yea, moreover none shall be able to pluck them out of Heaven, because it is he who holdeth them there, and they are in his Hand which nothing can resist. All therefore doth consist in the turning in, or entering of the Will into Heaven, by hearing the Voice of Christ, and both *knowing* him, and *following* him. And so on the contrary it is also: Understandest thou this?

His Scholar said to him; I think, in part, I do. But how cometh this entering of the Will into Heaven to pass?

The Master answered him; This then I will endeavour to satisfy thee in; but thou must be very attentive to what I shall say unto thee. Know then, my Son, that when the Ground of the Will yieldeth up itself to God, then it sinketh out of its own Self, and out of and beyond all Ground and Place, that is or can be imagined, into a certain unknown Deep, where God only is manifest, and where he only worketh and willeth. And then it becometh nothing to itself, as to its own working and willing; and so God worketh and willeth in it. And God dwells in this resigned Will; by which the Soul is sanctified, and so fitted to come into Divine Rest. Now in this Case when the Body breaketh, the Soul is so thoroughly penetrated all over with the Divine Love, and so thoroughly illuminated with the Divine Light, even as a glowing hot Iron is by the Fire, by which being penetrated throughout, it loseth its Darkness, and becometh bright and shining. Now this is *the Hand of Christ*, where God's Love thoroughly inhabiteth the Soul, and is in it a shining Light, and a new glorious Life. And then the Soul is in Heaven, and is a Temple of the Holy Ghost, and is itself the very Heaven of God, wherein he dwelleth. Lo, this is the entering of the Will into Heaven; and thus it cometh to pass.

Be pleased, Sir, to proceed, said the Scholar, and let me know how it fareth on the other Side.

The Master said: The godly Soul, you see, is in the *Hand of Christ*, that is in Heaven, as he himself hath told us; and in what Manner this cometh to be so, you have also heard. But the ungodly Soul is not willing in this Life-time to come into the Divine Resignation of its Will, or to enter into the Will of God; but goeth on still in its own Lust and Desire, in Vanity and Falsehood, and so entereth into the Will of the Devil. It receiveth thereupon into itself nothing but Wickedness; nothing but Lying, Pride, Covetousness, Envy, and Wrath; and thereinto it giveth up its Will and whole Desire. This is the Vanity of the Will; and this same Vanity or vain Shadow must also in like Manner be manifested in the Soul, which hath yielded up itself to be its Servant; and must work therein, even as the Love of God worketh in the regenerated Will, and penetrate it all over, as Fire doth Iron.

Of the *Supersensual* Life.

And it is not possible for this Soul to come into the *Rest of God*; because God's Anger is manifested in it, and worketh in it. Now when the Body is parted from this Soul, then beginneth the Eternal Melancholy and Despair; because it now findeth that it is become altogether Vanity, even a Vanity most vexatious to itself, and a distracting Fury, and a self-tormenting Abomination. Now it perceiveth itself disappointed of every Thing which it had before fancied, and blind, and naked, and wounded, and hungry, and thirsty; without the least Prospect of being ever relieved, or obtaining so much as one Drop of the Water of Eternal Life. And it feelth itself to be a meer Devil to itself, and its own vile Executioner and Tormentor; and is affrighted at its own ugly dark Form, appearing as a most hideous and monstrous Worm, and fain would flee from itself, if it could, but it cannot, being fast bound with the Chains of the dark Nature, whereinto it had sunk itself when in the Flesh. And so not having learned nor accustomed itself to sink down into the Divine Grace, and being also strongly possessed with the Idea of God, as an angry and jealous God, the poor Soul is both afraid and ashamed to bring its Will into God, by which, Deliverance might possibly come to it. The Soul is afraid to do it, as fearing to be consumed by so doing, under the Apprehension of the Deity as a meer *devouring Fire*. The Soul is also *ashamed* to do it, as being confounded at its own Nakedness and Monstrosity; and therefore would, if it were possible, hide itself from the Majesty of God, and cover its abominable Form from his most holy Eye, though by casting itself still deeper into the Darkness, wherefore then it *will not* enter into God; nay, it *cannot* enter with its false Will; yea, though it should strive to enter, yet can it not enter into the Love, because of the Will which hath reigned in it. For such a Soul is thereby captivated in the Wrath; yea, is itself but *meer Wrath*, having by its false Desire, which it had awakened in itself, comprehended and shut up itself therewith, and so transformed itself into the Nature and Property thereof.

And since also the Light of God doth not shine in it, nor the Love of God incline it, the Soul is moreover a *great Darkness*, and is withal an anxious *Fire-Source*, carrying about an Hell within itself, and not being able to discern the least Glimpse of the Light of God, or to feel the least Spark of his Love. Thus it dwelleth in itself as in Hell, and needeth no entering into Hell at all, or being carried thither; for in what Place soever it may be, so long as it is in itself, it is in the Hell. And though it should travel far, and cast itself many hundred thousand Leagues from its present Place, to be out of Hell; yet still would it remain in the hellish Source and Darkness.

If this be so, how then cometh it, said the Scholar to *Theophorus*, that an Heavenly Soul doth not in the Time of this Life perfectly perceive the Heavenly Light and Joy; and the Soul which is without God in the World, doth not also here feel Hell, as well as hereafter? Why should they not both be perceived and felt as well in this Life as in the next, seeing that both of them are in Man, and one of them (as you have shewed) worketh in every Man?

To whom *Theophorus* presently returneth this Answer: The Kingdom of Heaven is in the Saints operative and manifestative of itself by *Faith*. They who carry God within them, and live by his Spirit, find the *Kingdom of God* in their *Faith*; and they feel the Love of God in their *Faith*, by which the Will hath given up itself into God, and is made God like. In a Word, all is transacted within them by *Faith*, which is to them the Evidence of the Eternal Invisibles, and a great Manifestation in their Spirit of this Divine Kingdom, which is within them. But their natural Life is nevertheless encompassed with Flesh and Blood; and this standing in a Contrariety thereto, and being placed through the Fall in the Principle of God's Anger, and environed about with the World, which by no Means can be reconciled to Faith, these faithful Souls cannot but be very much exposed to Attacks from this World, wherein they are Sojourners; neither can

they be insensible of their being thus compassed about with Flesh and Blood, and with this World's vain Lust, which ceaseth not continually to penetrate the outward mortal Life, and to tempt them manifold Ways, even as it did Christ, Whence the World on one Side, and the Devil on the other, not without the Curse of God's Anger in Flesh and Blood, do thoroughly penetrate and sift the Life; whereby it cometh to pass that the Soul is often in Anxiety when these three are all set upon it together, and when Hell thus assaulteth the Life, and would manifest itself in the Soul. But the Soul hereupon sinketh down into the Hope of the Grace of God, and standeth like a beautiful Rose in the Midst of Thorns, until the Kingdom of this World shall fall from it in the Death of the Body: And then the Soul first becometh truly manifest in the Love of God, and in his Kingdom, which is the Kingdom of Love; having henceforth nothing more to hinder it. But during this Life she must walk with Christ in this World; and then Christ delivereth her out of her own Hell, by penetrating her with his Love throughout, and standing by her in Hell, and even changing her Hell into Heaven.

But in that thou moreover sayest, why do not the Souls which are without God feel Hell in this World? I answer: They bear it about with them in their wicked Consciences, but they know it not; because the World hath put out their Eyes, and its deadly Cup hath cast them likewise into a Sleep, a most fatal Sleep. Notwithstanding which it must be owned that the Wicked do frequently feel Hell within them during the Time of this mortal Life, though they may not apprehend that it is Hell, because of the earthly Vanity which cleaveth unto them from without, and the sensible Pleasures and Amusements wherewith they are intoxicated. And moreover it is to be noted, that the outward Life in every such one hath yet the Light of the outward Nature, which ruleth in that Life; and so the Pain of Hell cannot, so long as that hath the Rule, be revealed. But when the Body dyeth or breaketh away, so as the Soul cannot any longer enjoy such temporal Pleasure and Delight, nor the Light of this outward World, which is wholly thereupon extinguished as to it; then the Soul stands in an eternal Hunger and Thirst after such Vanities as it was here in Love withal, but yet can reach nothing but that false Will, which it had impressed in itself while in the Body; and wherein it had abounded to its great Loss. And now whereas it had too much of its Will in this Life, and yet was not contented therewith, it hath after this Separation by Death, as little of it; which createth in it an everlasting Thirst after that which it can henceforth never obtain more, and causeth it to be in a perpetual anxious Lust after Vanity, according to its former Impression, and in a continual Rage of Hunger after those Sorts of Wickedness and Lewdness whereinto it was immerged, being in the Flesh. Fain would it do more Evil still, but that it hath not either wherein or wherewith to effect the same, left it; and therefore it doth perform this only *in itself*. All is now internally transacted, as if it were outward; and so the Ungodly is tormented by those Furies which are in his own Mind, and begotten upon himself by himself. For he is verily become his own Devil and Tormentor; and that by which he sinned here, when the Shadow of this World is passed away, abideth still with him in the Impression, and is made his Prison and his Hell. But this hellish Hunger and Thirst cannot be fully manifested in the Soul, till the Body which ministred to the Soul what it lusted after, and with which the Soul was so bewitched, as to doat thereupon, and pursue all its Cravings, be stripped off from it.

I perceive then, said *Junius* to his Master, that the Soul having played the Wanton with the Body in all Voluptuousness, and served the Lusts thereof during this Life, retaineth still the very same Inclinations and Affections which it had before, then when it hath no Opportunity nor Capacity to satisfy them longer; and that when this cannot be, there is then Hell opened in that Soul, which had been shut up in it before, by

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Means of the outward Life in the Body, and of the Light of this World. Do I rightly understand?

Theophorus said, It is very rightly understood by you. Go on.

On the other Hand (said he) I clearly perceive by what I have heard, that Heaven cannot but be in a loving Soul, which is possessed of God, and hath subdued thereby the Body to the Obedience of the Spirit in all Things, and perfectly immersed itself into the Will and Love of God. And when the Body dyeth, and this Soul is hence redeemed from the Earth, it is now evident to me, that the Life of God which was hidden in it, will display itself gloriously, and Heaven consequently be then manifested. But notwithstanding, if there be not also a local Heaven besides, and a local Hell, I am still at a Loss where to place no small Part of the Creation, if not the greatest. For where must all the intellectual Inhabitants of it abide?

In their own Principle, answered the Master, whether it be of Light or of Darkness. For every created intellectual Being remaineth in its Deeds and Essences, in its Wonders and Properties, in its Life and Image; and therein it beholdeth and feelth God, as who is every where, whether it be in the Love, or in the Wrath.

If it be in the Love of God, then beholdeth it God accordingly, and feelth him as he is Love. But if it hath captivated itself in the Wrath of God, then it cannot behold God otherwise than in the wrathful Nature, nor perceive him otherwise than as an incensed and vindictive Spirit. All Places are alike to it, if it be in God's Love; and if it be not there, every Place is Hell alike. What Place can bound a Thought? Or what needeth any understanding Spirit to be kept here or there, in order to its Happiness or Misery? Verily, wheresoever it is, it is in the *abyssal* World, where there is neither End nor Limit. And whither, I pray, should it go? since though it should go a thousand Miles off, or a thousand Time ten thousand Miles, and this ten thousand Times over, beyond the Bounds of the Universe, and into the imaginary Spaces above the Stars, yet it were then still in the very same Point from whence it went out. For God is *the Place of Spirit*; if it may be lawful to attribute to him such a Name, to the which Body hath a Relation: And in God there is no Limit; both near and afar off is here all one; and be it in his Love, or be it in his Anger, the *abyssal Will* of the Spirit is altogether unconfined. It is swift as Thought, passing through all Things; it is magical, and nothing corporeal or from without can let it; it dwelleth in its Wonders, and they are its House.

Thus it is with every Intellectual, whether of the Order of Angels, or of human Souls; and you need not fear but there will be Room enough for them all, be they ever so many; and such also as shall best suit them, even according to their Election and Determination; and which may thence very well be called his *own Place*.

At which, said the Scholar; I remember, indeed, that it is written concerning the great Traitor, that he went after Death to *his own Place*.

The Master here said: The same is true of every Soul, when it departeth this mortal Life: And it is true in like Manner of every Angel, or Spirit whatsoever; which is necessarily determined by its own Choice. As God is every where, so also the Angels are every where; but each one in its own Principle, and in its own Property, or (if you had rather) in *its own Place*. The same Essence of God, which is as a Place to Spirits, is confessed to be every where; but the Appropriation, or Participation hereof is different to every one, according as each hath attracted magically in the Earnestness of the Will. The same Divine Essence which is with the Angels of God above, is with us also below: And the same Divine Nature which is with us, is likewise with them; but after different Manners and in different Degrees, communicated and participated.

And what I have said here of the *Divine*, is no less to be considered by you in the Participation of the Diabolical Essence and Nature, which is the *Power of Darkness*, as to

the manifold Modes, Degrees, and Appropriations thereof in the false Will. In this World there is Strife between them : But when this World hath reached in any one the Limit, then the Principle catcheth that which is its own ; and so the Soul receiveth Companions accordingly, that is, either Angels or Devils.

To whom the Scholar again : Heaven and Hell then being in us at Strife in the Time of this Life, and God himself being also thus near unto us, where can Angels and Devils dwell ?

And the Master answered him thus : Where thou dost not dwell as to thy *Self-hood*, and to thine *own Will*, there the holy Angels dwell with thee, and every where all over round about thee. Remember this well. On the contrary, where thou dwellest as to thyself, in *Self-seeking*, and *Self-will*, there to be sure the Devils will be with thee, and will take up their Abode with thee, and dwell all over thee, and round about thee every where. Which God in his Mercy prevent.

I understand not this, said the Scholar, so perfectly well as I could wish. Be pleased to make it a little more clear to me :

The Master then spake : Mark well what I am going to say. Where the Will of God in any Thing willeth, there is God manifested ; and in this very Manifestation of God, the Angels do dwell. But where God in any Creature willeth not with the Will of that Creature, there God is not manifested to it, neither can he be ; but dwelleth in himself, without the Co-operation thereof, and Subjection to him in Humility. There God is an unmanifested God to the Creature : So the Angels dwell not with such an one ; for wherever they dwell, there is the Glory of God ; and they make his Glory. What then dwelleth in such a Creature as this ? God dwelleth not therein ; the Angels dwell not therein ; God willeth not therein, the Angels also will not therein. The Case is evidently this, in that Soul or Creature its own Will is without God's Will, and there the Devil dwelleth ; and with him all whatever is without God, and without Christ. This is the Truth ; lay it to Heart.

The Scholar. It is possible I may ask several impertinent Questions ; but I beseech you, good Sir, to have Patience with me, and to pity my Ignorance, if I ask what may appear to you perhaps ridiculous, or may not be at all fit for me to expect an Answer to. For I have several Questions still to propound to you ; but I am ashamed of my own Thoughts in this Matter.

The Master. Be plain with me, and propose whatever is upon your Mind ; yea, be not ashamed even to appear ridiculous, so that by querying you may but become wiser.

The Scholar thanked his Master for this Liberty, and said : How far then are Heaven and Hell asunder ?

To whom he answered thus : As far as Day and Night ; or as far as Something and Nothing. They are in one another, and yet they are at the greatest Distance one from the other. Nay, the one of them is as nothing to the other ; and yet notwithstanding they cause Joy and Grief to one another. Heaven is throughout the whole World, and it is also without the World over all, even every where that is, or that can be but so much as imagined. It filleth all, it is within all, it is without all, it encompasseth all ; without Division, without Place ; working by a Divine Manifestation, and flowing forth universally, but not going in the least out of itself. For only in itself it worketh, and is revealed, being one, and undivided in all. It appeareth only through the Manifestation of God ; and never but in itself only : And in that Being which cometh into it, or in that wherein it is manifested ; there also it is that God is manifested. Because Heaven is nothing else but a Manifestation or Revelation of the Eternal One, wherein all the Working and Willing is in quiet Love.

So in like Manner Hell also is through the whole World, and dwelleth and worketh but in itself, and in that wherein the Foundation of Hell is manifested, namely, in *Self-*

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hood, and in the False Will. The visible World hath both in it; and there is no Place but Heaven and Hell may be found or revealed in it. Now Man as to his temporal Life, is only of the visible World; and therefore during the Time of this Life, he seeth not the spiritual World. For the outward World with its Substance, is a Cover to the spiritual World, even as the Body is to the Soul. But when the outward Man dyeth, then the spiritual World, as to the Soul, which hath now its Covering taken away, is manifested: And it is manifested either in the Eternal Light with the holy Angels, or in the Eternal Darknes, with the Devils.

The Scholar further queried: What is an Angel, or an human Soul, that they can be thus manifested either in God's Love or Anger, either in Light or Darknes?

To whom *Theophorus* answered: They come from one and the self-same Original; They are little Branches of the Divine Wisdom, of the Divine Will, sprung from the Divine Word, and made Objects of the Divine Love. They are out of the Ground of Eternity, whence Light and Darknes do spring: Darknes, which consisteth in the receiving of Self-Desire; and Light, which consisteth in willing the same Thing with God. For in the Conformity of the Will with God's Will, is Heaven; and wheresoever there is this Willing with God, there the Love of God is undoubtedly in the Working, and his Light will not fail to manifest itself. But in the Self-Attraction of the Soul's Desire, or in the Reception of Self into the Willing of any Spirit, angelical or human, the Will of God worketh difficultly, and is to that Soul or Spirit nought but Darknes; out of which, notwithstanding, the Light may be manifested. And this Darknes is the Hell of that Spirit wherein it is. For *Heaven and Hell* are nought else but a *Manifestation of the Divine Will either in Light or Darknes, according to the Properties of the Spiritual World.* *

*What the Body of Man is; and why the Soul is capable of receiving
Good and Evil.*

Scholar.

WHAT then is the Body of Man?

Master.

It is the visible World; an Image and Quintessence, or Compound of all that the World is; and the visible World is a Manifestation of the inward spiritual World, come out of the eternal Light, and out of the eternal Darknes, out of the spiritual Compaction or Connection; and it is also an Image or Figure of Eternity, whereby Eternity hath made itself visible; where Self-Will and resigned Will, *viz.* Evil and Good, work one with the other.

Such a Substance is the outward Man. For God created Man of the outward World, and breathed into him the inward spiritual World for a Soul and an intelligent Life; and therefore in the Things of the outward World Man can receive and work Evil and Good.

* From the Beginning of the Supersensual Life to the Reference of this Note, was found among the Papers of the late Editor, in the Hand Writing of the truly pious and learned Mr. *Larv*, who has so enlarged and elucidated it (as the Reader may see by comparing it with the Original) that probably he intended it for a separate Publication.

Of the Destruction of the World; of Man's Body, in and after the Resurrection; where Heaven and Hell shall be; of the Last Judgement; and wherefore the Strife in the Creature must be.

Scholar.

WHAT shall be after this World, when all Things perish and come to an End?

Master.

The material Substance only ceaseth; *viz.* the four Elements, the Sun, Moon, and Stars. And then the inward World will be wholly visible and manifest. But whatsoever hath been wrought by the Will or Spirit of Man in this World's Time, whether evil or good. I say, every such Work shall there separate itself in a spiritual Manner, either into the Eternal Light, or into the Eternal Darkness. For that which is born from each Will penetrateth and passeth again into that which is like itself. And there the Darkness is called Hell, and is an *eternal forgetting of all Good*; and the Light is called the Kingdom of God, and is an *eternal Joy* in and to the Saints, who continually glorify and praise God, for having delivered them from the Torment of Evil.

The Last Judgement is a kindling of the Fire both of God's Love and Anger, in which the Matter of every Substance perisheth, and each Fire shall attract into itself its own, that is, the Substance that is like itself: Thus God's Fire of Love will draw into it whatsoever is born in the Love of God, or Love-Principle, in which also it shall burn after the Manner of Love, and yield itself into that Substance. But the Torment will draw into itself what is wrought in the Anger of God in Darkness, and consume the false Substance; and then there will remain only the painful aching Will in its own proper Nature, Image, and Figure.

Scholar.

With what Matter and Form shall the human Body rise?

Master.

It is sown a natural gross and elementary Body, which in this Life-Time is like the outward Elements; yet in this gross Body there is a subtle Power and Virtue. As in the Earth also there is a subtle good Virtue, which is like the Sun, and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body is likewise derived. This good Virtue of the mortal Body shall come again and live for ever in a Kind of transparent chrystalline material Property, in spiritual Flesh and Blood; as shall return also the good Virtue of the Earth, for the Earth likewise shall become chrystalline, and the Divine Light shine in every Thing that hath a Being, Essence, or Substance. And as the gross Earth shall perish and never return, so also the gross Flesh of Man shall perish and not live for ever. But all Things must appear before the Judgement, and in the Judgement be separated by the Fire; yea, both the Earth, and also the Ashes of the human Body. For when God shall once move the spiritual World, every Spirit shall attract its spiritual Substance to itself. A good Spirit and Soul shall draw to itself its good Substance, and an evil one its evil Substance. But we must here understand by Substance, such a material Power and Virtue, the Essence of which is meer Virtue, like a material Tincture, (such a Thing as hath all Figures, Colours, and Vir-

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tues in it, and is at the same Time transparent,) the Grossness whereof is perished in all Things.

Scholar.

Shall we not rise again with our visible Bodies, and live in them for ever? *See the Forty Questions of the Soul, Quest. xxi. Ver. 12.*

Master.

When the visible World perisheth, then all that hath come out of it, and hath been external, shall perish with it. There shall remain of the World only the heavenly chrystalline Nature and Form, and of Man also only the spiritual Earth; for Man shall be then wholly like the spiritual World, which as yet is hidden.

Scholar.

Shall there be Husband and Wife, or Children or Kindred, in the heavenly Life, or shall one associate with another, as they do in this Life?

Master.

Why art thou so fleshly-minded? There will be neither Husband nor Wife, but all will be like the Angels of God, *viz.* masculine Virgins. There will be neither Son nor Daughter, Brother nor Sister, but all of one Stock and Kindred. For all are but one in Christ, as a Tree and its Branches are one, though distinct as Creatures; but God is All in All. Indeed, there will be spiritual Knowledge of what every one hath been, and done, but no possessing or enjoying, or Desire of possessing earthly Things, or enjoying fleshly Relations any more.

Scholar.

Shall they all have that Eternal Joy and Glorification alike?

Master.

The Scripture saith, *Such as the People is, such is their God.* And in another Place, *With the holy thou art holy, and with the perverse thou art perverse.* And St. Paul saith, *In the Resurrection one shall differ from another in Glory, as do the Sun, Moon, and Stars.* Therefore know, that the Blessed shall indeed all enjoy the Divine Working in and upon them; but their Virtue, and Illumination or Glory, shall be very different, according as they have been endued in this Life with different Measures and Degrees of Power and Virtue in their painful Working. For the painful Working of the Creature in this Life-time is the opening and begetting of Divine Power, by which that Power is made moveable and operative. Now those who have wrought with Christ in this Life-time, and not in the Lust of the Flesh, shall have great Power and transcendent Glorification in and upon them. But others, who have only expected, and relied upon, an imputed Satisfaction, and in the mean while have served their Belly-God, and yet at last have turned, and obtained Grace; those, I say, shall not attain to so high a Degree of Power and Illumination. So that there will be as great a Difference of Degrees between them, as is between the Sun, Moon, and Stars; or between the Flowers of the Field in their Varieties of Beauty, Power, and Virtue.

Scholar.

How shall the World be judged, and by whom?

Master.

Jesus Christ, that Word of God which became Man, shall by the Power of his Divine Stirring or Motion separate from himself all that belongeth not to him, and shall wholly manifest his Kingdom in the Place or Space where this World now is; for the separating Motion worketh all over the Universe, through all at onc.

Scholar.

Whither shall the Devils and all the Damned be thrown, when the Place of this World is become the Kingdom of Christ, and such as shall be glorified? Shall they be cast out of the Place of this World? Or shall Christ have, and manifest his Dominion, out of the Sphere or Place of this World?

Master.

Hell shall remain in the Place or Sphere of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in and to the Day. *The Light shall shine for ever in the Darknes, but the Darknes can never comprehend, or reach it.* And the Light is the Kingdom of Christ; but the Darknes is Hell, wherein the Devils and the Wicked dwell; and thus they shall be suppressed by the Kingdom of Christ, and made his Footstool, *viz.* a Reproach.

Scholar.

How shall all People and Nations be brought to Judgement?

Master.

The Eternal Word of God, out of which every spiritual creaturely Life hath proceeded, will move itself at that Hour, according to Love and Anger, in every Life which is come out of the Eternity, and will draw every Creature before the Judgement of Christ, to be sentenced by this Motion of the Word. The Life will then be manifested in all its Works, and every Soul shall see and feel its Judgement and Sentence in itself. For the Judgement is, indeed, immediately at the Departure of the Body, manifested in and to every Soul: And the last Judgement is but a Return of the spiritual Body, and a Separation of the World, when the Evil shall be separated from the Good, in the Substance of the World, and of the human Body, and every Thing enter into its eternal Receptacle. And thus is it a Manifestation of the Mytery of God in every Substance and Life.

Scholar.

How will the Sentence be pronounced?

Master.

Here consider the Words of Christ. He will say to those on his Right-hand, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me. I was sick, and ye visited me, in Prison, and ye came unto me.*

Then shall they answer him, saying, *Lord, when saw we thee hungry, thirsty, a Stranger, naked, sick, or in Prison, and ministered thus unto thee?*

Then shall the King answer and say unto them; *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.*

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And unto the Wicked on his Left-hand he will say, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye ministered not unto me.*

And they shall also answer him, and say, *When did we see thee thus, and ministered not unto thee?*

And he will answer them, *Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.*

And these shall depart into everlasting Punishment, but the Righteous into Life Eternal.

Scholar.

Loving Master, pray tell me why Christ saith, *What you have done to the least of these, you have done to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this so, as that he doth it to Christ himself!

Master.

Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to him, and giveth them his Flesh for Food, and his Blood for Drink; and thus possesseth the Ground of their Faith, according to the interior or inward Man. And a Christian is called a Branch of the Vine Christ, and a Christian, because Christ dwelleth spiritually in him; therefore whatsoever Good any shall do to such a Christian in his bodily Necessities, it is done to Christ himself, who dwelleth in him. For such a Christian is not his own, but is wholly resigned to Christ, and become his peculiar Possession, and consequently the good Deed is done to Christ *himself*. Therefore also, whosoever shall withhold their Help from such a needy Christian, and forbear to serve him in his Necessity, they thrust Christ away from themselves, and despise him in his Members. When a poor Person that belongeth thus to Christ, asketh any Thing of thee, and thou deniest it him in his Necessity, thou deniest it to Christ himself. And whatsoever Hurt any shall do to such a Christian, they do it to Christ himself. When any mock, scorn, revile, reject, or thrust away such a-one, they do all that to Christ; but he that receiveth him, giveth him Meat and Drink, or Apparel, and assisteth him in his Necessities, doth it likewise to Christ, and to a Fellow-Member of his own Body. Nay, he doth it to himself if be a Christian; for we are all one in Christ, as a Tree and its Branches are.

Scholar.

How then will those subsist in the Day of that fierce Judgement, who afflict and vex the poor and distressed, and deprive them of their very Sweat; necessitating and constraining them by Force to submit to their Wills, and trampling upon them as their Footstools, only that they themselves may live in Pomp and Power, and spend the Fruits of this poor People's Sweat and Labour in Voluptuousness, Pride, and Vanity?

Master.

Christ suffereth in the Persecution of his Members. Therefore all the Wrong that such hard Exactors do to the poor Wretches under their Control, is done to Christ himself; and falleth under his severe Sentence and Judgement: And besides that, they help the Devil to augment his Kingdom; for by such Oppression of the Poor they draw them off from Christ, and make them seek unlawful Ways to fill their Bellies. Nay, they work for, and with the Devil himself, doing the very same Thing which he doth; who, without Intermision, opposeth the Kingdom of Christ, which consisteth only in Love. All these Oppressors, if they do not turn with their whole Hearts to Christ, and minister

to, or serve, him, must go into Hell-Fire, which is fed and kept alive by nothing else but such meer Self, as that which they have exercised over the Poor here.

Scholar.

But how will it fare with those, and how will they be able to stand that severe Tryal, who in this Time do so fiercely contend about the Kingdom of Christ, and slander, revile, and persecute one another for their Religion, as they do?

Master.

All such have not yet known Christ; and they are but as a Type or Figure of Heaven and Hell, striving with each other for the Victory.

All rising, swelling Pride, which contendeth about Opinions, is an Image of Self. And whosoever hath not Faith and Humility, nor liveth in the Spirit of Christ, which is Love, is only armed with the Anger of God, and helpeth forward the Victory of the imaginary Self, that is, the Kingdom of Darkness, and the Anger of God. For at the Day of Judgement all Self shall be given to the Darkness, as shall also all the unprofitable Contentions of Men; in which they seek not after Love, but meerly after their imaginary Self, that they may exalt themselves by exalting and establishing their Opinions; stirring up Princes to Wars for the Sake of the fame, and by that Means occasioning the Desolation of whole Countries of People. All such Things belong to the Judgement, which will separate the false from the true; and then all Images or Opinions shall cease, and all the Children of God shall dwell for ever in the Love of Christ, and *that* in them.

All whosoever in this Time of Strife, namely, from the Fall to the Resurrection, are not zealous in the Spirit of Christ, and desirous to promote Peace and Love, but seek and strive for themselves only, are of the Devil, and belong to the Pit of Darkness, and must consequently be separated from Christ. For in Heaven all serve God their Creator in humble Love.

Scholar.

Wherefore then doth God suffer such Strife and Contention to be in this Time?

Master.

The Life itself standeth in Strife, that it may be made manifest, sensible, and palpable, and that the Wisdom may be made separable and known.

The Strife also constituteth the Eternal Joy of the Victory. For there will arise great Praise and Thanksgiving in the Saints from the experimental Sense and Knowledge that Christ in them hath overcome Darkness, and all the Self of Nature, and that they are at length totally delivered from the Strife; at which they shall rejoice eternally, when they shall know how the Wicked are recompenced. And therefore God suffereth all Souls to stand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkness, may be made manifest and known; and that every Life might cause and find its own Sentence in itself. For that which is now a Strife and Pain to the Saints in their wretched Warfare here, shall in the End be turned into great Joy to them; and that which hath been a Joy and Pleasure to ungodly Persons in this World, shall afterwards be turned into eternal Torment and Shame to them. Therefore the Joy of the Saints must arise to them out of Death, as the Light ariseth out of a Candle by the Destruction and Consumption of it in its Fire; that so the Life may be freed from the Painfulness of Nature, and possess another World.

And as the Light hath quite another Property than the Fire hath, for it giveth and yieldeth itself forth; whereas the Fire draweth in and consumeth itself; so the holy Life

Of the Supersensual Life.

of Meekness springeth forth through the Death of Self-Will, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itself forth again with the Feeling, through Death in great Joyfulness; that there might be an Eternal Delight in the Infinite Unity, and an Eternal Cause of Joy; and therefore that which was before Painfulness, must now be the Ground and Cause of this Motion or stirring to the Manifestation of all Things. And herein lyeth the Mystery of the hidden Wisdom of God.

Every one that asketh receiveth, every one that seeketh findeth; and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thank ye the Lord, for ye are now come to Mount Zion, to the City of the living God, to the heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church of the first born, who are written in Heaven.

And to God the Judge of all; and to the Spirits of just Men made perfect; and to Jesus the Mediator of the New Covenant.

And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.

Praise, Glory, and Thanksgiving; Honour, Wisdom and Power, be unto him that sitteth on the Throne, to our God, and the Lamb for ever and ever. Amen.

A

D I S C O U R S E

B E T W E E N

A SOUL HUNGRY AND THIRSTY

A F T E R

THE FOUNTAIN OF LIFE, THE SWEET LOVE OF JESUS CHRIST,

A N D

A SOUL ENLIGHTENED.

S H E W I N G

Which Way one Soul should seek after and comfort another, and bring it by Means of its *Knowledge* into the *Paths* of CHRIST'S *Pilgrimage*, and faithfully warn it of the *thorny Way* of the *World*, which leadeth the fallen Soul that *naturally* walketh therein, into the *Abyfs* or *Pit of Hell*.

Composed by a Soul that loveth all who are the *Children* of JESUS CHRIST
under the *Cross*.

D E S C R I P T I O N

CHAPTER

THE HISTORY AND CIVILIZATION

OF

THE UNITED STATES OF AMERICA

BY

WILLIAM F. STANTON

EDITED

BY

W. F. STANTON

AND

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1854

THE

WAY FROM DARKNESS

TO

TRUE ILLUMINATION.

HERE was a poor Soul that had wandered out of Paradise, and come into the Kingdom of this World; where the Devil met with it, and said to it,

“ Whither dost thou go, thou Soul that art half blind ?”

The Soul said,

I would see and speculate into the Creatures of the World, which the Creator hath made.

The Devil said,

How wilt thou see and speculate into them, when thou canst not know their Essence and Property? Thou wilt look upon their Outside only, as upon a graven Image, and canst not know them throughly.

The Soul said,

How may I come to know their Essence and Property?

The Devil said,

Thine Eyes would be opened to see them throughly, if thou didst but eat of *that* from whence the Creatures themselves are come to be *good* and *evil*. Thou wouldst then be as God himself is, and know what the Creature is.

The Soul said,

I am now a noble and holy Creature; but if I should do so, the Creator hath said, that I should die.

The Devil said,

No, thou shouldst not die at all; but thy Eyes would be opened, and thou wouldst be as God himself, and be Master of Good and Evil. Also, thou shouldst be mighty, powerful, and very great, as I am; all the Subtilty that is in the Creatures would be made known to thee.

The Soul said,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I listed.

The Devil said,

The whole Ground of that Knowledge lieth in thee. Do but turn thy Will and Desire from God or Goodness into Nature and the Creatures, and then there will arise in thee a Lust to taste; and so thou mayest eat of the *Tree of Knowledge of Good and Evil*, and by that Means come to know all Things.

The Soul said,

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power; and be of myself a Lord on Earth, and do what I will, as God himself doth.

The Devil said,

I am the Prince of this World; and if thou wouldst rule on Earth, thou must turn thy Lust towards my Image, or desire to be like me, that thou mayest get the Cunning, Wit, Reason, and Subtilty, that my Image hath.

Thus did the Devil present to the Soul the *Vulcan* in the *Mercury* (the Power that is in the fiery Root of the Creature) that is, the fiery Wheel of Essence or Substance, in the Form of a Serpent. Upon which,

The Soul said,

Behold, this is the Power which can do all Things.—What must I do to get it?

The Devil said,

Thou thyself art also such a fiery *Mercury*. If thou dost break thy Will off from God, and bring it into this Power and Skill, then thy hidden Ground will be manifested in thee, and thou mayest work in the same Manner. But thou must eat of that Fruit, wherein each of the four Elements in itself ruleth over the other, and is in Strife; the Heat striving against the Cold, and the Cold against the Heat; and so all the Properties of Nature work feelingly. And then thou wilt instantly be as the fiery Wheel is, and so bring all Things into thine own Power, and possess them as thine own.

The Soul did so, and what happened thereupon.

Now when the Soul broke its Will thus off from God, and brought it into the *Mercury*, or the fiery Will (which is the Root of Life and Power) there presently arose in it a Lust to eat of the *Tree of Knowledge of Good and Evil*; and the Soul did eat thereof. Which as soon as it had done, *Vulcan* (or the Artificer in the Fire) instantly kindled the fiery Wheel of its Substance, and thereupon all the Properties of Nature awoke in the Soul and exercised each its own Lust and Desire.

First arose the Lust of Pride; a Desire to be great, mighty, and powerful; to bring all Things under Subjection to it, and so to be Lord itself without Control; despising all Humility and Equality, as esteeming itself the only prudent, witty, and cunning One, and accounting every Thing Folly that is not according to its own Humour and Liking.

Secondly arose the Lust of Covetousness; a Desire of getting, which would draw all Things to itself, into its own Possession. For when the Lust of Pride had turned away the Will from God, then the Life of the Soul would not trust God any further, but would take Care for itself; and therefore brought its Desire into the Creatures, *viz.* into the Earth, Metals, Trees, and other Creatures. Thus the kindled fiery Life became hungry and covetous, when it had broken itself off from the Unity, Love, and Meek-

ness of God, and attracted to itself the four Elements and their Essence, and brought itself into the Condition of the Beasts; and so the Life became dark, empty, and wrathful; and the heavenly Virtues and Colours went out, like a Candle extinguished.

Thirdly, there awoke in this fiery Life the stinging thorny Lust of Envy; a hellish Poison, a Property which all Devils have, and a Torment which makes the Life a meer Enmity to God, and to all Creatures. Which Envy raged furiously in the Desire of Covetousness, as a venomous Sting doth in the Body. Envy cannot endure, but hateth and would hurt or destroy that which Covetousness cannot draw to itself, by which hellish Passion the noble Love of the Soul is smothered.

Fourthly, there awoke in this fiery Life a Torment like Fire, *viz.* Anger; which would murder and remove out of the Way all who would not be subject to Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifested in this Soul. Whereby it lost the fair Paradise of God and the Kingdom of Heaven, and became such a Worm as the fiery Serpent was, which the Devil presented to it in his own Image and Likeness. And so the Soul began to rule on Earth in a Bestial Manner, and did all Things according to the Will of the Devil; living in meer Pride, Covetousness, Envy, and Anger, having no longer any true Love towards God. But there arose in the Stead thereof an evil bestial Love of filthy Lechery, Wantonness, and Vanity, and there was no Purity left in the Heart; for the Soul had forsaken Paradise, and taken the Earth into its Possession. Its Mind was wholly bent upon cunning Knowledge, Subtilty, and getting together a Multitude of earthly Things. No Righteousness nor Virtue remained in it at all; but whatsoever Evil and Wrong it committed, it covered all cunningly and subtilly under the Cloak of its Power and Authority by Law, and called it by the Name of Right and Justice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it captive in his Essence, and set Joy and Pleasure before it therein, saying thus to it: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful still. Display thy Knowledge, Wit, and Subtilty, that every one may fear thee, and stand in Awe of thee, and that thou mayest be respected, and get a great Name in the World.

The Soul did so.

The Soul did as the Devil counselled it, and yet knew not that its Counsellor was the Devil; but thought it was guided by its own Knowledge, Wit, and Understanding, and that it did very well and right all the while.

Jesus Christ met with the Soul.

The Soul going on in this Course of Life, our dear and loving Lord Jesus Christ, who was come into this World with the Love and Wrath of God, to destroy the Works of the Devil, and to execute Judgement upon all ungodly Deeds, on a Time met with it, and spake by a strong Power, *viz.* by his Passion and Death into it, and destroyed the Works of the Devil in it, and discovered to it the Way to his Grace, and shone upon it with his Mercy, calling it to return and repent; and promising that he would then deliver it from that monstrous deformed Shape or Image which it had gotten, and bring it into Paradise again.

*The Way from Darknes to True Illumination.**How Christ wrought in the Soul.*

Now when the Spark of the Love of God, or the Divine Light, was accordingly manifested in the Soul, it presently saw itself with its Will and Works to be in Hell, in the Wrath of God, and found that it was a mishapen ugly Monster in the Divine Presence and the Kingdom of Heaven; at which it was so affrighted, that it fell into the greatest Anguish possible, for the Judgement of God was manifested in it.

What Christ said.

Upon this the Lord Christ spake into it with the Voice of his Grace, and said, *Repent and forsake Vanity, and thou shalt attain my Grace.*

What the Soul said.

Then the Soul in its ugly mishapen Image, with the defiled Coat of Vanity, went before God, and entreated for Grace and the Pardon of its Sins, and came to be strongly perswaded in itself, that the Satisfaction and Atonement of our Lord Jesus Christ did belong to it. But the evil Properties of the Serpent, formed in the Astral Spirit, or Reason of the outward Man, would not suffer the Will of the Soul to come before God; but brought their Lusts and Inclinations therinto. For those evil Properties would not die to their own Lusts, nor leave the World, for they were come out of the World, and therefore they feared the Reproach of it, in case they should forsake their worldly Honour and Glory.

But the poor Soul turned its Countenance towards God, and desired Grace from him, even that he would bestow his Love upon it.

The Devil came to it again.

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to it, and thrust the Inclinations of the earthly Properties into its Prayers, and disturbed its good Thoughts and Desires which pressed forward towards God, and drew them back again to earthly Things that they might have no Access to him.

The Soul sighed.

The central Will of the Soul indeed sighed after God, but the Thoughts arising in the Mind, that it should penetrate into him, were distracted, scattered, and destroyed, so that they could not reach the Power of God. At which the poor Soul was still more affrighted, and began to pray more earnestly. But the Devil with his Desire took hold of the Mercurial kindled fiery Wheel of Life, and awakened the evil Properties, so that evil or false Inclinations arose in the Soul, and went into that Thing, wherein they had taken most Pleasure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore used all its Endeavours; but its Thoughts continually fled away from God into earthly Things, and would not go to him.

Upon this the Soul sighed and bewailed itself to God; but was as if it were quite forsaken by him, and cast out from his Presence. It could not get so much as one Look of Grace, but was in meer Anguish, Fear and Terrour, and dreaded every Moment that the Wrath and severe Judgement of God would be manifested in it, and that the Devil would take hold of it and have it. And thereupon fell into such great Heaviness and Sorrow, that it became weary of all the temporal Things, which before were its chief Joy and Happiness.

The earthly natural Will indeed desired those Things still, but the Soul would willingly leave them altogether, and desired to die to all temporal Lust and Joy whatsoever, and longed only after its first native Country, from whence it originally came. But found itself to be far from thence, in great Distress and Want, and knew not what to do, yet resolved to enter into itself, and try to pray more earnestly.

The Devil's Opposition.

But the Devil opposed it, and with-held it so that it could not bring itself into any greater Fervency of Repentance.

He awakened the earthly Lusts in its Heart, that they might still keep their evil Nature and false Right therein, and set them at Variance with the new-born Will and Desire of the Soul. For they would not die to their own Will and Light, but would still maintain their temporal Pleasures, and so kept the poor Soul captive in their evil Desires, that it could not stir, though it sighed and longed never so much after the Grace of God. For whensoever it prayed, or offered to press forward towards God, then the Lusts of the Flesh swallowed up the Rays and Ejaculations that went forth from it, and brought them away from God into earthly Thoughts, that it might not partake of Divine Strength. Which caused the poor Soul to think itself forsaken of God, not knowing that he was so near it, and did thus attract it. Also the Devil got Access to it, and entered into the fiery Mercury, or fiery Wheel of its Life, and mingled his Desires with the earthly Lusts of the Flesh, and tempted the poor Soul; saying to it in the earthly Thoughts, *Why dost thou pray? Dost thou think that God knoweth thee or regardeth thee? Consider but what Thoughts thou hast in his Presence; are they not altogether evil? Thou hast no Faith or Belief in God at all; how then should he hear thee? He heareth thee not, leave off; why wilt thou needlessly torment and vex thyself? Thou hast Time enough to repent at Leisure. Wilt thou be mad? Do but look upon the World, I pray thee, a little; doth it not live in Jollity and Mirth? yet it will be saved well enough for all that. Hath not Christ paid the Ransom and satisfied for all Men? Thou needest only persuade and comfort thyself that it is done for thee, and then thou shalt be saved. Thou canst not possibly in this World come to any Feeling of God; therefore leave off, and take Care for thy Body, and look after temporal Glory? What dost thou suppose will become of thee, if thou turn to be so stupid and melancholy? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly; and so thou wilt spend thy Days in meer Sorrow and Heaviness, which is pleasing neither to God nor Nature. I pray thee, look upon the Beauty of the World; for God hath created and placed thee in it, to be a Lord over all Creatures, and to rule them. Gather Store of temporal Goods beforehand, that thou mayest not be beholden to the World, or stand in Need hereafter. And when Old Age cometh, or that thou growest near thy End, then prepare thyself for Repentance. God will save thee, and receive thee into the heavenly Mansions then. There is no Need of such ado in vexing, bewailing, and stirring up thyself, as thou makest.*

The Condition of the Soul.

In these and the like Thoughts the Soul was ensnared by the Devil, and brought into the Lusts of the Flesh, and earthly Desires; and so bound as it were with Fetters and strong Chains, that it did not know what to do. It looked back a little into the World and the Pleasures thereof, but still felt in itself a Hunger after Divine Grace, and would always rather enter into Repentance, and Favour with God. For the Hand of God had touched and bruised it, and therefore it could rest no where; but always sighed in itself after Sorrow for the Sins it had committed, and would fain be rid of them. Yet could not get true Repentance, or even the Knowledge of Sin, though it had a mighty Hunger and longing Desire after such penitential Sorrow.

The Way from Darkness to True Illumination.

The Soul being thus heavy and sad, and finding no Remedy or Rest, began to cast about where it might find a fit Place to perform true Repentance in, where it might be free from Business, Cares, and the Hinderances of the World; and also by what Means it might win the Favour of God. And at length purposed to betake itself to some private solitary Place, and give over all worldly Employments and temporal Things; and hoped, that by being bountiful and pitiful to the Poor, it should obtain God's Mercy. Thus did it devise all Kinds of Ways to get Rest, and gain the Love, Favour, and Grace of God again. But all would not do; for its worldly Business still followed it in the Lusts of the Flesh, and it was ensnared in the Net of the Devil now, as well as before, and could not attain Rest. And though for a little while it was somewhat cheared with earthly Things, yet presently it fell to be as sad and heavy again, as it was before. The Truth was, it felt the awakened Wrath of God in itself, but knew not how that came to pass, nor what it ailed. For many Times great Trouble and Terror fell upon it, which made it comfortless, sick, and faint with very Fear; so mightily did the first bruising it with the Ray or Influence of the Stirring of Grace work upon it. And yet it knew not that Christ was in the Wrath and severe Justice of God, and fought therein with Satan that Spirit of Error, which was incorporated in Soul and Body; nor understood that the Hunger and Desire to turn and repent came from Christ himself, by which it was drawn in this Manner; neither did it know what hindered that it could not yet attain to Divine Feeling. It knew not that itself was a Monster, and did bear the Image of the Serpent, in which the Devil had such Power and Access to it, and had confounded all its good Desires, Thoughts, and Motions, and brought them away from God and Goodness; concerning which Christ himself said, *The Devil snatcheth the Word out of their Hearts, lest they should believe and be saved.*

An enlightened and regenerate Soul met the distressed Soul.

By the Providence of God, an enlightened and regenerate Soul met this poor afflicted and distressed Soul, and said,

What ailest thou, thou distressed Soul, that thou art so restless and troubled?

The distressed Soul answered,

The Creator hath hid his Countenance from me, so that I cannot come to his Rest; therefore I am thus troubled, and know not what I shall do to get his Loving-kindness again. For great Cliffs and Rocks lie in my Way to his Grace, so that I cannot come to him. Though I sigh and long after him never so much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength.

The enlightened Soul said,

Thou bearest the monstrous Shape of the Devil, and art clothed therewith; in which, being his own Property or Principle, he hath Access or Power of Enterance into thee, and thereby keepeth thy Will from penetrating into God. For if thy Will might penetrate into God, it would be anointed with the highest Power and Strength of God, in the Resurrection of our Lord Jesus Christ; and that Unction would break in Pieces the Monster which thou carriest about thee; and thy first Image of Paradise would revive in the Centre; which would destroy the Devil's Power therein, and thou wouldst become an Angel again. And because the Devil envieth thee this Happiness, he holdeth thee captive in his Desire in the Lusts of the Flesh; from which if thou art not delivered, thou wilt be separated from God, and canst never enter into our Society.

The diſtreſſed Soul terrified.

At this Speech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one Word more. When it found that it ſtood in the Form and Condition of the Serpent, which ſeparated it from God; and that the Devil was ſo nigh it in that Condition, who injected evil Thoughts into the Will of the Soul, and had ſo much Power over it thereby, that it was near Damnation, and ſticking faſt in the Abyſs or bottomleſs Pit of Hell, in the Anger of God; it would have even deſpaired of Divine Mercy; but that the Power, Virtue, and Strength of the firſt Stirring of the Grace of God, which had before bruised the Soul, upheld and preſerved it from total Deſpair. But ſtill it wretched in itſelf between Hope and Doubt; whatſoever Hope built up, that Doubt threw down again. And thus was it agitated with ſuch continual Diſquiet, that at laſt the World and all the Glory thereof became loathſome to it, neither would it enjoy worldly Pleaſures any more; and yet for all this, could it not come to Reſt.

The enlightened Soul came again, and ſpoke to the troubled Soul

On a Time the enlightened Soul came again to this Soul, and finding it ſtill in ſo great Trouble, Anguiſh, and Grief of Mind, ſaid to it,

What doſt thou? Wilt thou deſtroy thyſelf in thy Anguiſh and Sorrow? Why doſt torment thyſelf in thy own Power and Will, who art but a Worm, ſeeing thy Torment increaſeth thereby more and more? Yea, if thou ſhouldeſt ſink thyſelf down to the Bottom of the Sea, or couldſt fly to the uttermoſt Coaſts of the Morning, or raiſe thyſelf above the Stars, yet thou wouldſt not be releaſed. For the more thou grieveſt, tormenteſt, and troubleſt thyſelf, the more painful thy Nature will be; and yet thou wilt not be able to come to Reſt. For thy Power is quite loſt; and as a dry Stick burnt to a Coal cannot grow green and ſpring a freſh by its own Power, nor get Sap to flouriſh again with other Trees and Plants; ſo neither canſt thou reach the Place of God by thy own Power and Strength, and transform thyſelf into that Angelical Image which thou hadſt at firſt. For in Reſpect to God thou art withered and dry, like a dead Plant that hath loſt its Sap and Strength, and ſo art become a dry tormenting Hunger. Thy Properties are like Heat and Cold, which continually ſtrive one againſt the other; and can never unite.

The diſtreſſed Soul ſaid,

What then ſhall I do to bud forth again, and recover the firſt Life, wherein I was at Reſt before I became an Image?

The enlightened Soul ſaid,

Thou ſhalt do nothing at all but forſake thy own Will, *viz.* that which thou calleſt *I*, or *thyſelf*. By which Means all thy evil Properties will grow weak, faint, and ready to die; and then thou wilt ſink down again into that One Thing, from which thou art originally ſprung. For now thou lieſt captive in the Creatures; but if thy Will forſaketh them, the Creatures, with their evil Inclinations, will die in thee, which at preſent ſtay and hinder thee, that thou canſt not come to God. But if thou takeſt this Courſe, thy God will meet thee with his infinite Love, which he hath manifeſted in Chriſt Jeſus in the Humanity, or human Nature. And that will impart Sap, Life, and Vigour to thee; whereby thou mayeſt bud, ſpring, flouriſh again, and rejoice in the Living God, as a Branch growing on his true Vine. And ſo thou wilt at length recover the Image of God, and be delivered from the Image or Condition of the Serpent: Then ſhalt thou come to be my Brother, and have Fellowſhip with the Angels.

The Way from Darknes to True Illumination.

The poor Soul said,

How can I forsake my Will, so that the Creatures which lodge therein may die, seeing I must be in the World, and also have Need of it as long as I live?

The enlightened Soul said,

Now thou hast worldly Power and Riches, which thou possessest as thy own, to do what thou wilt with, and regardest not how thou gettest or usest the same; employing them in the Service and Indulgence of thy carnal and vain Desires. Nay, though thou feelest the poor and needy Wretch, who wanteth thy Help, and is thy Brother, yet thou helpest him not, but layest heavy Burdens upon him, by requiring more of him than his Abilities will bear, or his Necessities afford; and oppressest him, by forcing him to spend his Labour and Sweat for thee, and the Gratification of thy voluptuous Will. Thou art moreover proud, and insultest over him, and behavest roughly and sternly to him, exalting thyself above him, and making small Account of him in Respect of thyself. Then that poor oppressed Brother of thine cometh, and complaineth with Sighs towards God, that he cannot reap the Benefit of his Labour and Pains, but is forced by thee to live in Misery. By which Sighings and Groanings of his he raiseth up the Wrath of God in thee; which maketh thy Flame and Unquietness still the greater. These are the Creatures which thou art in Love with, and hast broken thyself off from God for their Sakes, and brought thy Love into them, or them into thy Love, so that they live therein. Thou nourishest and keepest them by continually receiving them into thy Desire, for they live in and by thy receiving them into thy Mind; because thou thereby bringest the Lust of thy Life into them. They are but unclean, filthy, and evil Births, and Issues of the Bestial Nature, which yet, by thy receiving them in thy Lust or Desire, have gotten an Image, and formed themselves in thee. And that Image is a Beast with four Heads: First, *Pride*. Secondly, *Covetousness*. Thirdly, *Envy*. Fourthly, *Anger*. And in these four Properties the Foundation of Hell consisteth, which thou carriest in thee and about thee. It is imprinted and engraven in thee, and thou art wholly taken Captive thereby. For these Properties live in thy natural Life; and thereby thou art severed from God, neither canst thou ever come to him, unless thou so forsake these evil Creatures that they may die in thee.

But since thou desirest me to tell thee how to forsake thy own perverse creaturely Will, that the Creatures might die, and that yet thou mightest live with them in the World. I must assure thee that there is but one Way to do it, which is *narrow* and *straight*, and will be very hard and irksome to thee at the Beginning, but afterwards thou wilt walk in it chearfully.

Thou must seriously consider, that in the Course of this worldly Life thou walkest in the Anger of God and in the Foundation of Hell; and that this is not thy true native Country; but that a Christian should, and must live in Christ, and in his Walking truly follow him; and that he cannot be a Christian, unless the Spirit and Power of Christ so live in him, that he becometh wholly subject to it. Now seeing the Kingdom of Christ is not of this World, but in Heaven, therefore thou must always be in a continual Ascension towards Heaven, if thou wilt follow Christ; though thy Body must dwell among the Creatures and use them.

The narrow Way to which perpetual Ascension into Heaven and Imitation of Christ is this: Thou must despair of all thy own Power and Strength, for in and by thy own Power thou canst not reach the Gates of God; and firmly purpose and resolve wholly to give thyself up to the Mercy of God, and to sink down with thy whole Mind and Reason into the Passion and Death of our Lord Jesus Christ, always desiring to persevere in the

same, and to die from all thy Creatures therein. Also thou must resolve to watch and guard thy Mind, Thoughts, and Inclinations that they admit no Evil into them, neither must thou suffer thyself to be held fast by temporal Honour or Profit. Thou must resolve likewise to put away from thee all Unrighteousness, and whatsoever else may hinder the Freedom of thy Motion and Progress. Thy Will must be wholly pure, and fixed in a firm Resolution never to return to its old Idols any more, but that thou wilt that very Instant leave them, and separate thy Mind from them, and enter into the sincere Way of Truth and Righteousness, according to the plain and full Doctrine of Christ. And as thou dost thus purpose to forsake the Enemies of thine own inward Nature, so thou must also forgive all thy outward Enemies, and resolve to meet them with thy Love; that there may be left no Creature, Person, or Thing at all able to take hold of thy Will and captivate it; but that it may be sincere, and purged from all Creatures. Nay further; if it should be required, thou must be willing and ready to forsake all thy temporal Honour and Profit for Christ's Sake, and regard nothing that is earthly so as to set thy Heart and Affections upon it; but esteem thyself in whatsoever State, Degree, and Condition thou art, as to worldly Rank or Riches, to be but a Servant of God and of thy Fellow-Christians; or as a Steward in the Office wherein thy Lord hath placed thee. All Arrogance and Self-Exaltation must be humbled, brought low, and so annihilated that nothing of thine own or of any other Creature may stay in thy Will to bring thy Thoughts or Imagination to be set upon it.

Thou must also firmly impress it on thy Mind, that thou shalt certainly partake of the promised Grace in the Merit of Jesus Christ, *viz.* of his outflowing Love, which indeed is already in thee, and which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou shalt have Victory over the Devil. Not as if thou couldst *will* or *do* any Thing in thine own Strength, but only enter into the Suffering and Resurrection of Jesus Christ, and take them to thyself, and with them assault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures. Thou must resolve to enter into this Way this very Hour, and never to depart from it, but willingly to submit thyself to God in all thy Endeavours and Doings, that he may do with thee what he pleaseth.

When thy Will is thus prepared and resolved, it hath then broken through its own Creatures, and is sincere in the Presence of God, and clothed with the Merits of Jesus Christ. It may then freely go to the Father with the Prodigal Son, and fall down in his Presence and pour forth its Prayers; and putting forth all its Strength in this Divine Work, confess its Sins and Disobedience; and how far it hath departed from God. This must be done not with bare Words, but with all its Strength, which indeed amounteth only to a strong Purpose and Resolution; for the Soul of itself hath no Strength or Power to effect any good Work.

Now when thou art thus ready, and that thy heavenly Father shall see thy coming and returning to him in such Repentance and Humility, he will inwardly speak to thee, and say in thee, *Behold, this is my Son which I had lost, he was dead and is alive again.* And he will come to meet thee in thy Mind with the Grace and Love of Jesus Christ, and embrace thee with the Beams of his Love, and kiss thee with his Spirit and Strength; and then thou shalt receive Grace to pour out thy Confession before him, and to pray powerfully. This indeed is the right Place where thou must wrestle in the Light of his Countenance. And if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great Wonders. For thou shalt find Christ in thee assaulting Hell, and crushing thy Beasts in Pieces, and that a great Tumult and Misery will arise in thee; also thy secret undiscovered Sins will then first awake, and labour to separate thee from God, and to keep thee back. Thus shalt thou truly find and feel how Death and Life fight.

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one againſt the other, and ſhalt underſtand by what paſſeth within thyſelf, what Heaven and Hell are. At all which be not moved, but ſtand firm and ſhrink not; for at length all thy Creatures will grow faint, weak, and ready to die; and then thy Will ſhall wax ſtronger, and be able to ſubdue and keep down the evil Inclinations. So ſhall thy Will and Mind aſcend into Heaven every Day, and thy Creatures gradually die away. Thou wilt get a Mind wholly new, and begin to be a new Creature, and getting rid of the Beſtial Deformity, recover the Divine Image. Thus ſhalt thou be delivered from thy preſent Anguiſh, and return to thy original Reſt.

The poor Soul's Practice.

Then the poor Soul began to practiſe this Courſe with ſuch Earneſtneſs, that it conceived it ſhould get the Victory preſently; but it found that the Gates of Heaven were ſhut againſt it in its own Strength and Power, and it was as it were, rejected and forſaken by God, and received not ſo much as one Look or Glimpſe of Grace from him. Upon which it ſaid to itſelf, *Surely thou haſt not ſincerely ſubmitted thyſelf to God. Deſire nothing at all of him, but only ſubmit thyſelf to his Judgement and Condemnation, that he may kill thy evil Inclinations. Sink down into him beyond the Limits of Nature and Creature, and ſubmit thyſelf to him, that he may do with thee what he will, for thou art not worthy to ſpeak to him.* Accordingly the Soul took a Reſolution to ſink down, and to forſake its own Will; and when it had done ſo, there fell upon it preſently the greateſt Repentance that could be for the Sins it had committed; and it bewailed bitterly its ugly Shape, and was truly and deeply ſorry that the evil Creatures did dwell in it. And becauſe of its Sorrow it could not ſpeak one Word more in the Preſence of God, but in its Repentance did conſider the bitter Paſſion and Death of Jeſus Chriſt, *viz.* what great Anguiſh and Torment he had ſuffered for its Sake, in order to deliver it out of its Anguiſh, and change it into the Image of God. In which Conſideration it wholly funk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful to its Redeemer, nor once conſidered the great Love he had ſhewn to it, but had idly ſpent its Time, and not at all regarded how it might come to partake of his purchaſed and proffered Grace; but inſtead thereof had formed in itſelf the Images and Figures of earthly Things, with the vain Luſts and Pleaſures of the World. Whereby it had gotten ſuch Beſtial Inclinations, that now it muſt lie Captive in great Miſery, and for very Shame dared not lift up its Eyes to God, who hid the Light of his Countenance from it, and would not ſo much as look upon it. And as it was thus ſighing and crying, it was drawn into the Abyſs or Pit of Horror, and laid it as it were at the Gates of Hell, there to periſh. Upon which the poor troubled Soul was, as it were, bereft of Senſe, and wholly forſaken, ſo that it in a Manner forgot all its Doings, and would willingly yield itſelf to Death, and ceaſe to be a Creature. Accordingly it did yield itſelf to Death, and deſired nothing elſe but to die and periſh in the Death of its Redeemer Jeſus Chriſt, who had ſuffered ſuch Torments and Death for its Sake. And in this periſhing it began to ſigh and pray in itſelf very inwardly to the Divine Goodneſs, and to ſink down into the meer Mercy of God.

Upon this there ſuddenly appeared unto it the amiable Countenance of the Love of God, which penetrated through it as a great Light, and made it exceedingly joyful. It then began to pray aright, and to thank the Moſt High for ſuch Grace, and to rejoice abundantly, that it was delivered from the Death and Anguiſh of Hell. Now it taſted of the Sweetneſs of God, and of his promiſed Truth; and now all the evil Spirits which had harraſſed it before, and kept it back from the Grace, Love, and inward Preſence of God, were forced to depart from it. The *Wedding of the Lamb* was now kept and ſolemnized, that is, the Noble *Sophia* eſpouſed or betrothed herſelf to the Soul;

and the *Seal-Ring* of Christ's Victory was impressed into its Essence, and it was received to be a Child and Heir of God again.

When this was done, the Soul became very joyful, and began to work in this new Power, and to celebrate with Praise the Wonders of God, and thought thenceforth to walk continually in the same Light, Strength, and Joy. But it was soon assaulted; from *without*, by the Shame and Reproach of the World, and from *within*, by great Temptation, so that it began to doubt whether its Ground was truly from God, and whether it had really partaken of his Grace. For the Accuser Satan went to it, and would fain lead it out of this Course, and make it doubtful whether it was the true Way; whispering thus to it inwardly, *This happy Change in thy Spirit is not from God, but only from thine own Imagination.* Also the Divine Light retired in the Soul, and shone but in the inward Ground, as Fire raked up in Embers, so that Reason was perplexed, and thought itself forsaken, and the Soul knew not what had happened to itself, nor whether it had really and truly tasted of the heavenly Gift or not. Yet it could not leave off struggling; for the burning Fire of Love was sown in it, which had raised in it a vehement and continual Hunger and Thirst after the Divine Sweetness. So at length it began to pray aright, and to humble itself in the Presence of God, and to examine and try its evil Inclinations and Thoughts, and to put them away. By which Means the Will of Reason was broken, and the evil Inclinations inherent in it were killed, and extirpated more and more. This Process was very severe and painful to the Nature of the Body, for it made it faint and weak, as if it had been very sick; and yet it was no natural Sickness that it had, but only the Melancholy of its earthly Nature, feeling and lamenting the Destruction of its evil Lusts.

Now when the earthly Reason found itself thus forsaken, and the poor Soul saw that it was despised outwardly, and derided by the World, because it would walk no longer in the Way of Wickedness and Vanity; and also that it was inwardly assaulted by the Accuser Satan, who mocked it, and continually set before it the Beauty, Riches, and Glory of the World, and called it a Fool for not embracing them; it began to think and say thus within itself: *O eternal God! What shall I now do to come to Rest?*

The enlightened Soul met it again, and spoke to it.

While it was in this Consideration, the Enlightened Soul met with it again, and said, What ailest thou, my Brother, that thou art so heavy and sad?

The distressed Soul said,

I have followed thy Counsel, and thereby attained a Ray, or Emanation of the Divine Sweetness, but it is gone from me again, and I am now deserted. Moreover I have outwardly very great Tryals and Afflictions in the World; for all my good Friends forsake and scorn me; and am also inwardly assaulted with Anguish, and Doubt, and know not what to do.

The enlightened Soul said,

Now I like thee very well; for now our beloved Lord Jesus Christ is performing that Pilgrimage or Process on Earth with thee and in thee, which he did himself when he was in this World, who was continually reviled, despised, and evil spoken of, and had nothing of his own in it; and now thou bearest his Mark or Badge. But do not wonder at it, or think it strange; for it must be so, in order that thou mayest be tryed, refined, and purified. In this Anguish and Distress thou wilt necessarily hunger and cry after Deliverance; and by such Hunger and Prayer thou wilt attract Grace to thee both from within and from without. For thou must grow from above and from beneath to be the

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Image of God again. Just as a young Plant is agitated by the Wind, and must stand its Ground in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that Agitation, and must endure many a Tempest, and undergo much Danger before it can come to be a Tree, and bring forth-Fruit. For through that Agitation the Virtue of the Sun moveth in the Plant, whereby its wild Properties come to be penetrated and tinctured with the Solar Virtue, and grow thereby.

And this is the Time wherein thou must play the Part of a valiant Soldier in the Spirit of Christ, and co-operate thyself therewith. For now the Eternal Father by his fiery Power begetteth his Son in thee, who changeth the Fire of the Father, namely, the first Principle, or wrathful Property of the Soul, into the Flame of Love, so that out of Fire and Light, (*viz.* Wrath and Love), there cometh to be one Essence, Being, or Substance, which is the true Temple of God. And now thou shalt bud forth out of the Vine Christ, in the Vineyard of God, and bring forth Fruit in thy Life, and by assisting and instructing others, shew forth thy Love in Abundance, as a good Tree. For Paradise must thus spring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee. Therefore be not dismayed at the Temptations of the Devil, who seeketh and striveth for the Kingdom which he once had in thee; but, having now lost it, must be confounded, and depart from thee. And he covereth thee outwardly with the Shame and Reproach of the World, that his own Shame may not be known, and that thou mayest be hidden to the World. For with thy New Birth or regenerated Nature thou art in the Divine Harmony in Heaven. Be patient therefore, and wait upon the Lord; and whatsoever shall befall thee, take it all from his Hands, as intended by him for thy highest Good. And so the enlightened Soul departed from it.

The distressed Soul's Course.

The distressed Soul began its Course now under the patient Suffering of Christ, and depending solely upon the Strength and Power of God in it, entered into Hope. Thenceforth it grew stronger every Day, and its evil Inclinations died more and more in it. So that it arrived at length to a high State or Degree of Grace; and the Gates of the Divine Revelation, and the Kingdom of Heaven, were opened to, and manifested in it.

And thus the Soul through Repentance, Faith, and Prayer, returned to its original and true Rest, and became a right and beloved Child of God again; to which may he of his infinite Mercy help us all. *Amen.*

A
T R E A T I S E
O F
THE FOUR COMPLEXIONS.

OR,
A CONSOLATORY INSTRUCTION
FOR
A SAD AND ASSAULTED HEART,
IN
THE TIME OF TEMPTATION.

SHEWING

Whence SADNESS *naturally* arifeth, and how the ASSAULTING happeneth.


The Whole confirmed by feveral PERTINENT and COMFORTABLE TEXTS;

There hath no Temptation taken you, but such as is common to Man : But God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the Temptation also make a Way to escape, that ye may be able to bear it. 1 Cor. x. 13.

Blessed is the Man that endureth Temptation ; for when he is tryed he shall receive the Crown of Life, which the Lord hath promised to them that love him. James i. 12.

T O T H E

R E A D E R.


 HIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For it may continue on a Man many Years, as *J. B.* saith in *The Book of Repentance*, if he doth not earnestly and speedily put on the Armour of Christ. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion*. Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of Spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection, during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the spiritual Understanding of the Author.*

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Cause of Spiritual Trouble, Sadness, and Fear. Also, what such Perturbations, Anxiety, and Fear are, and whence they arise.

1.  ALL Sorrow, Anguish and Fear concerning Spiritual Things, whereby a Man is dejected and terrified in himself, proceedeth from the Soul. For the outward Spirit, which hath its Original from the Constellations and Elements, is not thus disturbed and perplexed; because it liveth in its own Mother, from which it had its Birth.

2. But the poor Soul is, through the heavy Fall of *Adam*, entered into a strange Inn or Lodging, namely, into the Spirit of this World, which is not its proper Home. Whereby that originally fair Creature is obscured and defaced, and also held Captive therein, as in a dark Prison or Dungeon.

3. Now this strange Inn, the Spirit of this World, hath four Chambers, wherein the noble Jewel, the Soul, is confined. Of which four there is but one principally manifested in every individual Man, and predominant in his Life. Just as it is with the four Elements, which every Man also hath in himself, and is indeed himself a Compound thereof; all of him, except his Soul, which is not of that elementary Substance, though imprisoned and held captive in it.

4. These four Chambers, or Complexions, as they are commonly termed, of the Soul are

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the* CHOLERICK.

5. The *Choleric* Complexion is of the Fire's Property. It produceth violent Anger, stout Courage, aspiring Pride, strong Self-Confidence, and Disregard of all Men.

6. This Form or Complexion, as to the outward World, appeareth in a fiery Light. It longeth and laboureth after the Power of the Sun, and would always be Lord and Master.

II. *Of the SANGUINE.*

7. The *Sanguine*, which hath its Nature according to the Element of Air, is subtle, friendly, chearful, but not of a firm and resolute Mind. It is fickle, easily moved from one Thing to another, and readily receiveth into its Essence the Property, and Bent or Inclination of the Stars. It is naturally chaste, modest, and pure, and capable of reaching, and becoming Master of great Mysteries, in and through its searching Skill and Knowledge.

III. *Of the PHEGMATICK.*

8. The *Phegmatick Complexion*, taketh, after the Nature of its correspondent Element in the outward World, the Water. It is apt to be heavy, gross, soft, and yielding. It giveth a weak and effeminate Mind: An Apprehension rather dull, but retentive of what it hath once attained. Knowledge must be brought into it by much Teaching and Inculcation from without. For it does not find it in its own Root. It generally lets all Trouble slide off and pass by, and cumbereth not itself with many Cares. It hath a Glimpse of the Light; and as to its Temper, is neither sad nor merry, but rather even and indifferent.

IV. *Of the MELANCHOLY.*

9. The *Melancholy Complexion* partaketh of the Property of the Earth, and is as the Earth is, cold, hard, dark and hungry after Light. Moreover, it standeth in continual Fear of the Anger of God.

10. For the Earth and Stones are on the Outside of the Eternal Essentiality. They are Substances compacted through the kindled Desire in the *Fiat*, both according to the Anger's Property, and also according to the Love-Property. There is both Good and Evil in the Compaction thereof.

11. But the Good and Evil stand in perpetual Contrariety to each other. For which Reason the Good would always fly from the Evil, as is to be seen in Metals; wherein the Tincture is good, but the total Mass or earthly Body is evil and wrathful. There would the Tincture of the Metal always fly from the earthly Part, and uncentre itself from it; especially when the evil Constellation or starry Influence stirreth it. This is the Cause and Ground of the Growth of Metals. For the Tincture driveth their Desire forth from itself, and it desireth to fly away from it, but getteth in and by its Desire such a Corporeity or Substance as the Spirit or Desire itself is. And hence proceedeth the Metallick Body.

12. The *Melancholy Nature* is dark and dry. It yields little Substantiality or Corporeity in itself; but corrodes and consumes itself inwardly in its own Being, and abides always in the House of Sorrow and Sadness. Even when the Sun shines into it, yet it is sad in itself. It receiveth indeed some Light and Refreshment from the Sun's Lustre and Influence, but in the Dark it is ever in Fear and Terrour of God's Judgement.

13. Now if any one of these Complexions hath the Predominance in a Man, so that it is his proper Complexion, then doth his noble Jewel the Soul stand in that House; and must, during the Time of its Life in the Body, if it doth not fully attain the Light of God in itself, help itself with the Light of the Sun; seeing in *Adam* the Divine Light-Eye became shut up to it in the earthly Source or Property, into which it entered.

14. The Soul did in *Adam* admit into itself the outward Complexions, the Spirit of the Great World, and of the Stars and Elements. Whence it is now come to pass that:

in this Life-time these dwell one in the other; the Soul in the Complexions, and they in the Soul; yet the one comprehendeth not the other in the Essence. The Soul is deeper than the outward Spirit; but during the Time of this Life they hang or cleave one to the other; in the same Manner as do the inward and the outward World; of which notwithstanding the one is not the other; so neither is the outward Spirit the Soul.

15. The Soul is in its first Essence and proper Substance a magical Fire Source or Property, out of or from God the Father's Nature. It is an intense and incessant Desire after the Light; as God the Father with intense Desire from Eternity to Eternity always desireth his Heart, *viz.* the Centre of the Light, and generateth it in and through his desiring Will out of the Fire's Property; as we see the Light is naturally generated out of the Fire.

16. But now there can be no Fire, unless there is a Root or Ground for its Subsistence; which Ground is the Centre of Nature. This the Soul also hath in itself, and burneth forth out of the Forms to Nature; namely, out of the Dark World, which in its Source or Property of Desire driveth itself on till it reacheth the Fire; and then it desireth the Liberty, *viz.* the Light; as in the Book of *The Threefold Life* is set forth at large.

17. So then the Soul being of itself a hungry magical Fire-Spirit, desireth spiritual Substantiality or Virtue, in order to sustain and preserve thereby its Fire-Life, and meeken or allay the raging Hunger of its Fire-Source or Quality.

18. Now it is well known, as being sorely felt, how it hath with *Adam* in his Disobedience, entered into the Spirit of this World, and eaten of it. And therefore Christ became a Man in our Essence, that he might bring it back again, through the Centre and through God's Fire, into his Light, *viz.* into the World of Meekness; which accordingly in the Person and Process of Christ was actually effected.

19. But seeing the hungry Soul from the Mother's Womb, standeth thus involved in the Spirit of the Great World in the Complexions; therefore it eateth, immediately from the Birth, yea, even in the Mother's Womb, of the Spirit of this World.

20. The Soul eateth Spiritual Food, *viz.* of the Spirit of the Forms or Qualities of the Complexions; not altogether of their Essence, but magically; it is the kindling of their Fire. The Complexion in the Soul's Fire becometh foulish, or like the Soul. They two are as Fewel and Fire one to the other. Understand by Fewel the Complexion, and by the Fire the Soul.

21. Now the Fire must have Fewel, which must therefore be either the outward Complexion, or a Divine Substantiality from God's Substance. One of these it must eat of, or perish. But it is not possible for it to perish, because it is a Desire. For where a Desire is, there is also an Essence or Being; the Desire maketh itself such.

22. Hence we may understand the Cause of that infinite Variety which there is in the Wills and Actions of Men. For of whatever the Soul eateth, and wherewith its Fire-Life becometh kindled, according to that the Soul's Life is led and governed.

23. If the Soul goeth out of its Complexion into God's Love-Fire, into the Heavenly Substantiality, which is Christ's Corporeity, according to the Angelical Light-World, then it eateth of Christ's Flesh, that is, his Heavenly Flesh, or Eternal Substantiality, the Meekness of the Light of the Majesty; in which the Fire of God the Father in the Glance or Lustre of the Light maketh a Tincture.

24. On that Substantiality in the Water-Source or Fountain of Eternal Life, concerning which Christ said, *He would give us such Water to drink*, the Soul's Fire feedeth, *viz.* upon the Divine Heavenly Substantiality; which in the Tincture becometh changed into Heavenly Spiritual Blood.

25. From thence the Soul getteth a Divine Will, and bringeth the Body to do that, which according to its own natural Inclination, and the Spirit of this World, it would not do. In such a Soul the Complexion ruleth not, but remaineth only in the inferior fleshly Nature, and bears Sway only over the outward Body.

26. Such a Man asketh after God's Word, and hath a continual Longing after God. His inward Desire is always to speak of God, and to taste more and more of his Sweetness; but this Desire is evermore covered and hindered by his Complexion; so that he liveth in a continual Conflict. The Soul striveth against the Complexion, and the Complexion against the Soul, for they are now tied together in one Band. The Complexion is ever seeking to enter into the Soul's Fire, and kindle itself therewith, that it might obtain full Life thereby.

27. For when the Soul eateth of God's inward living Word; then is the Complexion, as to its operative Life or Power of acting, suppressed and captivated, though indeed it is still in itself a living Principle. But the Soul is so faithful in the Presence of God's Love, which is the only Help it hath in the Combat, that often-times when it eateth of his Love-Essence, it bringeth an exulting Triumph, and divine Taste into the Complexion itself. So that the whole Body is thereby affected, and even trembleth for Joy, being elevated to such a Degree of divine Sensation, as if it was on the very Borders of Paradise.

28. But this rapturous State rarely continueth long. The Soul is soon clouded or obscured with somewhat of another Nature, that is insinuated into the Complexion through the outward Imagination from the Spirit of the great World. Of which it maketh a Looking-Glass, and beginneth to speculate therein with its outward Imagination. Thus it goeth out from the Spirit of God, and is often bemired in the Dirt, if the Virgin of Divine Wisdom doth not call it back again to repent, and return to its first Love. Which Danger is here pointed out, and set before the Soul, as a Warning to it to take Heed to its Ways.

29. For when the Soul imagineth into, or according to, the Complexion, and so eateth thereof, and turneth itself from God's Word and Will; then doth it follow the Guidance, and act according to the Property and Inclination of the Complexion. It receiveth all whatsoever is injected from the Constellation, or Power of the Stars, into the Complexion, or introduced into it, through its Imagination, from the Spirit of the great World. It poisoneth itself, through the Desire in the Complexion, with all outward Things or Substances, with all whatsoever is done in the World either by Words or Actions. Such Matter the Desire of the Complexion bringeth as Fuel into the Soul's Fire, and therewith that Fire is fed and kept alive.

30. Here we find, how it is that all evil Works burn in the Fire of God the Father, in which the Soul standeth, or hath its Life. What is not agreeable or congenial to the Love of God, that the Love cannot receive.


31. Here too we find, what, and how, Sin is, and how God becometh angry; namely thus:—When in the burning Ground or Life of the Soul such Abomination as a Man committeth is introduced into him. Which withholdeth his Soul from his Love, and maketh its Fire totally dark and blind as to his Wisdom and Light.

32. For the Spirit of God entereth not into the burning Fire or Life of the Abomination, nor riseth in the Centre of the Soul till the Soul goeth out again from the Abomination, and washeth itself anew in the Water of Eternal Life, which is effected in and through earnest Repentance. Then indeed it becometh renewed again in the Fire of God's Meekness, and in the Holy Spirit, as a new Child; and beginneth again to drink of that Water, and at length recovereth its former Life in God.

The Second Chapter.

Of the Four Complexions severally, with their respective Properties, what the Soul and the whole Man doth, and how they are driven, when the Soul kindleth its Fire-Life merely from the Complexion, and the Influence of the Stars.

I. Of the CHOLERICK COMPLEXION.

33.  F the Soul's Life be clothed or encompassed with the *Cholerick Complexion*, then it is fiery, fierce, wrathful, aspiring, and fretful. It affordeth also a Body of a Form and Temper correspondent to itself, meagre, ill-favoured, sharp, and subject to Anger. And if the Soul imagineth into, or according to, this Complexion, it enflameth the Complexion still more vehemently; the Soul itself being of a fiery Original and Nature.

34. Then rise up and work in that Man Anger, Pride, Ambition, or Desire of Exaltation in Power and Greatness; a Will to tread all under Foot, to despise and insult the Poor and Miserable, and to tyrannize over those that are subject to him, not regarding though he should commit Murther in his Anger, only that the Constellation or Influence of the Stars hinders it; which oftentimes uniting with the Complexion, injecteth somewhat into the Mind, and preventeth much Mischief.

35. There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination. The Bond or Knot is the harder to be broken through, because one Fire-Source or Property is thus bound or linked to another; the Fire-Essence of the Complexion to the Fire-Essence of the Soul. The fierce wrathful Devil likewise hath a free and powerful Access to this Complexion; for the fiery Property is open and subject to him. And he also is proud, stately, and envious, as is this Complexion.

36. O how hardly-will the Soul be loosed or freed, when it is once thoroughly kindled and inflamed in this Property. The Devil need not tempt it, for it danceth along very willingly after his Pipe.

37. It is not apt to be sad or sorrowful; because it hath in the Complexion a Fire-Light, which it ever supposeth to be the Divine Light, and that by walking according to it, it walketh in the right Way; while yet it is nothing better than a proud, envious, wrathful, violent, imperious, and oppressive Will-Spirit, so long as it is inspired only by the Complexion.

38. It maketh indeed a specious Show, with the Lustre of its Fiery Complexion, and in its great Pride and deep Hypocrisy would fain pass for holy. But, O thou Devil in the Form of an Angel, how horribly dark art thou, when the Fire-Light of thy Complexion goeth out at thy Separation from the Body.

II. Of the SANGUINE COMPLEXION.

39. The *Sanguine Complexion* is meek, gentle, lightsome, and chearful, according to the Property of the Air. It is imaginative, courteous, frank, mild, and amiable, and resembleth the inward Life itself, from whence these Properties are derived into the outward Man.

40. If the Soul be environed by this Complexion, and setteth its Imagination there-into, and will live to it; then it showeth itself friendly, subtil, desirous to search and dive into many Things, into which it hath an open Door; for it receiveth and experienceth in the Complexion, all that the Constellation, or Influence of the Stars formeth. It is naturally chearful, yet soon amazed and confounded at the Terrors of the Fire-Power, but is resolute in itself, stiff in its own Thoughts and Opinion, and seeks not the Advice or Judgement of others. It hath from the Complexion an acute Understanding according to the outward Spirit. Moreover, it is not apt to do Mischief in its Anger; though soon elevated into Height of Spirit, yet as suddenly does it subside again; just as the fluctuating Air doth.

41. The Soul that is thus complexioned, should be exceedingly watchful; for the Devil is enraged against it, being not able in this Complexion to get much Ground. Therefore he endeavours to perplex it with a Variety of Imaginations, that it might not fix its Mind and Thoughts upon the Kingdom of God. He presents divers Things before it, in order to engage its Time and Attention; and it accordingly amuses itself with various Studies and Pursuits. For the Stars cast or inject their Imagination or Influence into the Air; from whence the Fancy or imaginative Faculty, which is strong and powerful in this Complexion, getteth many strange, wild, and wandering Conceits.

42. Such a Man leadeth an easy, sociable, friendly, peaceable Life with every one, yet doth the Devil violently instigate his Enemies against him. Whence he suffereth much; but passeth easily through it, as the soft Air glides through all Things; so that he is seldom very sorrowful or dejected.

43. For the fiery Complexion having no Place in his Heart, the Terror doth not burn so fiercely in him. But he should particularly beware of Unchastity and Idolatry (or fixing his Imagination and Affections on any creaturely Person or Thing,) for in and through these Avenues the Devil hath an Access even into this Complexion.

III. *Of the PHLEGMATICK COMPLEXION.*

44. The *Pblegmatick Complexion* is according to the Element of Water. If the Soul be clothed with this Complexion, and feedeth the Principle of its Life with it, then doth it exhibit a dull, heavy, rude, perverse System of Manners and Conversation. It dwelleth naturally in a gross Body, and hath a mean Understanding; which yet through diligent Teaching and close Application, may be brought to the Knowledge of common Things, if the Lunar Power doth not come across it. For then it is a mere Clod of heavy Earth; yet through the same Influence of the Moon it becometh many Times inclinable to Wickedness and Mischief.

45. Any Thing may be made of this Complexion. For the Water-Spirit is yielding, and susceptible of any Tincture, or Impression, be it good or bad. This Complexion maketh likewise an hypocritical Show of Holiness, and arrogateth to itself the Character of a righteous and upright Life, but with a very great Mixture of the contrary. In which it resembleth the yielding and shining Quality of the Water.

46. The Soul also in this Complexion is not easily drawn into God's Anger, and the dark World, which lieth hid in its Centre; but bites more freely and readily at the Abominations of the World; and hideth itself under the Water-Glance or Lustre, supposing that to be the Brightness of the Divine Light.

47. The Devil can introduce all the Wickedness which he exerciseth in Hell itself into this Complexion. Yea, if the Influence of the Stars hindereth not, and the Soul itself will give him Admission, he getteth as much Advantage in this Complexion as in the Fire of the Cholerick. For Sin is as lightly regarded here, as a Stream of Water that passeth away unnoticed.

48. The Devil hath also Power even in this Complexion to tempt and assault the Soul with Sorrow and Sadness, when it giveth Way to him. For he darkeneth or obscureth the Glance or Lustre of the Water with the Foulness of the introduced Sins; and shutteth up the Soul in the House of Darkness, so that it cannot behold the Light of God's Countenance. Yet if the Soul is resolute and valiant in the Combat, and will with Force break open the Doors of its Prison of Sadness, he cannot long stand his Ground here. The Complexion is too weak; he can hold out better in the Fire.

IV. Of the MELANCHOLY COMPLEXION.

49. The *Melancholy Complexion* resembleth the sad Earth; of whose Property it partaketh, which ever standeth in Fear before the fierce Wrath of God, that came into it in the Creation. There is to be found in this Complexion a competent Understanding, with a more than ordinary Depth of Thought. The Chamber of this Complexion standeth open, and is capable of great Knowledge, if Sorrow or Perplexity stand not in the Way of it.

50. If the Soul be enclosed and engrossed by this Complexion, so as to take its Nourishment and vital Strength from it, then does its Fire burn very darkly. It drags on a Life of Sadness; makes little Account of any worldly Pomp or Pleasure; but is, by reason of the Complexion, in perpetual Heaviness and Anxiety. The Devil assaulteth it forely, and would fain thrust it headlong into the full Depth of his Darkness. For where Darkness predominates, there he can and does freely enter.

51. He setteth strange Representations and frightful Images before the Soul, and terrifieth it with his Injections and with horrid Thoughts, that it might despair of God's Grace.

52. For the Soul in this Chamber of *Melancholy* doth not naturally admit into itself any Thing of which he can make much Advantage; unless it depart or fall away from God's Grace, and become careless and vain. But if it does so, then indeed may this Complexion help the Sinner forward to be a Thief, a Robber, or a Murderer, who regardeth Man, God, and the Devil all alike. For if the Soul wilfully falleth away or turneth aside from God's Grace, and giveth itself up to the Power and Guidance of the Complexion, then is that Man ready to do every Thing that the Influence of the Stars worketh in the Complexion, with which the Devil also co-operateth, and mixeth his Imagination.

53. But while it remaineth in Strife against the *sad Complexion*, there is none of the *four* naturally less open to sinful Abominations. For it is always in Strife against the Devil, as knowing and feeling that it hath him for a very near Neighbour.

54. For the Darkness is its proper Habitation; and therefore it is that he can and doth so readily assault and tempt the *melancholy Soul*. He would either keep it in the Darkness, or throw it down from its Hope and Trust in God into Despair, that it might give over the Conflict. For he knoweth well enough what the Soul can do, if it kindleth the Light of God in itself; that it can utterly burn up and destroy his strongest Hold. Whereby he would stand in great Shame, and his crafty Wiles be made manifest and exposed.

55. There is no Complexion in which the Devil's Will and Suggestions may be more clearly discovered, if the Soul be once enlightened with the Light of God, than in the Melancholy: As the Tempted; who have resolutely and successfully stormed his Fort; very well know. In this Complexion of their Nature, thus enlightened, they presently see what a foul shameless Bird he is. And after such a Defeat, he is not suddenly forward to come near the Soul again, unless he findeth it upon its own Ground, that is, secure and negligent, and returning into the House of Sin. Then indeed he cometh

fawning upon it like a Dog, that it might not know him. He streweth Sugar upon its Food, making it believe all it doth to be right and good, till he can bring it again into the Complexion, to eat the Food of Sorrow there.

56. Oh how subtilly and maliciously doth the Devil spread his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he terrifieth it in its Prayers, especially in the Night, when it is dark, injecting his Suggestions into it, and filling it with fearful Apprehensions that the Wrath of God is ready to seize and destroy it. Thus he maketh a Show as if he had Power over the Soul of Man, and as if it was his Property, whereas he hath not Power to touch a Hair of his Head. Unless the Soul itself despaireth, and by that Means giveth itself up to him, he dareth not spiritually and really seize or even touch it. Only with the Imagination, indeed, through the Complexion, he can slip or thrust his Temptations into it.

57. And indeed the Reason why he so tempteth and assaulteth the melancholy Soul is, that its Complexion-Chamber is dark. For he cannot insinuate his Imagination into the Light; which is more predominant in the other three Complexions. So that he cannot do it there, but by or through Man's own Sin. But into this Complexion he can readily and easily introduce his Influence, it being of a Nature or Quality so near and congenial to his own. For the dark Desire of this Complexion produceth Darknes, which hath Fear or Terror in it; because of the Property of the crude rough Earth so predominant therein. Was it not on this Account, he would have no more Right or Power in this than in the other Complexions. As it is, he can effect no more with and in the Imagination, than to terrify a Man, and make him sad and fearful.

58. But the Devil hath more than one Kind of Temptation for the melancholy Soul. For, if he cannot persuade it absolutely to despair of God's Mercy, and so to give up itself to him that Way, he bringeth it, when over-burthened with Fears and sad Apprehensions about its present State and future Doom, and impatient under the Weight thereof, to Thoughts and Designs of Self-Murder. For he dareth not destroy a Man. The Man himself must do that. For the Soul hath Free-Will, If it resisteth the Devil, and will not do as he counselleth it, then, however he may tempt, yet hath he not Power to touch even the outward and sinful Body. He boasteth himself of such Power, but he is a Liar. If he had it he would soon show it.


59. But it is not so. Christ hath by his entering into Death, and the dark Dungeon of Hell, opened the Gates of Heaven to all Souls; every one may now freely enter in. The Devil's Chain with which he bound and tied the Soul in *Adam*, is become broken on the Cross. O how unwilling is that grand Enemy of Souls to hear of the Cross! which, if seriously and earnestly applied in the Work both of Faith and Mortification, is deadly Poison to him.

60. The Devil is ever objecting to the melancholy Man the Heinousness of his Guilt, and how impossible it is for him to obtain God's Pardon and Grace; and thereupon prompting him to despair, and in Consequence to stab, drown, hang himself, or any other Way put an End to his miserable Life; that he (the Devil) may thereby get an Access or Entrance into the deluded Victim's Soul. For otherwise he neither dares nor can touch it.

61. But if he can prevail upon it actually and fully to consent to such his Suggestions, so as to resolve to put them in Practice, then is he as the Executioner that bindeth the Prisoner, and bringeth him forth to Death. Yet still he dareth to execute nothing upon it, until by such actual Suicide, it hath put itself into his Power.

The Third Chapter.

Shewing how to deal with the Prince of Darknes, when he tempteth the Poor Soul to Despair.

62.  HE Devil is a stubborn, proud, stately Spirit; and a Man cannot repel him more effectually, than by resisting him with a chearful, bold, and courageous Heart, without shewing the least Fear of him; for he hath not the Power of a Straw. Despise him only; reproach him with the Shame and Depth of his Fall; tell him, of how fair and glorious an Angel, he is now become a black Devil.

63. When he first cometh, dispute not with him at all; when he presenteth to thee the Register or Catalogue of thy Sins, and pleadeth his Power over, and Right of Access to thee, thereby, give him no Answer to that Point. But when he assaulteth thy Soul, by injecting in to its Imagination evil Thoughts of God, together with the Horror of its past Sins, and maketh as if he would snatch thee away in a sudden and terrible Flash of Lightning; then bear up with fresh Courage against him, and say, *Whence comest thou, thou black Wretch? I thought thou hadst been in Heaven, among the Angels; how comest thou to be expelled from thence, and loaded with the Register or Catalogue of God's Anger? I thought thou hadst been a Prince in God; how art thou then become his Executioner? Is so fair an Angel become a base Executioner? Fye upon thee; what hast thou to do here with me? Away to the Angels in Heaven, if thou art God's Servant. Fye on thee, avaunt hence, thou servile Executioner of God's Wrath: Go to thine own Angels; thou hast nothing to do here.* This Potion, I trust, he will readily swallow; it is for his Health.

64. But if he will not flinch for this, but still read unto thee the Register or Catalogue of thy Sins; then stand boldly before him, and say, *Hearken! read this in Answer to that Charge: The Seed of the Woman shall bruise or crush the Serpent's Head. Canst thou not find it? Stay a little, I will kindle a Light to help thee. It standeth recorded in the Beginning of the Bible, in the same Place with Adam's Fall. For the Woman's Seed shall crush or bruise thy Head.* This is the second Potion for him to take.

65. Perhaps he will not yet give back, but go on to urge that thou art a great Sinner; and hast wilfully and purposely committed this or the other great Sin, well knowing that it was so; and wouldst be outwardly covering thy Filthiness all the while with the fair Mantle of God's Grace; whereas the Principle of God's Anger was at the same Time kindled in thee; and that thou art therefore now the Devil's own.

66. Thus through the Injections from the Devil's Imagination is the poor Soul many Times terrified, and brought to think itself so heinous a Sinner, that God hath forsaken it because of its Sins, and that the Devil will fetch it away, and cast it into the Pit of Hell! Which dreadful Apprehension maketh it exceedingly afraid of him.

67. But now, when he cometh in this so very frightful a Guise, take to thee once more a courageous Mind, from the Spirit of Christ; and say, *I have still a Medicine for thee, Satan, that may, if thou canst use it, help thee to thy former Angelick State. Here take it into thee, and say to thyself, if thou canst, The Blood of Jesus Christ cleanseth us from all our Sins; and again, The Son of Man is come to seek and to save that which is lost.*

68. *What wouldst thou Devil give for this precious Remedy, That God in thee was become Man, or incarnate? I have always an open Door of Grace into that blessed Redemption, but*

thou hast not. *Thou art only a Liar; away hence, thou hast nothing in me. Though it is true, I am a Sinner, yet the Guilt is chiefly thine. Thou, through thy Deceit and Treachery, didst work the Sin in me. Take then to thee that which is thine — the Sin. The Sufferings and Death of Jesus Christ are mine. He is become Man on Purpose to deliver us from the Guilt and Power of Sin. Thou hast wrought the Sin in me; that keep for thyself; and my Lord Jesus Christ hath wrought in me, in my Nature, the Righteousness, which availeth before God; that I keep for myself. His Sufferings and dying for Sin are mine: He hath died for my Sin which I have committed, and is risen again in his Righteousness; and hath comprised my Soul in his Satisfaction. Christ is in me, and I am in him; and my Sin is in thee, and thou art in Hell.*

69. Insult over him still further, and say, *Fair Angel, that wouldst not stay one Day in Heaven: Thou wast an Hierarch there, and now vauntest thyself with the Catalogue of the filthy Sins of Men. Thou vile Executioner, take away my Sins in thy beggarly Wallet; thou art only a Receiver and Bearer of Sins; carry them to the Anger of God, which is thy Lord and Master. So shall I be rid of them, and Christ's Merits only remain with me.*

70. Christ said, *My Sheep are in my Hands, and none can take them from me; the Father who hath given them to me, is greater than all.*

71. *O thou once fair Angel; how art thou now fallen and become a meer Bearer of the Wallet of Sins! of a Prince a beggarly Slave! Hence with thy Load of Wickedness, and take mine also along with thee. Thou needest nothing but the Abominations of Sin; thou hast no Part in my Soul. Here I stand, devour me if thou canst.*

72. *But see, I have a Mark or Sign in me; that is, the Sign of the Cross: On which Christ slew Sin and Death; and destroyed Hell; and bound thee its Prince, as a Prisoner in God's Anger. Swallow this Potion with the rest; and then thou mayest become a fair Angel again.*

73. Let not thy Thoughts dispute with him; neither be thou afraid of him. But be courageous and bold, whether it be by Day or by Night. He dares do thee no Harm, though thou insultest him in the most taunting and bitter Manner imaginable, if he giveth thee Provocation so to do. Otherwise insult him not.

74. If the Sadness or Fear of the Soul be not accompanied with a Degree of outward Affrightment and Dismay, then the Devil is not there; but it is only the Soul's own Terror at the inward Stirrings and Motions that arise in, and from the dark Abyss, or awakened Principle of God's Wrath in itself. Oftentimes when the melancholy Complexion is kindled by the fierce and wrathful Influence of the Stars, the Soul thinketh that the Devil is present with it, when it is no such Thing.

75. When he cometh, he cometh either clothed with his own proper Array of Terror, or in the Guise of an Angel of Light, or rather in the fawning Way of a Dog.

76. If he cometh to thee in the Dark, and on that Account affrighteth thee the more, quit not the Place for him, fly not from him; he is not of such Consequence as that a Man should thus give Way to him.

77. Mock and scorn him even in the Darkness, and say, *Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand there, leering in the Dark like a Thief? If it be the Filth and Stench of Sin that thou lookest after, there are many Places fouler and fitter for thee than this.* If he comes to thee as himself, in his natural Form or Garb of Terror, receive him in this Manner. Otherwise give him not, by causeless Provocation, any Occasion to approach thee.

79. A courageous Man who flincheth not from him, he doth not easily terrify; especially if he oppose and scorn him. For the Devil is still a proud Spirit, and would always be Lord of the Place, wherever he is. If a Man will not give Way, and depart from him, he is foiled and disappointed, and will not stay long there. But if he goeth away with a Stench, then leave the Place instantly, and say, *Fye on thee, thou foul Caitiff, how*

strongly dost thou smell of thy Dungeon? Thus repulsed, he will not come again in Haſte with his Bluſter.

79. Let thy Mind hold no Manner of Diſpute with him; he is not worth ſo much Notice. Imprint only this one ſimple Text or Saying on thy Memory: *The Blood of Jeſus Chriſt the Son of God maketh us clean from all our Sins.* Thou haſt Argument enough here, and needeſt no other Comfort.

80. Wrap up all thy Thoughts therein; let no other proceed from thy Heart. Let the Devil ſuggeſt to thee, or inſinuate into thy Imagination, what he will, believe all he ſaith to be a Lie; but that Saying or Text to be a fixed and certain Truth. Hold faſt that as thine own, in Spite of all his ſly Whiſpers and Suggeſtions to the contrary.

81. Do not ſeek after many Arguments, or Texts of Scripture, againſt his Assaults of Terror; he is too ſubtle or crafty for thee in that Matter. For he teareth the firſt and beſt out of thy Heart, that thou ſhouldeſt forget it, or doubt of it. Wrap but thy Soul into that one; it is ſtrong enough to withſtand him. If thou wrappeſt thy Soul therewith, thou mayeſt eaſily put him to Shame; he cannot touch thee, neither will he ſtay long with thee. If thou doſt not give Place to him, then he becomes to the Fiends employed as his Agents among Mankind, a Scoff and a Laughing-stock, as alſo to the holy Angels. But in general he will not keep his Ground long enough to bear all this Inſult and Scorn. So that if thou doſt thus manfully *reſiſt* him, *he will flee from thee*, as the Scripture ſaith.

82. Often then repeat that one Saying or Text; fix and lay it up in thy Heart, and ſtrengthen from thence thy Courage againſt him. The Spirit which lyeth hid in that holy Text will aſſiſt thee well enough. Though thy Soul tremble before him, yet *reſiſt* him even in the fierce Wrath, his own Principle. Thou mayeſt venture thy Life upon it, nothing will hurt thee. He dareth uſe no Force, nor indeed hath he any. He neither dareth, nor is able to do any Hurt to the Soul, during the Time of its Life in the Body.

83. For Chriſt hath opened the Door of Grace; which accordingly now ſtandeth open in and to the Soul of every poor Sinner, while he liveth upon the Earth. Chriſt did in his own Soul break open that Iron Gate, which was faſt ſhut in the Soul of Man, through God's Anger awakened therein.

84. Now all Souls have a Communion or Sympathy with that one Soul of Jeſus Chriſt. They come all out of, or from one original Root; and are all together but as one Tree with many Branches. Therefore his breaking open that Encloſure, and the Grace or Benefit thereby obtained, is derived from him into and upon all Souls, even from *Adam* to the laſt Man that ſhall be. The Door of Grace ſtandeth open in, and to them all. God himſelf hath barred it up to none: Nor is it indeed ſhut to any, but to thoſe who voluntarily exclude themſelves. The Mark or Sign of his Enterance into the Humanity, or taking upon himſelf the human Nature, is manifeſted in, and to all Souls. And therefore the Neglect and Contempt of it will be a Charge and Evidence againſt the Ungodly at the Day of Judgement.

85. *Though our Sins*, as *Iſaiab* ſaith, *were as Scarlet*, yet the Door of Grace and Mercy ſtandeth open to every Sinner, for in his Conversion *they ſhall become white as Snow*. The ſame Prophet *Iſaiab* ſaith alſo, *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? Yea, they may forget, yet will not I forget thee: For behold I have graven or ſigned thee upon the Palms of my Hands*; that is, in his Hands pierced through with Nails, and in the Wound of his Side, he hath marked or ſigned the Soul of all Souls.

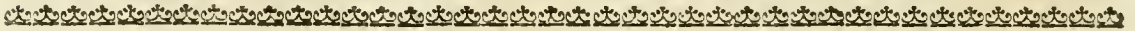
86. Now if any will not come and lay himſelf therein, but will contemn the Print or Mark of Chriſt's Wounds, or ſuffer the Devil to cover and hide it from him,

he is himself in Fault. But, though the Devil doth cover it, yet it still standeth graven or imprinted in the greatest Sinner that is in the World. For *Isaiab* saith in the Spirit of Christ: *Though a Mother should forget her Child*, which she can very hardly do, yet *he will not forget his Love and Grace, promised, yea, given to Man.*

87. He hath not forgotten any Soul, though it were Blood-red with Sin: For he hath engraven or imprinted it in his Blood and Death; not some Souls only, but the whole Tree of the human Soul, with its Root and Branches. *As Sin came from One upon All; so also came the Righteousness through Christ upon All. As Sin passed from One upon All to Death; so also the Righteousness out of Christ passed from One upon All to Life*, saith the Apostle.


88. But that all Men partake not of this Benefit is through their own Fault. Their Will is free; and *God willeth that all Men should be saved*; the *Psalmist* also saith, *Thou art not a God that willest Evil*: To which may be added God's own Declaration of himself by his Prophet *Ezekiel*: *As I live, saith the Lord; I will not the Death of a Sinner; but that he convert and live.*

89. Therefore should no Soul think or say within itself, *the Measure of my Sin is full; God hath forsaken or rejected me; I cannot be saved.* O NO. He hath imprinted thee in his Hands, in the Wounds, Marks, or Prints of the Nails. Thou art a Branch growing on the great Tree of all Souls, and hast Sympathy and Communion therewith, as a Branch with the Tree. All the Time that thou livest in this World, even so long as thou art clothed with Flesh and Blood; thou standeth in that Tree, and partakest of the redeemed Nature and Virtue thereof.



The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.

90.  LL Temptation cometh not from the Devil, especially that which attacketh melancholy Men, most of whose Sorrow or Sadness proceedeth from the Imagination of the Soul. Which being forced to take up its Abode in a melancholy Inn or Lodging, is easily made sad and heavy thereby; and brought to think that God hath forgotten or forsaken it, and will not accept it.

91. For the *melancholy Complexion* is naturally dark. It hath no Light of its own, as the other Complexions have. Yet this complexional Darknes is not of the Essence or Substance of the Soul; it is only the Soul's Dwelling-House, during its sojourning in the earthly Body.

92. Therefore the Soul's Holiness or Righteousness is not at all founded on the Complexion, nor depends upon it, but has its Root and Ground in Heaven, or in the inward heavenly Principle wherein God dwelleth: According to that of *St. Paul* to the *Philippians*; *Our Conversation is in Heaven.* This Heaven, where God dwelleth, is not manifested in the Complexion, but only in itself, in the Second Principle.

93. It often happeneth that the most holy Souls are thus afflicted and overwhelmed with Sorrow. God indeed permits it so to be, to the End that they may be proved; and wrestle the more earnestly for the triumphal Crown or noble Garland of Victory.

94. For the Crown of Triumph with which the Soul is rewarded and adorned after having taken Heaven as it were by Storm, and through much Constancy and Perseverance in the Conflict here; is much more noble, bright, and glorious, than that which is not obtained till after the Death of the Body, but is then first set upon it.

95. For the Revelation of Jesus Christ saith, *Whosoever overcometh, to him I will give to sit with me upon my Throne, as I have overcome, and am set with my Father upon his Throne. Also, Whosoever overcometh, to him will I give to eat of the hidden Manna; and will give him a good Testimony; and with that Testimony a New Name Written, which none knoweth but he that hath received it.*

96. But to return to the natural Cause of Sadness in the *melancholy Complexion*. There often happeneth a malignant Conjunction of the Stars, or an Eclipse of the Sun and Moon. Which Conjunction or Aspect, if it falleth out in an earthly Sign, and *Mars* casteth his poisonous Rays or baleful Influence thereinto, then does the Influence of this evil Conjunction mightily disturb and terrify a Soul that is involved or immersed in the *melancholy Complexion*. It is kept thereby in continual Apprehension that the fierce Anger of God, or the Devil is at Hand, ready to devour it.

97. For feeling in the Complexion the venomous Rays of *Mars*, and finding itself placed in a dark Inn or Lodging, it beginneth to fear that God hath rejected or reprobated it, and will not accept it; especially when it imagineth or searcheth so deeply into the Complexion, as to eat of the Poison of *Mars*, and enkindle its Fire-Lite therewith. Then indeed there ariseth in it most bitter Anxiety, and Fear of the Devil and God's Anger.

98. Then it beginneth to speculate, and to think that God hath not predestinated or elected it in Christ to Eternal Life. It is so dejected, that it dareth not lift up its Countenance to God; but crieth out continually that it is one of the greatest Sinners, and that the Door of Grace is shut against it. And yet all this is nothing else in Reality but a Phantasy arising from the Complexion disturbed by a malign Influence of the Stars, which thus vexeth or tormenteth the Soul.

99. For when the Spirit of the Great World, hath through the Constellation or Power of the Stars, insinuated itself into the Complexion, it playeth its juggling Tricks in it, and introduceth strange Fancies into the Imagination; so that the Soul inwardly afflicteth or tormenteth itself, and the outward Spirit also at length totally inflameth itself in its earthly Source or Quality. Whence it cometh to pass that the Wheel, or third Form in the Centre of Nature is set so violently upon the Whirl, that the Spirit cannot lay hold of, so as to fix and stay, the hurried Thoughts and Senses. This inflamed Agitation of the Mind is that which properly constituteth Phrensy or Madness, and oftentimes seizeth on melancholy People.

100. Now when the Devil seeth that Effect wrought, he insinuateth his Imagination thereinto, and thereby agiteth and tormenteth the Soul still more and more. But he hath no Authority or Power over it; only that which is the Source or Principle of Anxiety in the Soul, is the very Source or Quality of his Life: And he is therefore a ready and present Guest in such a Lodging. For, except in this Source or Principle, he standeth in total Contrariety to the human Nature.

101. Therefore let no one that is thus tormented with the Temptation of Sadness arising from his Complexion, imagine that his Anguish and Trouble of Mind, proceedeth from any Principle of Anger, or Want of Mercy, in God. For it is nothing else but a Phantasy caused in his Imagination by the Complexion of his Nature, and the Influence of the Stars upon it.

102. For we daily see that the most foul and fat Swine of the Devil's Herd that wallow every Day and Hour in Sin, are not so tempted and troubled. The Reason is, they have an outward Light in the Complexion, wherein they dance after the Devil, appear-

ing to them under the Form of an Angel. But so long as there is the least Spark of Divine Light glimmering in any Man, which doth desire the Grace of God, and would fain partake of his Salvation, so long God's Door of Grace standeth open in and to him.

103. For he that is forsaken or rejected by God, whose Measure of Sin is full, regardeth neither God, Man, nor Devil; but is stark blind, and goeth on in a Course of Carelessness, Vanity, and Wickedness, without Fear. He observeth a customary Round of formal Worship, in which he rests. A Beast goeth into the Church, and a Beast cometh out again. He hath no experimental Knowledge of God; but all his Religion is mere Conceit, Opinion, Fiction, and Custom, and that he looks upon, and trusts to, as his Sanctification.

104. Hence may the melancholy Mind perceive, that God doth not so fully manifest his Anger in this Life. For although the Ungodly are indeed punished in this Life, yet they receive not their Chastisements as inflicted by the Hand of God, but as Misfortunes, happening to them by Chance and Accident.

105. But that the Trouble of Mind here spoken of is rather a Subject of God's Pity than Wrath, that of the Prophet *Isaiah* doth sufficiently evince: Who treating of the Person and Spirit of Christ, saith, *He will not break the bruised Reed, nor extinguish the smoking Flax, or enkindled Tinder.* A comfortable Proof of the same Truth is likewise to be seen in that blessed Call and Promise of Jesus Christ himself, in St. *Matthew's* Gospel, *Come to me, all ye that are weary and heavy laden, and I will give you Rest. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart, so shall ye find Rest unto your Souls.*

Now the Yoke or Cross of Christ is no other than the Cross of Nature and Providence; that is to say, whatever befalls a Man, either in the ordinary Course of Nature, or by the more especial Order of Providence, whether it be inward or outward Temptation, Persecution, Cares, Troubles, Necessities, Sicknes, Pain, and Affliction, either of Body or Mind. This is the Yoke or Cross which a Man is required to *take up and carry after Christ* with Patience, casting himself upon the Love and Mercy of God, with full Resignation thereunto. And then the Affliction, whatever it be, is so far from hurting the Soul, that it does it much Good.

106. For while it standeth in the House of Sorrow, it is not in the House of Sin, or in the Pride, Pomp, and Pleasure of the World. For God holdeth it in with the Tribulation, as with a paternal Restraint, from the sinful Pleasure of this World. And it it must be in Trouble and Sorrow for a little while, alas! what does it amount to? How soon will it be released from its mournful Prison, and receive the triumphal Crown of everlasting Joy?

107. O Eternity, thou art very long! What is it for a Soul to be in Affliction for a Moment, and afterwards to receive an exceeding and Eternal Weight of Glory? For God will *wipe away all Tears from the Eyes of his redeemed People.* As long as there is a single Spark of good Desire in the Soul, which panteth or longeth after God's Spirit, so long is God's Spirit in that little Spark.

108. For a Man's breathing and panting after God cometh not from the present corrupted Nature of Man himself, but is the drawing of the Father in his Son Jesus Christ to himself. The Holy Spirit is itself the Divine Desire. No Man can desire God without his Spirit, which is in the Desire, and keepeth steadfast the Will of the Desire in God, whereby the poor Soul is preserved from falling away.

109. St. *Paul* saith, *We know not what we should speak before God when we pray; but the Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaseth God.* Why should we then any longer doubt of his Grace, and Good Will towards us, when he is always more willing and ready to receive us into his Mercy, than we are to go to him?

110. Do but observe what the Father did to the lost Son, who had wasted the Inheritance or Portion which he had received from him, with the fatted Swine of the Devil, and was become a naked filthy Swineherd. How as soon as he saw the Prodigal returning to him, he fell about his Neck and kissed him, saying, *This my dearly beloved Son, whom I had lost, is come home again; he was dead, and is become living.* How he commanded all his Household to make a Feast, and to rejoice with him, for the Recovery of his lost Son. This Parable Christ himself holdeth out to us as a true and comfortable Representation of the Divine Mercy and Pardon ready for penitent Sinners, and telleth us, *that there is more Joy in the Kingdom of Heaven among the Angels of God, for one Sinner that repenteth, than for ninety-nine just Persons that need no Repentance.*

111. Now the lost Prodigal Son is no other than the poor sinful Man, when he cometh sensible how great a Sinner he hath been, and purposeth to betake himself to God's Mercy. Then doth our dear and loving Father in Christ thus run to meet him, and receive him with great Joy. The Angels also and the blessed Souls in Heaven rejoice exceedingly, that a precious Soul of a dear Brother is come to them out of the House of Sin and Death.

112. The troubled Soul is apt to perplex and torment itself, because it cannot open by its Desire the Spring of Divine Joy in the Heart. It sigheth, lamenteth, and feareth that God will have nothing to do with it, because it cannot feel the Comfort of his sensible Presence. It looketh too on other Men who are Fellow-travellers with it in the same Christian Pilgrimage, and seeth them chearful and merry, and thereupon conceiving that their Chearfulness proceedeth solely from a Divine Principle of Love and Joy in their Souls, it taketh up an Opinion that itself is not accepted or chosen, but rather rejected, by God. It will needs feel the comfortable Presence of God in the Heart.

113. Before the Time of my *Illumination* and *high Knowledge*, it was just so with me. I went through a long and sore Conflict before I obtained my noble Garland; and then did I first learn to know how God dwelleth not in the outward fleshly Heart, but in the Centre of the Soul in himself, or his own Principle.

114. Then also I first perceived in my interior, or inward Spirit, that it was God himself who had thus drawn me to him in and by the Desire. Which I understood not before, but thought the good Desire had been my proper own, and that God was far distant from us Men. But afterwards I clearly found, and rejoiced to find, how it is that God is so gracious to us; and therefore write this for an Example and Caution to others, not in the least to give Way to Despair, when the Comforter delayeth his coming, but rather think of that consolatory Encouragement left to us in *David's Psalm*, *Heaviness may endure for a Night, but Joy cometh in the Morning.*

115. It hath fared no otherwise with the greatest Saints of God. They were forced to wrestle long and earnestly for the noble Garland. With which indeed no Man will be crowned, unless he wrestle and strive for it, and overcome in the Conflict.

116. It is indeed deposited or laid up in the Soul; but in the Second Principle; whereas the Soul itself as to its Essence and Life, standeth fixed in the First. Therefore if it will put on that Crown in the Time of this mortal Life, it must wrestle for it. And then, if it doth not obtain it, in this World, yet it will certainly receive it, after it has put off this earthly Tabernacle. For Christ saith, *In the World ye shall have Anxiety and Trouble, but in me Peace.* And, *Be of good Comfort, I have overcome the World.*

117. The noble and precious Pearl lieth in many a tempted and troubled Mind, much nearer to the Birth and Manifestation, than in some who suppose themselves to be in the full Possession and Enjoyment of it. But it withdraweth and hideth itself in the Darknes of such Souls, and refuseth to shine forth. But let not that frighten or trouble any

one. For where it is in the fullest Reality and Measure, there it will make the least Show of itself.

118. It hideth itself for this Reason, that the Soul in its vehement Hunger and anxious Desire after it, should seek it with the greater Earnestness; and by that Means partake the more fully of its refreshing Spirit, and regenerating Virtue. For Christ saith, *Seek, and then you shall find, knock, and then it will be opened unto you*: And in another Place, *My Father will give the holy Spirit to them that ask him for it*. Lay hold with a most assured Faith, and firm Confidence on this Promise of God; and though thy misgiving Heart saith absolutely No to it, yet be not thou prevailed on to let go thy Hold of it.

119. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, or for the Mind and Animal Spirits to be so elevated as that Heart and Reins leap for Joy. This is not true Faith, but only Love-Glances or Emanations from the Holy Spirit, a transient Glimpse or sudden Flash of the heavenly Life, that is not steady, or permanent.

120. For God dwelleth not in the outward Heart or Complexion, but in himself, in the second Centre or Principle, in the Jewel of the Soul, that noble Image or Likeness of God, which is hidden in this outward World.

121. But the true Faith is, when the Spirit of the Soul with its Will and Desire, entereth into, and thirsteth after, that, which it neither seeth nor feeleth.

122. Observe: The Soul as to its own Essence, standeth not in Time, or the temporal Nature; yet doth it send the subtle Will-Spirit, which originateth out of its Fire-Life, thereinto. In that very Will-Spirit the Pearl is conceived; and then the Soul's Fire doth not continue any longer in the earthly Desire.

123. For as long as the Pearl remaineth in the Will-Spirit, so long is the good Desire in the Soul. For that little Pearl is a Spark of the Divine Love; it is the drawing of the Father in his Love.

124. The Soul therefore should stand firm in its Desire towards God; though the outward Reason from or out of the dark Complexion flatly opposeth it, and denieth the Presence of God to be in it. For was not God present in the Soul, it could have no Will or Desire after him. For where God is not in the Spirit of the Will, there the Soul is as it were quite blind and dead to God. It feeleth no Want or Desire of God at all, nor any Wish to partake of his Nature, but liveth and sporteth in the Heaven of its own outward Light, and rational Powers and Operations. In which Condition it is only a more subtle Skill and Faculty of Understanding than belongeth to the Beasts of the Field; because its natural Essence is of an higher Original than theirs.

125. A troubled Mind therefore should by no Means suffer the Complexion to betray it into a Belief that God is not present with it, or willing to receive it. For the Soul feeding on such a desperate Conclusion as that, becometh exceedingly overwhelmed with Anguish.

126. It is indeed a great Sin for the Mind to dwell on a Fancy so vain and reproachful to God. For the Soul, which is a noble Creature, born out of God's Nature, is cast thereby into great and needless Anxiety. The Phantasy or Imagination kindleth the Soul's Fire, so that it burneth in the painful Source or Principle.

127. Dear Mind, think no otherwise, when the anxious or painful Property of the Complexion is thus kindled, by the Constellation or Influence of the Stars working in it, but that it proceedeth from that Cause alone, and from nothing else; as is really the Case. And consider at the same Time, that thou then standest *as a Labourer in God's Vineyard*, where thou shouldst labour and not stand idle, for thou dost God great Service thereby. And thine appointed Task is, to overcome the Temptation that assaulteth thee, in and by a firm Faith, though perhaps no Comfort ariseth in thine outward Heart to encourage and support thee in the Combat.

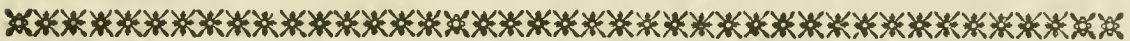
128. But that thou mayest not be discouraged or deceived in this important Matter, observe and remember, that true Faith doth not consist in believing what thou seest or feelest; but true Faith is, to trust the hidden Spirit, and believe its Word against Reason, Sense, and Nature, and that so immoveably, as rather to let go thy Body's Life, than thy Trust and Hold on its Promise. This is the Faith which wrestleth powerfully with God, as *Jacob* did, the whole Night. A Faith which neither seeth nor feeleth any Thing, and yet trusteth or relieth upon the promised Word. This is the Faith which overcometh God, as did that of *Jacob*, when it was said to him; *Tbou hast wrestled with God and Man, and hast prevailed.*

129. If thou askest, What Word or Promise I mean, I answer, It is This. *My Father will give the Holy Spirit to them that ask him for it.* That same Holy Spirit it is of which Christ himself also spoke, saying: *When he cometh, he will lead you into all Truth: For he will receive of mine, and make it known unto you.*

130. But that thou mayest harbour no Doubt that this Temptation, Terror, and Dejection, proceed altogether from the Influence and Effect of the Complexion upon the Soul, I will set an Instance or Case before thee, which may happen even to a *choleric* or *fiery Complexion*, and much more to a *melancholy* or *earthly* one.


131. If thou walkest alone in any dark or dismal Place in the Night, thou art apt to be afraid, as thinking that there is somewhat in the Dark that may affright thee. Now what Kind of Fear is this, and whence doth it arise? Is the Flesh afraid of Danger to itself? No; for then it would not go thither. But it is the poor confined Soul, which is a Prisoner in the Flesh and in the Complexion, that is afraid in the Darknes. It hath always a Dread that the Devil may lay hold of it; for it knoweth that he dwelleth in the Darknes; and therefore is afraid that he will be catching at it. From which Circumstance and Consideration it is plain enough that the Fear cometh from the Phantasy or Imagination of the Soul, sojourning in the strange Lodging of the Complexion.

132. Thus it goeth with the poor Soul, which is immured in the gloomy Chamber of *Melancholy*; it is in such perpetual Terror and Dejection, that its Thoughts cannot elevate themselves, but grovel and grope on in the Dark, and stand in continual Fear of the Devil, and the Anger of God.



The Fifth Chapter.

Containing Advice and Directions for a Soul environed with the Melancholy Complexion.

133.  SOUL enclosed and locked up in the *melancholy Chamber* should not by any Means speculate into, or meditate much upon God's Anger; or give itself up to Solitude; but converse with People that are of an easy and sweet Temper, and pious Disposition. For then the Soul impresseth the Subject of such Discourses and Conferences on the Imagination and Memory. And being thus more pleasingly occupied, is diverted from those deeper and sadder Speculations. For no deep Speculation is good or fit for a Soul in the State here described, which it cannot turn to its Health and Benefit, and therefore it had better avoid such.

134. Neither should a Man thus complexioned read such Books as teach the Doctrine of a partial and personal Election. They all treat of that Article without Understanding, and do not explain it according to the Sense and Expression of the mystical Language of the holy Spirit, as is proved and made manifest in other of our Writings.

135. Neither should he perplex and distract his Mind with reading a Multitude and Variety of Books, but rather adhere solely and closely to the holy Scriptures; in which he may find steady and lasting Comfort.

136. But if he be naturally indued by God with a Mind and Thoughts that are deep, inquisitive, and penetrating, so that his Soul cannot forbear searching; then let him in the Fear of God, and with constant Prayer, seek for the Opening of the Centre of Nature in himself. For in the finding of that, the Soul will find Rest. Because it will therein see its own Ground or Foundation, and then all Fear, Sorrow, and Sadness, will quickly vanish away from it.

137. Of this I know from Experience how to speak with Certainty; and can therefore say, that he who hath thus found out the Centre of Nature, wanteth no other Knowledge to confirm and establish his Comfort. But no Man's own Self-Reason, by its sharpest Speculations, or highest natural Powers of Understanding, can attain it. God indeed barreth it from none, but it must be fought in the Fear of God, and by incessant Striving, Watching, Prayer, and Perseverance; for it can only so be found. It is the greatest Treasure in this World; whosoever findeth it, hath an easy and present Deliverance from *Babel*.

138. A *melancholy Mind* should with great Care avoid Drunkenness; that the Soul be not overloaded and oppressed with the earthly Power. For when the Body thus burtheneth itself with Liquor, then the earthly Power taketh instant Possession of the Complexion-Chamber, and then the Soul, entering thereinto with its Imagination, eateth of that earthly Source or Power, therewith kindleth its Fire, and rejoiceth or refresheth itself for a while therein.

139. But when the earthly Virtue or Power of the Drink hath spent itself, and the Man becometh sober again after his Drunkenness, then doth the poor Soul feel itself as it were rejected or accursed: For it hath lost in that Predominance of the earthly Quality, the Divine Imagination or Desire.

140. For God's Spirit will not dwell in the earthly Imagination: And therefore fresh Sorrow and Lamentation arise in the Soul, from the awakened Sense of God's Departure from it. It seemeth to itself to be reprobated or condemned. God's Anger doth so set itself against it, as if it would cast it into the Root or Centre of Darknes. This throweth the Soul into an horrible Depth of Anguish. To fly from which, the poor blind Sinner often resorteth to its Pot-Companions again, in order, by the Help of their noisy Mirth, and the Power of Liquor, to drown the Power of God's Anger within it. And thus it cometh to pass, that these infatuated Drunkards, in their habitual Course of Merriment and Jollity, join one Day of Sin to another, and blindly throw their Souls into the earthly, and also into the hellish, Darknes, yea, into the Anger of God. This I speak with all Faithfulness as a most certain Truth, of which I have a well-grounded Knowledge in the Centre of Nature, and deepest Principle of Life.

141. The *melancholy Soul* should also beware of Anger. For Anger is its greatest Poison, and driveth it into Madness; as is clearly to be perceived and known in the Centre. For the melancholy Complexion is like the wild Earth, of whose Nature or Property it partaketh; being waste, hungry, empty, and barren; and hath but a very weak Hold on the great Wheel of Nature.

142. Now if it happeneth that the fierce Fire of Anger is too vehemently excited or moved, then the Wheel of Nature turneth itself about with such an impetuous Whirl, that the Body is seen to tremble. And then the Complexion-Chamber being so waste,

and void of Substance, the Wheel cannot easily stop itself again, nor the Thoughts be reduced to due Order and Consistency; but all run together in a wild Confusion, and fierce Tumult; so that during this rapid Motion of the Wheel, the Mind cannot lay hold on, or fix the Thoughts, nor know what it speaketh or doeth; as is continually to be seen in mad People. The Devil is also at hand here, and readily bringeth his Imagination into this distracted State of the human Faculties, and thereby oftentimes causeth much Mischief to be done.

143. This Wheel indeed belongeth to, and standeth in, the outward Spirit; but the poor Soul can, and often doth lay hold of it, and is thereby brought into most dreadful Distress. Yet should no Man condemn any Soul in this Life-time; for the Sign of the Cross standeth yet imprinted in it, and the Door of Grace open.

144. The third Snare or Temptation which the *melancholy Soul* hath to beware and take heed of, or, if it be already entangled therein, with all possible Hasten and Earnestness to get out of, is Covetousness. This corrupt Passion, or evil Property being as hurtful to it as that of Anger.

145. For Covetousness is an earthly Desire: This Complexion also is earthly; and its Chamber being, as was said, very empty and waste, its Desire doth naturally attract the earthly Substance into its void Mansion, and thereby filleth it with that dark Matter; wherein Falsehood, Unrighteousness, and all the other Evils resulting from the earthly Property or Nature, find a Place and lie enclosed, together with the fierce wrathful Principle, and the Anger of God. This maketh the Complexion, which is in itself an earthly Desire, to be at length thoroughly penetrated by, and totally swallowed up in, the earthly Properties. Of which earthliness in the Complexion the poor Soul eating with its Imagination, feeleth afterwards in its Fire-Essence, or constituent Principle of Life, the severe Judgement of God. The fierce and tormenting Flame whereof is enkindled and maintained by the Falsehood and Unrighteousness, which the Covetousness had caused, and introduced as so much Fuel.

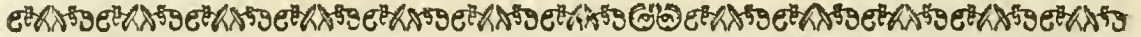
146. Now when the poor Soul thus findeth itself burning in God's Anger, and encompassed with nothing but that Heap of earthly Evil, that Matter of Falsehood and Unrighteousness, which is the Fuel of God's Anger, it beginneth to doubt and despair of its Salvation.

147. Seeing then the poor Soul involved in the *melancholy Complexion* standeth in the Midst of so many Dangers, there can be nothing better for it, than to lead as simple, plain, and temperate a Life as may be, in a moderate Condition, wherein there is no Temptation to Pride. I say, a sober, temperate, retired Life, free, if possible, from a Multitude of worldly Cares. But if that Incumbrance cannot be avoided, then the Fear of God and Prayer should begin and end all. With that Security all Conditions are right and safe.

148. Indeed the *Melancholy Chamber*, thus furnished, is an excellent Counsel-House. It hath a Door open towards Heaven. While it keepeth Sobriety, Moderation, and Watchfulness for its Guard, it reacheth or pierceth as deep as the *Sanguine Chamber* doth. But without the in-dwelling Fear of God, or the Divine Light constantly governing and directing its Search, it attaineth nothing beyond the Sphere of outward or natural Reason. Nay, if it standeth open in a Man who hath his Nativity in a Sign of which *Saturn* is Lord, he is capable of doing the greatest Mischief in the World. He buildeth *Babel*, and thereby deceiveth both himself and others, acquiring by his native Austerity and Severity great Power and Reverence to himself.

149. Therefore if any Man knoweth himself to be under this Complexion, let him begin nothing without Prayer. Let him commit and commend, before he undertaketh any Business of Moment, his Heart, Thoughts, and Mind, his Willing and Doing,


into the holy Hands of the Most High; to be directed by his Wisdom, to the Performance of his Will, in all his Willing and Doing. By this Means he may be an Instrument of much Good. But, without observing this Rule of Conduct, none who are thus complexioned, and have the Administration of any Office or Place of publick Trust, can perform any Thing that is good, or well pleasing to God.



The Sixth Chapter.

Containing brief Advice to Souls under the other three Complexions, viz. the Choleric, the Sanguine, and the Phlegmatick; making, with what goeth before, an Universal Mirrour or Looking-Glass; wherein every one may see himself. It is written just as it was represented or set forth, out of the Light of God's Grace, to the Eyes of the Author's Understanding in the Spirit.

I. Advice to the CHOLERICK.

150.  HE Man who hath his best Treasure, the noble and precious Soul, dwelling in a *Choleric House*, should above all Things exercise himself in Humility; otherwise he standeth in very great Danger. He must pour the Water of Humility into the Fire of his Complexion, that his noble Image be not inflamed therewith. For the Soul in this Complexion is naturally subject to the Risings and Incurfions of Pride, Arrogance, stern Severity, and sudden Anger, and is therefore apt to exalt itself; which causeth it rather to be feared than loved, unless the Divine Water of God, the noble Humility, descendeth and entereth into its Fire. Then indeed doth the Fire of the Soul break forth into its original Love-Flame, which giveth a bright and amiable Light, and attracteth to it the Affections of all Men.

151. For this Chamber or Complexion of the Soul hath a shining Lustre of its own in the outward Nature. Yet is it rarely attended with a mild and soft Temper, unless it hath *Jupiter* or *Venus* in the Sign of Life, or Lord of the Ascendant in its Nativity. Though under *Venus* it hath its peculiar Devil, which plagueth it Day and Night with Temptations to Unchastity.

152. And I must needs give Warning, that there is great Danger in this Complexion; yea, much greater than in the *melancholy*. For here the Devil cometh in the Form of an Angel of Light. In the native Fire-Glance or Lustre of this Complexion he tickleth the poor Soul with the flattering and pleasing Sense of the complexional Light, so that it comforteth and supporteth itself therewith, and thereupon groweth bold, high-minded, and presumptuous. Whence it payeth but little Regard to any Restraint or Obligation, and swalloweth down without much Reluctance or Remorse, the poisoned Baits of Sin.

153. Swearing, Curfing, and light, scurrilous, and lascivious Discourse, which are all quite contrary to the holy Name and pure Nature of God, and prophane it in the Soul, are not seldom but frequently practised in this Chamber. The wrathful Essence of the Fire so elevateth and beareth up the Mind, that it can very hardly be brought to sink

down, through Repentance and Abstinence from Sin, into a due Measure of Divine Love and Meekness.

154. Its natural Will would rather dwell and continue in the angry Principle, and carry all before it by Terror, and keep all Men in Fear of it. If moreover the Man's Nativity happeneth to be in an earthly Sign, then from the natural Bent of his Inclination, he is not disposed or likely to do much for the Glory of God, or the Good of Men.

155. Whosoever therefore hath his best Treasure locked up in this fiery Storehouse, had need be very careful and circumspect both over his inward Life, and outward Actions. For the poor deluded Soul casteth its Imagination into this Complexion, and becometh inflamed with the Fire of it, not being aware that it sitteth all the while in the Anger of God, even in the Hellish Fire; till that Fire itself awaken, or till it cometh to be deprived of the outward Fire-Glance, or Lustre in the Complexion, by the Death of the Body. And then it first findeth itself to be a proud, fierce, wrathful Devil, which must take up its future Abode in the Eternal Darknes.

156. It is adviseable therefore for a choleric Man not to seek and labour after worldly Greatness, Power, or Honour; but, if in the Way of Divine Providence, they should fall to his Lot, then not to please his Imagination with reflecting and dwelling upon them. For a Soul thus complexioned hath naturally an evil proud Fire-Eye, easy to be inflamed. A constant Practice of humble and earnest Prayer is here very necessary, as being the Soul's best Security against the Danger which surroundeth it.

157. The Soul in the fiery Might of this Complexion is likewise easily elevated into Joy, but it is merely a natural Joy, arising out of the Complexion's Fire, which yet it supposeth to be a Fruit of the Holy Spirit. But it is no such Thing. God's Holy Spirit, when it revealeth or manifesteth itself in the Soul, cometh always with great Meekness, Humility, and Calmness, like the small still Voice of God to *Elijah*.

158. O what a blessed Triumph and Fulness of Satisfaction and Joy doth that Divine Guest bring into the Fire-Complexion of the Soul, when he maketh his Appearance in it. But this very rarely happeneth to Man now. The Complexion hath so much, and so generally the Predominance.

159. Therefore, thou that art *choleric*, take Advice and Warning. Be humble, press diligently after Meekness in Words and Works, so shall not the Complexion enkindle and enflame thy Soul with the hellish Fire. For *God loveth an humble Heart*.

160. Thou art not by Reason of thy Complexion at all the farther from God, only take Care that thou dost not misapply it, but make a right Use of its good, and beware of its evil, Property and Tendency. Mortify and subdue thine own Will. Let *all be done to the Glory of God*, and then nothing can hurt thee.

Advice to the SANGUINE.

161. Thou mayest very well live a right Life according to this Complexion also; only let it not make a Hypocrite of thee. By Reason of the Depth of thy Comprehension thou art capable of much Knowledge; see that thou dost not bring Straw and Stubble into the *Sanguine Chamber*, and mistake it for the Holy Spirit. For thou hast also in this Complexion a shining Light, which yet is only human and natural. But take Care that thou desilest not this fair Complexion of thine by letting Earthliness into it.

162. A sober, temperate Life is proper for thee. Beware of Drunkenness, for that will throw thee at once into thine Enemy's Arms. And as thou art of a loving Nature, take Heed also of setting thine Affections on carnal and impure Objects, or the Pride and Pomp of Life.

163. For although thou art naturally of an humble, gentle Disposition, yet art thou very susceptible of Pride; because thou carriest about thee an Harbour or Receptacle for the Influence of all the Stars, as the Air and upper Water doth; of whose Nature and Property thou art a Partaker.

164. If thou wilt enter into the Fear of God, and live in and according to it, thou mayest very well come to the Knowledge of the Great Mystery; not indeed of thyself, or through the Searching and Operation of thine own intellectual Faculties, but through the gracious Revelation of God in and to thee. For thou hast a more light-some Chamber, and a more open Door to it, than have the other Complexions.

Therefore take Care with what Kind of Food thou feedest thy Soul. For there is nothing so good but it may become evil, if Evil be introduced into it.

165. If Men despise thee, regard it not; but trust in God. For this will often befall thee from the World, by Reason of the gentle Simplicity of thy Disposition. But do thou preserve thyself in that Simplicity, and have nothing to do with Artifice and Craft, lest thou bring into thy noble House a strange and hurtful Spirit.

Remember that good old Distich,

“ ’Tis better here to suffer Scorn,
“ Than after this Life be forlorn.”

166. If thou addicest thyself to Drunkenness, then will the Devil introduce much Evil into that delicate and tender Complexion of thine. Which he naturally hateth, because he hath no proper Right or Power therein; nor can have, till he acquireth it by the Introduction of Sin.

167. A simple, private, quiet Life is best for thee. Thou art of a wide Comprehension, and a light wandering Fancy; receptive of many Impressions, and as ready to let them all go again, like the Air, which thou resemblest. But watch well what thou lettest into, and givest out of, thy Soul, that it be not the Issue of a starry Influence, but a genuine Birth or Fruit of God's Spirit in thee. Else thou wilt deceive both thyself and others.

Advice to the PHLEGMATICK.

168. Inward Truth and Righteousness were a noble and precious Medicine for thee, who art naturally full of Falsehood; and little regardest what thou givest forth, or receivest into thee. Poor Soul, thou hast in this Complexion a Sea of Danger and Misery to wade through. For thou art inclined to defile thyself with much Sin, both in Words and Deeds.

169. Water hath a clear Lustre or Transparency in itself, and giveth, from its smooth and shining Surface, the Reflexion, and shadowy Image of Things; yet is it but a false Mirrour. And such a false Mirrour or Looking-Glass hath the poor Soul in this Complexion.

The Water readily receiveth all Things into itself, whether they be evil or good; which it retaineth, and darkeneth itself withal. So likewise doth this Complexion. It admitteth all the poisonous Beams, or Influence of the Stars into its Imagination, and presenteth them to the View of the poor deluded Soul as in a Mirrour. Which Bait the Soul, mistaking the Shadow for a Substance, biteth at and swalloweth, and afterwards frameth its inward and outward Life according to that Image or Model, which the magic Power of the Complexion hath received and representeth to it.

170. O what smooth Words, like sweet Water, doth it freely and graciously give forth! sweet and fair to Appearance, yet secretly marred with a Dash of bitter Gall from

the Influence of the Stars. There is no Kind of Deceit so great as that which lieth hid in this Complexion. Falsehood and Hypocrisy are its Mantle or Cloak. With the bright Lustre or shining of its watery Mirrour it maketh a fair Show of Religion, and would fain pass for a good Christian and true Servant of God, though it dwelleth all the while in *Babel*.

171. Thou dost not easily of thyself discover the Iniquity of thy Ways; but if a Man come near thee with a Spark of the true Light, thou mayest see it clearly enough in thy Mirrour, which can receive it. The best Advice that can be given thee is, to learn to know and acknowledge how continually thou dost sin; and the best Thing that thou canst do is, to enter into sincere Repentance, and to pray earnestly to God for the Guidance and Government of his Holy Spirit, that the evil Desire and Influences of the Constellation may be broken, and hindered from possessing thy Soul, and driving it into such Folly and Misery.

172. A sober temperate Course of Life would be Health and Soundness to thee; together with Perseverance in Watching in Prayer, and in the Fear of God. By these Means mayest thou be preserved from all the Evil, both of thy Complexion, and the Constellation.

He who is actuated only by those Principles, liveth only the Life of a Beast. But when a Man impresseth the Fear of God in his Heart, and setteth it up there as his Ruler, then the Soul becometh a Lord over the outward Life, and forceth it to submit to its Dictates. Otherwise, if that be not done, then is the Complexion Master and Guide of the Soul. Which though indeed it cannot govern by its own Strength or Power; yet it setteth its Elementary and Starry Looking-Glafs before the Soul, into which the Soul speculateth, and casteth its Imagination, and suffereth itself to be captivated therewith.

173. The Conclusion of the whole Matter is this, that seeing these Things are so, a Man should be a Man, and not a Beast. He should govern himself like a Man, with his better Part the Soul, not with the brutish Instinct of the Complexion; and so may he attain the Highest and Eternal Good, let his natural Complexion be what it will. And on the other Side, there is no Complexion so noble, but that it is open to the evil Influence of the Stars, and the Wiles of the Devil. So that if a Man will live only to the Constellation, the Devil will certainly take his Range and Pastime in it.

174. Therefore that Precept of *St. Peter's* is a reasonable and proper Piece of Advice to all Complexions: *Be sober and watchful, for your Adversary the Devil goeth about as a roaring Lion, seeking whom he may devour.* Whom resist, stedfastly in the Faith, or through the Grace of God, and be at no Time secure, or careless of his Temptations.

O Lord, Thou art our Refuge.

A

C O M P E N D I U M

O F

R E P E N T A N C E.

Whosoever is desirous to attain to Divine Vision in himself, and to speak with God in Christ, let him follow this Course, and he shall attain it.

1. LET him gather all his *Thoughts* and *Reason* together, and form or bind them into this one full Determination and Purpose; namely, to consider *what he is.*



2. The Scripture calls him the ^a *Image of God*, the ^b *Temple of the Holy Ghost*, who dwells in him, and a *Member of Christ*, and offers the *Flesh and Blood of Christ* to him to be his *Meat and Drink.* ^a Gen. ix. 6. ^b 1 Cor. xi. 7. ^c 1 Cor. xvi. 19.

He should therefore well consider with himself, whether he be indeed possessed of so great a Measure of *Grace* as is implied in these Appellations, and really worthy the *high Title* of a *Christian*. He should examine his whole *Life*, what he has done, and how he has spent his past *Time*; whether he finds himself to be in *Christ*, or actuated by a *godly Will* and *holy Desires*. To what he is *chiefly inclined*; whether he feels at any *Time* in himself a *Will* or *Desire* heartily *panting* after *God*, and *longing* to be saved by him.

3. Now, if on this Examination he find in himself a *Will*, though never so *weak* and *deeply hidden*, which would fain turn to the *Grace* of *God* if it could, let him know that *that Will* is the *ingrafted, incorporated, and in-spoken Word* of *God*, which was *in-spoken into* our first *Father Adam* in *Paradise*, after *Sin* was committed; and that *God the Father, JEHOVAH*, *draws* him thereby to *Christ*.

4. For in *Self* we have no *Will* at all to *Obedience*; but *that drawing of the Father*, viz. *the ingrafted, incorporated, in-spoken Word of Grace*, *draws all*, even the most *ungodly*, if he be not altogether a *Thistle*, and will but stand still from his *evil working* for a *Moment*.

5. So that no *Man* has *Cause* to *doubt* of the *Grace* of *God*, if at any *Time* he finds in himself a *Desire* or *Inclination* to *turn*. Only let him not defer his *turning* one *Moment*, but set about it instantly, remembering that which is written, ^c *To-day when you hear the Voice of the Lord, harden not your Ears and Hearts.* ^c Psal. xcvi. 7. ^d Heb. iii. 7—

6. For that *Desire* or *Inclination* once to *turn* is the *Voice* of *God* in *Man*, which the *Devil* smothers and suppresses by the *Representations* or *Images* which he brings into the *Mind*, whereby *turning* is delayed, and put off from one *Day* to another, and from one *Year* to another, till at length the *Soul* comes to be a very *Thistle*, and can reach *Grace* no more.

7. But let him that finds a *Desire to turn*, deliberate well with himself, and then resolve to examine his whole Course of Life, and compare it with the *Rule of the Ten Commandments*, and to the *Love* required by the *Gospel*, which commands him to love his Neighbour as himself. Let him consider, that he is a *Child of Grace* only so far as he is in that Spirit of *Christian Love*; and then see how widely he is departed from it in his *daily Thoughts* and *Inclinations*. That *drawing of the Father* will bring him to a Sight of the pure and lovely *Righteousness* of God on the one Hand, and will discover to him on the other, the *Images or Properties* that are naturally imprinted in his own Heart, which he has all his Life loved instead of God, and still accounteth his *best Treasure*.

8. Which *Properties* he shall find to be, 1. *Pride*, in seeking and loving himself, and desiring also to be honoured by all others; a *Property* inclining him to get *Power and Dominion* in his *Pride*, and to have the *Pre-eminence*. 2. The *Property* of a *Swine*, *Covetousness*, which would have all to itself alone, and if it had the *whole World*, and *Heaven* too, yet it would want to have the *Dominion in Hell* also. It desires more than this temporal Life has Need of, and has no *Faith* towards God at all, but is a *defiled Swine*, that would fain swallow every Thing into its own Belly. 3. The *Property* of *Envy*, stinging the Hearts of others, envying and grudging that any should have more temporal Goods or Honour than itself has. 4. The *Property* of *Anger*, which when *Envy*, as a *poisonous sting*, irritates and inflames it, will upon every little frivolous Occasion, storm, fight, wrangle, rage, and seek to vent itself in *Revenge*. Also there will be found, besides these, a great Multitude and Variety of *earthly Beasts* living in him, which he loves and fosters; for he loves every Thing that is in the *World*, and has set it in the Place of Christ, and worships it more heartily and truly than he worships God.

9. Let him but observe the *Words* of his Mouth, and he will soon find how he *slanders* and *speaks Evil* of others *secretly*, and sets them forth in the *worst Light* to their Friends and Acquaintance. Let him but observe his *Thoughts*, and he will perceive how, without any just Ground or Cause, he *inwardly rejoices* at his Neighbour's *Mishap*, and even *wishes* it to him; all which are the very *Claws and Talons* of the Devil, and the *Image* of the Serpent, which every natural Man carries about him.

10. Then let him compare this *abominable State* of his Heart and Life, with the *Word* in the *Law* and in the *Gospel*, and he shall find that he is more a *Beast* and a *Devil*, than a *Man*. He shall clearly perceive how these *innate evil Properties*, that are rooted in his Soul, keep him back, and lead him astray from the *Kingdom of God*; so that many Times when he would fain repent and turn to God, he is kept back by these *cloven Paws* of the Devil, who persuades the poor Soul that this *infernal Monster*, which itself is, may justly pass for a *good and holy Creature*. And thus blindly going on Day after Day in his evil Nature and Lusts, the wretched Sinner sticks fast in the Anger of God, and at length, when the *Grace and Drawing* of the *Father* ceases, falls into the *Abyss* or *bottomless Pit*.

11. We will tell this Man the *Way* that we have tryed and gone, which is no other than this: That as soon as he shall discover these *Beasts*, or *bestial Dispositions* in himself, he should that very Hour and Moment take up a *Resolution* to depart from the same, and by *true Repentance* turn to God and Goodness. And because he cannot do this by his own Power, let him take the *Promise* of Christ unto himself, when he said, ⁴ *Seek and you shall find, knock and it shall be opened unto you. No Son asketh Bread of his Father, and he giveth him a Stone; or an Egg, and he giveth him a Scorpion. And if you that are evil can give good Gifts to your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him for it?*

12. Let him imprint this *Promise* in his Heart, for it is *Poison and Death* to the Devil, and all those *innate and inherent Beasts*. And let him *immediately*, even that very Hour, come with these *Words* of the *Promise* impressed on his Mind, and with earnest *Prayers*, into the Presence of God; and having thus discovered and reflected upon all these *abo-*

⁴ Matt. vii.
7—11.

minable Beasts which live in him, let him think no otherwise of himself, than that he is that filthy *Keeper of Swine*, who has spent all the *Portion of Goods* which his *Father* bestowed upon him as his *Birthingright*, upon those *Swine*, the *evil Beasts in himself*; so that he now stands in the *Presence of God* as a *miserable, naked, forlorn, ragged Swine-herd*, that has spent and cast away his *paternal Inheritance* in *Whoredom* with these *bestial Images*, and has no more *Right* to the *Grace of God*, neither is in the least *Measure worthy* of it, much less to be called a *Christian*, or the *Child of God*. He must also *despair* of all the good *Works* that ever he did, for they proceeded but from an *hypocritical, false, or merely external Holiness*, for which the *Man* that is inwardly a *Devil*, would fain be accounted an *Angel*; whereas *without Faith it is impossible to please God*, as the *Scripture* saith.

13. Yet let him *not despair* of the *Divine Grace*, but of *himself* only, and of *his own Abilities*; and let him, with *his whole Strength* and with *all his Powers*, bow down himself in his *Soul*, in the *Presence of God*. And though his own *Heart* be utterly against it, and say to him, *Do it not, stay awhile, it will not be convenient To-day*: Or, if it say, *Thy Sins are too great, it cannot be that thou shouldst attain the Grace of God*; and so he comes into such *Anguish* that he cannot *pray*, nor receive any *Comfort* or *Strength* in his *Heart*, but is as if his *Soul* was quite *blind* and *dead* to *God*, yet he must be still *resolute*, as considering that the *Promise of God* is a *certain infallible Truth*; and with a *submissive Heart* sigh to the *Divine Mercy*, and in his great *Unworthiness* wholly *resign himself* thereto,

14. And though indeed he esteem himself quite *unworthy*, as being a *Stranger* and an *Alien*, to whom the *Inheritance of Christ* does not any more belong, as being one that has forfeited and lost his *Right* to it, yet he should stedfastly *rest* upon *Christ's Word*, as knowing it to be certainly true, viz. *that he came to seek and save that which was lost*, that is to say, *the poor Sinner* who is *blind, dead, and lost* to *God*. He must firmly imprint *this Promise* in himself, and take up a *strong Purpose* and *Resolution*, that he will not go forth from the *promised Grace of God in Christ*, though *Body* and *Soul* should *perish*, and though he should get no *Comfort* in his *Heart* all the *Days* of his *Life*, or the least *Assurance* of the *Remission of his Sins*; as considering and knowing that the *Promises of God* are more *sure* and *firm* than all *Comfort* whatsoever.

15. Also let him *purpose* to himself, and bind his *Will* most firmly in this *Resolution*, that he will never again enter into the former *bestial Images* and *Vices*. Yea, though all the *Swine* and *evil Beasts* in him should lament to the *Death* the *Loss* of their *Food* and *Pasture*, and he himself should be a *Fool* in the *Account* of all the *World* for so doing, yet that he would still be *faithful* to his *Resolution* of cleaving to the *promised Grace of God*; and if he must come to be a *Child of Death*, he would desire to be so in the *Death of Christ*, to die and live to him at his *Pleasure*. And let him act and execute this his *Purpose* by *continually* praying and sighing to *God*, and commit all his *Endeavours*, *Undertakings*, and *Labours* unto him, and cease from the *Imagination* or *Inclination* of *Pride*, *Covetousness*, and *Envy*. Let him but deliver up these *three Beasts*, and the *Rest* will soon become weak, faint, and ready to die. For *Christ* will soon get a *Form* in the *Words of his Promise*, which that *Man* imprints in himself and wraps himself in, and so *come to Life* and begin to *work* in him; whereby his *Prayers* will become *powerful*, and he will be more and more *strengthened* and *confirmed* in the *Spirit of Grace*.

16. And as the *Seed* in the *Mother's Womb* undergoes the *Casualties of Nature* and many outward *Accidents* in growing to be a *Child*, and before it gets *Life*; so here, the more *resolutely*, and through the more *Opposition*, a *Man* goes forth from *himself*, and out of these *Images*, the more *speedily* and *thoroughly* he enters into *God*, till at length *Christ* comes to be *living* in the *incorporated Grace*; which is effected in and *through* the great *Earnestness* of the *Purpose* and *Strife*. Upon which there presently follows the *betrothing* or *spousal* with *Virgin Sophia*, viz. the *precious Humanity of Christ*, wherein the *two Lovers*,

the *Soul* and the *Humanity of Christ*, receive and embrace one another with *Joy*; and together with most *inward Desire*, penetrate into the *sweet Love of God*. And forthwith the *Marriage of the Lamb* is solemnized, where *Virgin Sophia*, viz. the *precious Humanity of Christ* is vitally united to the *Soul*. Now what is done at *that Marriage*, and with what *Joy* it is celebrated, *Christ* himself signifies, by saying, ° *There is greater Joy in the Heaven (which is in Man) and among the Angels in the Presence of God, for one Sinner that repenteth, than for ninety-nine just Persons that need no Repentance.*

° Luke xv. 7
— 10.

17. But we have neither *Pen* that can write, nor *Words* that can express what this *exceeding sweet Grace of God* in the *Humanity of Christ* is, and what they enjoy, who come worthily to the *Marriage of the Lamb*. We ourselves indeed have found it by *Experience* in this our *Way and Course*, and therefore certainly know that we have a *sure Ground* from which we write; and we would from the *Bottom of our Heart*, most willingly impart the same to our *Brethren* in the *Love of Christ*; who, if they would *believe and follow* our faithful child-like *Counsels*, would find by *Experience* also in themselves, from whence it is that this *simple Hand* knows and understands these *great Mysteries*.

18. But having heretofore written a *Treatise* at large expressly concerning *Repentance and Regeneration*, we here forbear to write more in this short *Direction*, and refer the Reader to *that Treatise* *; as also to the *great Work upon Genesis*, called the *Mysterium Magnum*, in which we may find the *Ground* of whatsoever he *will or can ask*, sufficiently laid down. And we admonish him in true *Christian Love*, to follow us in our *Process and Way*, and then he shall attain the *Divine Vision* in himself, and hear what the *Lord* through *Christ* speaks in him; and herewith we commend him to the *Love of Christ*.

Dated the 9th of *February*, 1623.

* *The Way to Christ.*

THE END OF VOL. IV.

E R R A T U M.

In the latter *Treatise* on the *Four Complexions*, Page 137, Line 13 from the *Bottom*, for *God's Anger was*, read *God's Anger is*.



